START

TERRE HAUTE
LITERARY CLUB
VOL. 7
1927– 28

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ARTICLES OF TERRE HAUTE LITERARY CLUB

VOL. 7--1927-28

Allen, O.T. Law and order in human conduct. No. 21 PP-288-300
American pilgrimage. Luhn, R.E. No. 9 PP-162-169
Another short story--The Thumb Draw. Byrn, H.W. No. 7 PP-122-139
Automobile touring. Luhn, R.E. An American pilgrimage. No. 9 PP-162-169
Blumberg, Benjamin. Review of book, "Power". No. 15 PP-219-231
Browne, Lewis. Luhn, R.E. That Man Heine, a review. No. 23 PP-318-328
Browning, Robert. Tyler, Rev.B.W. Philosophy of Browning. No PP-176-185
Byrn, H.W. Another short story--The Thumb Draw. No. 7 PP-122-139
Byron's literary knowledge and opinions. Harvey, W.W. No. 5 PP-75-107
Business. Hines, L.N. Study in business. No. 2 PP-5-25
Canine, E.N. Significance of the Lausanne Conference. No. 19 PP-263-276
Culture. Hickman, H.S. Twenty centuries of culture. No. 4 PP-65-74
Divinity and dividends. Taxay, J.M. No. 17 PP-241-250
Dowie, John Alexander. Taxay, J.M. Divinity and dividends. PP-241-250 No. 17
Fair, Le Roy. Pioneer education in Vigo county. No. 18 PP-252-262
Feuchtwanger, Lion. Blumberg, Benj. Review of the book, PP-219-231 "Power" No.15
Financing our schools. Zimmerman, Chas. No. 11 PP-176-185
Halberstadt, L.C. Work of the World Court. No. 3 PP-30-64
Harvey, W.W. Byron's literary knowledge and opinions. No. 5 PP-75-107
Harvey, W.W. Terre Haute Literary Club. In memoriam. No. PP 3-4
Heine, Heinrich. Luhn, R.E.Jr. That Man Heine. No. 23 PP-318-328
Heredity. Allen, O.T. Law and order in human conduct. No. 21 PP-288-300
Hickman, H.S. Twenty centuries of culture. No. 4 PP-65 74
Hines, L.N. Study in business. No. 2 PP-5-25
Hygiene. Wiedemann, F.E. No. 6 PP-108-121
Income taxation. Piety, C.E. No. 14 PP-212-218
Lausanne Conference. See World Conference on faith and order, 1927
Law and order in human conduct. Allen, O.T. No. 21 PP-288-300
Levin, A.N. Pig trough or work bench. No. 16 PP-232-240
Letters of a Roman gentleman. Weng, F.H. No. 10 PP-170-175
Luhn, R.E.jr. American pilgrimage. No. 9 PP-162-169
Luhn, R.E.jr. That Man Heine. A review. No.23 PP-318-328
Mackell, J.F. Superstitution and science education. No. 22 PP-303-317
Malan, C.T. Poet's contribution to public opinion. No. 13 PP-199-211
Philosophy of Browning. Tyler, Rev.B.W. No. 11 PP-176-185
Piety, C.E. Income taxation. No. 14 PP-212-218
Pig trough or work bench. Levin, A.N No. 16 PP-232-240
Pioneer education in Vigo county. Fair, Le Roy. No. 17 PP-252-262
Pliny (Plinius Caecilius Secundus C.) Weng, F.H. No. 10 PP-170-175
Poetry. Malan, C.T. Poet's contribution to public opinion. PP No. 199-211 13
Poet's contribution to public opinion. Malan, C.T. No. 13 PP-199-211
Power, Review of the book. Blumberg, Benj. No. 15 PP-219-231
Public opinion. Malan, C.T. Poet's contribution to public opinion. No. 13 PP-199-211
Religion in the magazines. Wickersham. J A. No. 20 PP-277-287
Review of the book, "Power". Blumberg, Benj. No. 15 PP-219-231
School finance. Zimmerman, Chas. Financing our schools. No. 12 PP-176-185
Science. Study & teaching. Mackell, J.F. Superstitution and science education. No. 22 PP-303-317
Shortridge, C.G. Women's rights in a democracy. No. 8 PP-141-161
Significance of the Lausanne Conference. Canine, E.N. No. 19 PP-263-276
Social selection Levin, A.N. Pug trough or work bench. No PP 16 232-240
Study in business. Hines, L.N. No. 1 PP-5-25
Superstitution and science education. Mackell, J.F. No. 22 PP-303-317
Taxation. Piety, C.E. Income taxation. No. 14 PP-212-218
Taxay, J.M. Divinity and dividends. No. 17 PP-241-250

That Man Heine. A review. Luhn, R.E.Jr. No. 22
Twenty centuries of culture. Hickman, H.S. No. 4
Tyler, Rev B.W. Philosophy of Browning. No. 11 - 176-185
Vigo County. Education. Fair, Le Roy. Pioneer education in Vigo county. No. 18
Weng, F.H. Letters of a Roman gentleman. No. 10 - 170-175
What we should know at forty-five. Wiedemann, F.E. No. 6
Wickersham. J.A. Religion in the magazines. No. 20 -- 277-287
Wiedemann, F E. What we should know at forty-five. No. 6 - 108-121
Woman. Social & moral questions. Shortridge, C.G. Women's rights in a democracy. No. 8
Women's rights in a democracy. Shortridge. C.G. No. 8
Work of the World Court. Halberstadt, L C. No. 2
World Conference on faith & order, 1927. Canine, E.N. Significance of the Lausanne Conference. No. 19
World Court. Halberstadt, L.C. Work of the permanent court of International Justice. No. 3
Zimmerman, Chas. Financing our schools. No. 12 - 186-198

No. 1

January 25, 1928.

Delivered paper

1927 PROGRAM 1928

Oct. 3 Annual Dinner at St. Stephen's Parish House, 6:30 P. M.
Address: Professor Lewis Worthington Smith of Drake Univ.

			Leaders	
Oct. 10	L. N. Hines	Humbugs A Study in Business	Taxay-Fair	5
Oct. 17	L. C. Halberstadt	The Work of the World Court	Malan-Mackell	30
Oct. 24	H. S. Hickman	Twenty Centuries of Culture	Tyler-Zimmerman	65
Oct. 31	W. W. Harvey	Byron's Literary Knowledge and Opinions	Moore-Allen	75
Nov. 7	F. E. Wiedemann	What We Should Know at Forty-five	Canine-Ramsey	108
Nov. 14	F. C. Wade	Crime and Criminals	Wisely-Taxay	
Nov. 21	Henry W. Moore		Piety-Hickman	
Nov. 28	Rudolph Acher	Endocrine Glands and Personality	Wiedemann-Byrn	
Dec. 5	Howard Byrn	Another Short Story	Welborn-Halberstadt	122
Dec. 12	Curtis Shortridge	Women's Rights in a Democracy	Hickman-Weng	140
Dec. 19	Reynold E. Luhn	An American Pilgrimage	Byrn-Wiedemann	162

Recess for Holidays

Jan. 2	Gwylym Isaac	Resigned	Taxay-Malan	
Jan. 9	F. H. Weng	Another Roman Gentleman	Harvey-Welborn	170
Jan. 16	J. B. Wisely		Osborne-Canine	
Jan. 23	Buford W. Tyler	The Philosophy of Browning	Isaac-Wade	176
Jan. 30	Chas. Zimmerman	~~The Consumer~~ [illegible]	Levin-Blumberg	186
Feb. 6	C. T. Malan	The Poet's Contribution to Public Opinion	Mackell-Shortridge	199
Feb. 13	C. E. Piety	Taxes	Fair-Levin	213
Feb. 20	Benj. Blumberg	A Review	Markle-Osborne	219
Feb. 27	A. N. Levin	Pig Trough or Work Bench	Blumberg-Piety	232
Mar. 5	E. L. Welborn	Some Modern Utopias	Halberstadt-Zimmerman	
Mar. 12	J. M. Taxay	Mistakes We All Make [illegible]	Acher-Moore	242
Mar. 19	LeRoy Fair	Pioneer Education in Vigo County	Wade-Kemp	252
Mar. 26	Edwin N. Canine	Significance of the Lasanne Conference	Weng-Isaac	263
Apr. 2	John Osborne	This Mechanistic Age	Allen-Tyler	
Apr. 9	Ellwood W. Kemp	The American Negro [illegible]	Hines-Mackell	277
Apr. 16	O. T. Allen	Law and Order in Human Conduct	Wiedemann-Acher	288
Apr. 23	A. R. Markle	Our Changing Minds	Kemp-Fair	
Apr. 30	Jas. F. Mackell	Superstition	Zimmerman-Markle	301
May 7	E. E. Ramsey	What is a Democracy?	Shortridge-Hines	
May 14		Election of Officers		
May 21		Annual Banquet with Lecture under Auspices of Literary Club Foundation		
	E Luhn Jr	That Man Heine A Review		318

OFFICERS		COMMITTEE CHAIRMEN	
President	Reynold E. Luhn Jr.	Membership	Benj. Blumberg
Secretary-Treasurer	L. C. Halberstadt	Program	Chas. Zimmerman
Historical Secretary	C. G. Shortridge	Attendance	Howard Byrn

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Professor Harvey was a product public schools of this community. We was graduated from State Normal

PROGRAM

The Terre Haute Literary Club

Chamber of Commerce
Monday Evenings
7:30

TERRE HAUTE LITERARY CLUB
FOUNDATION
INCORPORATED 1923

1927-1928

MEMBERS

Rudolph A. Acher
O. T. Allen
Benj. Blumberg
Howard Byrn
Edwin N. Canine
LeRoy Fair
W. W. Harvey
H. S. Hickman
L. C. Halberstadt
L. N. Hines
Gwylym Isaac
Ellwood W. Kemp
A. N. Levin
Reynold E. Luhn
Jas. F. Mackell
C. T. Malan
A. R. Markle
Henry W. Moore
John Osborne
Chas. E. Piety
E. E. Ramsey
C. G. Shortridge
Joseph M. Taxay
B. W. Tyler
F. C. Wade
E. L. Welborn
F. H. Weng
F. E. Wiedemann
J. B. Wisely
Chas. Zimmerman

HONOR ROLL

W. A. McBeth
Spencer F. Ball
J. A. Cooper
Wm. P. Mack
Chas. R. Peddle
Jos. P. Richardson
Baskin E. Rhoades
Michael Seiler
Chas. O. Thompson
Richard W. Thompson
Josiah T. Scovell
Walker Schell
W. H. Wiley

HONORARY MEMBERS

Lyman P. Alden*
H. D. Bersch
U. O. Cox*
J. H. Crum*
E. E. Clippinger
S. B. Davis
Max Ehrmann
A. S. Hathaway
E. Havens*
J. H. Hollingsworth
J. A. Holmes*
M. G. Lee
E. W. Leipziger
Cyrus F. McNutt*
A. McTaggart
A. E. Monger
W. A. Noyes
W. W. Parsons*
L. J. Rettger
S. M. Reynolds
John C. Robinson*
Chas. Roll
C. A. Royse
J. J. Schlicher
J. E. Starbuck
Wm. Statz*
J. M. Tilley
W. M. Tippy
H. P. Townley*
Jas. A. Wickersham

*Deceased.

To the members of the Terre

Your committ
the attention of the members o
one of our esteemed members

Professor
organization, died at St. Eliz
Saturday morning, January 21,
death since January 12th when
accident on Illinois State Roa
Illinois. He and a young comp
Haute, were on their way to Ch
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A short time before his death,
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all their efforts were in vain.

Professor
schools of this community. We

No. 1

January 25, 1928.

To the members of the Terre Haute Literary Club:

Your committee appointed for the purpose of drawing the attention of the members of the club to the life and death of one of our esteemed members begs leave to submit this report:

Professor Walter Harvey, who recently joined this organization, died at St. Elizabeth's Hospital in Danville, Illinois, Saturday morning, January 21, 1928. He had been at the point of death since January 12th when he was fatally injured in an automobile accident on Illinois State Road No. 1, between Ridgefarm and Danville, Illinois. He and a young companion, Elmer Schmidt of West Terre Haute, were on their way to Chicago University in order to attend to some business there. They approached a truck from the rear south of Danville. The truck unexpectedly turned to the left, and in trying to avoid hitting the truck, Professor Harvey's car went into the ditch, overturned, and was set on fire. Before the two occupants could be released, they were so badly burned that the young man died within a day or two, and Professor Harvey lingered from January 12th to January 21, and passed away in spite of all that could be done to help him. A short time before his death, in order to ward off what seemed to be the inevitable end, the surgeons amputated one of his limbs, but all their efforts were in vain.

Professor Harvey was a product of the public schools of this community. We was graduated from Indiana State Normal

1927-1928

J. H. Hollingsworth
J. A. Holmes*
M. G. Lee
E. W. Leipziger
Cyrus F. McNutt*
A. McTaggart
J. E. Starbuck
Wm. Statz*
J. M. Tilley
W. M. Tippy
H. P. Townley*
Jas. A. Wickersham
*Deceased.

School in 1912. During the intervening years he had been a faithful and ambitious worker in the cause of education. A few years ago he left his teaching and went to Chicago University, where he spent two years in securing his degree of Doctor of Philosophy in his favorite line, English. He then returned to his work as principal of the Concannon Schools near West Terre Haute. He had been serving in this same capacity before going to Chicago to pursue advanced study.

The funeral exercises were held at the Concannon School at two o'clock Monday afternoon, January 23rd. A large concourse of people gathered to pay honor to the dead principal's memory. Friends, neighbors, former students, all gathered in the school building to honor the man who had done so much for the people he served. It is given to few people having passed into the other world to receive so many tributes as were paid to our late friend.

We are sure that we speak the sentiment of all the members of this club when we say that we have lost a valuable member, one who was an honor to his profession and an adornment to the community in which he lived.

L. N. Hines, Chairman.

John B. Wisely.

No. 2

A Study in Business ~~HUMBUGS~~

Manuscript of paper read by L.N.Hines before
Terre Haute Literary Club, 7:30 P.M., Monday,
October 10, 1927

Webster's International Dictionary defines Humbug as "an imposition under false pretenses; something contrived to deceive and mislead; a trick by cajolery; hoax; fraud sham."

The origin of this word is unknown but somehow and in some way it has crept into our language and is in the list of usable and used words of practically every English-speaking American. It is alleged that P.T.Barnum once said that the American people liked to be humbugged and that he proposed to humbug them. We do not know whether the venerable showman ever really made this remark or not, but such humbuggery as he indulged in was of the light and pleasing variety in that he did it simply to promote the spirit of mirth and to add to the entertainment of the world. If Mr. Barnum ever made an money by placing humbugs before the people and charging admission to see them, such sums as he made were merely pin money compared to the vast sums made in this day and generation, for humbuggery is rampant in this modern day and all of us are victims of a system that permits misrepresentation and falsification and that permits individuals and groups to make vast fortunes off of deceiving the public in the sale of goods.

It was said in the years past in a sneering and mirth-provoking way that a sucker was born every minute. That statement may have been true in the older and slower generations but it is not true now. There are 4 millions 7 suckers and all of us at some time or other have been taken in by fair promises of what we shall receive for our money. Sometimes we get what is worse than nothing, because in the matter of food and drugs in particular, we sometimes buy poisons when we think we are buying items that ought to promote our physical welfare.

The world has never seen anything that approched any way near the present advertising campaign in this country. The general public is under pressure all the time, a pressure that is becoming heavier, a pressure to buy constantly, a pressure that leads millions to make purchases that should not be made, to buy stuff that they do not want, to invest in purchases that are worse than nothing. We have this pressure from companies in ever-increasing volume, and we also in the last few years are subjected to a new kind or pressure because of the massed advertising of industries. This campaign of trying to get the public to invest all of its money has been denominated the "Battle of Giants. Electric refrigerators , for instance, are making a big drive on the public to the detriment of the manufacturers of ice. These have united and are now jointly advertising in the magazines to the effect that the housekeeper who does not have their ice in the refrigerator is making a big mistake and is losing money, as well as spoiling the food. The kraut manufacturers some time joined in a nation-wide campaign and have proceeded to tell the public about the big mistake made by those who do not nourish their stomachs on kraut. ~~Similar campaigns are carried on by the~~ ~~and all other~~ ~~which may be used in building a house.~~

High pressure is ~~made~~ felt everywhere. Selling is organized on a competitive basis, selling staffs are tutored to worry the public until the money is forthcoming. High pressure comes from chain stores of various kinds, stores that have understandings with manufacturers to sell their products. We have had the "Eat More candy" campaign, and one authority reminds us that we have had an advertising drive and an appeal in the Literary Digest to have our Clothes taken to the Dry Cleaner. We are told that this campaign is paid for, not by the dry cleaners, but by the leading laundry machinery companies.

The further one goes into a study of all the and high pressure selling of this country, the more he becomes bewildered. He finally comes to the conclusion that it would take a detective of the widest experience and the greatest acumen to find out what is going on in the United States in the way of selling goods to people who may not want the goods, or who may not or who may need the goods.

This paper is not being written with the idea of complaining of advertising or of bringing up an indictment against that phase of American business that leads manufactures and others to set forth in print the merits of their goods. There is a a world of honest advertising and much dishonest advertising. There is a world of producers who give the people their money's worth, but there are many producers who consciously and intentionally give the people as little as possible for what they spend.

President Coolidge some time ago drew great praise because of his endorsement in the public press of honest advertising [illegible] of ~~[illegible]~~ the merits of articles for sale. After President Coolidge had extolled the virtues of advertising, we are told in The Nation that thirty national advertisers contributed to a symposium and enthusiastically approved the President's economic wisdom.

There has been a conscious effort for several years to promote truthfulness in advertising and every move in that direction is a move in the right direction. However, there is another side to the picture.

We are indebted to the article of Raymond Fuller in the Nation on HONEST IN ADVERTISING for some of the facts we give herewith. Mr.Fuller quotes from Mr.W.E.Humphrey, Federal Trade Commissioner, who in the course of an address in New York, said: "

> "The publication of fradulent advertising in magazines and newspapers costs the American public about $500,000,000 annually. I can produce today magazines that in a single issue carry not less than fifty vile, dishonest, or indecent advertisements."

Mr.Fuller, whose article was published August 31, 1927, went on to say that a current copy of one of the largest women's magazines issued showed that 28 per cent of the advertising space was sold to advertisers who, directly or indirectly, misstated facts. This space was taken by 26 per cent of the advertisers in this particular issue. Another monthly, according to Mr.Fuller, with a circulation of over two million had 46 untruthful advertisements. another magazibe, thirty-two, and another, forty. These magazines admit that they are the best advertising mediums in America.

Mr.Fuller sent letters to thirty-five additional advertisers listed at random and asked them to give unbiased scientific authority on which their claims were based. Five advertisers did not reply even to second letters when they were asked to substantiate such statements as these:

> "Adjusto Ray, is wonderful for relieving rheumatism, neuritis, neuralgia, lumbago, nervousness, and many other ailments. Its sunlike rays quickly soothe the affected parts, penetrating to the seat of the trouble, ease pain, and help to remove the cause.
>
> " Armored Cord construction applies an engineering fact to the building of stronger studier The Cooper Tires. ... This revolutionary new construction multiplies by many times the resistant strength of the carcass... it thwarts the deadly elements that heretofore sent most good tires to the scrap heap...(it) ELIMINATES INTERIOR FRICTION (We asked if laboratory tests had been made which would compare these tires with those of competitors-- such tests as the United States Bureau of Standards makes annually *before* the government departments buy tires.)
>
> Smith Brothers' Cough Drops safely *protect* and gently *medicate* the throat tissues. . The cheapest *health insurance* in the world.
>
> Consolidated Clean Coal... invariably lowers production costs where it is used. Rich in heat-content.....

In Mr.Fuller's article he asserts that Liquid Albolene, which, it is claimed has special value as a laxative mineral oil, sells at eight to ten times more than mineral oil that is purchasable at wholesale. The manufacturers did not reply to inquiries and the Medical Association experiments have led to the conclusion that all mineral oils are of ~~exceptional~~ about equal merit. Some manufacturers, however, did reply to Mr.Fuller in some such fashion as this:

"Wildroot Company claimed that their hair tonic

'does remove dandruff..dandruff soon disappears under regular treatment. removes the very unhealthy condition of dandruff, and thus prevents the loss of hair sure to follow dandruff... renews the luster and beauty '

Asked to back this by medical authority, they wrote, "If you will use it you will find it to be just what we claim." The Bureau of Investigations of the American Medical Association had reported, however, specifically with regard to Woldroot: "It would seem obvious that no drug with the poisonous potentialities of arsenic should be put in a mixture and indiscriminately sold tothe public." The same bureau had previously declared that Wildroot thad no root or hern product in it.

"The Amplion Corporation of America asserts that its cone speaker "reproduces the entire vocal and musical range with every precision and purity " The chief engineer, however, admitted that the word "apparently" should have been inserted before "reproduce." Asked if his department had seen to it that some such change be made, he replied that "correspondence had been sent to the sales department."

" The Edison Phonograph manufacturers advertised "Music just as it eminates from the throat of the singer or instrument is captured and recreated with absolute fidelity . There is no distortion." Published tests of talking machines by engineers show that exact reproduction of music has yet to be attained. In answer to requests for the proof of their claims the company said, "Beauty of music is perceived through the sense of hearing and not through an inanimate device showing the relation of acoustic input to output.

Forhan was asked to show proof that 'Four out of five get pyorrhoea. Kindly call at our office and we shall be glad to let you refer to this data.' I thought it unnecessary, however, to do so after examining an official tabulation made of 17,000 policy holders of the Metropolitan Life Insurance Company. It utterly confutes the slogan, as to other examinations recorded by the Life Extension Institute. Instead of four out of five, one out of twenty is shown to be nearer the truth.'

We find this question that was sent to one manufacturing concern: How can you justify the statement that The Aero B.Amplopower makes possible on your radio the exact production of every note of every instrument? The answer was as follows: " For business reasons we are unable to make public all engineering data which cost us so much to secure... the Amplopower must speak for itself.' It is probably needless to say that no radio does what is claimed for this instrument.

Mr.Fuller asserts that Ivory Soap, "99 44/100 per cent pure", was admitted to contain the necessary 30 per cent water content; '99 44/100 per cent is a slogan, not a guarantee."

The author asked the Three-in-One Oil Company to substantiate its claims that this oil was a practical rust-preventive. The answer was simple and direct. "If Three-in-One was just being placed on the market and had not stood the test of a third of a century, we might feel that a certified laboratory sheet was essential, but when millions of men, women....."Army and navy small-arms manuals recommend it," A letter from an officer in the War Department said: "The army small-arms manuals do not recommend Three-in-One oil. The

The United States Army does not purchase it. Our own investigations show that Three-in-One oil has an acid reaction....which forms verdigris in presence of copper. It is so thin it runs from surfaces and leaves spots unprotected.. For lubrication of small arms this department for many years has been using sperm oil "

The author wrote to Armour and Company and asked how much olive oil was in "Dona Castile Soap" and why it was that"nothing else but the Dona Castile Soap has been found so beneficial for the skin of a woman." The reply from the company was, "We can think of no better answer than for you to try this exquisite soap, and we are sending you." The Federal Trade Commission has ordered the manufacturers to desist from using the word"Castile", and asserted that the company had deceived the public in believing that the said soap is genuine Castile Soap made exclusively of olive oil, which in fact contains vegetable oils other than olive and animal fats, such as tallow, etc.

The Sanka Coffee Corporation recommends its "caffein-free coffee for children The American Medical Bureau sent a letter to Mr.Fuller to the effect that "Children should have no coffee even though the caffein has been largely removed. In addition to caffein, there are certain empyreumatic oils which give coffee its aroma and flavor, and there is some evidence to indicate they affect digestion unfavorably, and therefore it is a good thing to keep off the dietary of children."

-9-

The J.B.Williams Company sent a reply to a request for facts,"A vast accumulation of scientific data imbedded in which are most flattering findings in connection with Williams' creams and soaps, are not available to the public". The Ever-Ready Razor Blades Company when asked to show why its blades are perfect replied, "We regret exceedingly that we cannot supply you with the information you require. We do not make public the records of our laboratory."

The entire article of Mr.Fuller was of the same tenor, namely, that there is fraud rampant in ~~this~~ the advertising campaigns of many companies.

Some years ago the Indiana State Board of Health through its State Food and Drug Commissioner, H.E. Barnard, made an investigation of medical frauds being then perpetrated in this State. A recent inquiry at the office of the State Board of Health elicited the information that this list of medical frauds had not bee brought up to date in printed form and, consequently, I could not secure the latest information that the State Board of Health has. We produce herewith some of the memoranda from the copy of the bulletin in our possession. Some of the companies mentioned may have gone out of business under the pressure of publicity, but the facts given indicate the methods.

L.D. No.	Article	Manf.	Manf. Claim	Compo.	Price	Value
23058	McLin' New Anticeptic	G.H.Merlin W.D.Huntington Ind.	"Has the most wonderful action on Pneumonia Appendicitis rheumatism "	Turpentine flavored with oil of cedar	$.50	$0.05
23059	Nervine	Nervine Co. Ft.Wayne Ind.	Recommended for nervousness and eplipsy	Camphor glycerine and valerian	50	.04
23518	Rheumatic tablets	Newell Remedy Co., Indianapolis	For rheumatism	Salt - 20% Sal ammonia 80%	50	.01
2516	Mayr's Stomach Remedy	Geo.H Mayr Chicago	"Relieves Gall stones without operation"	Olive oil with epsom and rochelle salts	$1.00	.13
23535	[illegible]-O-Tone	La Cottel Mfg.Co. Chicago	"Complexion beautifier"	Epsom Salts ~~Borax~~ 80% Borax 2 %	.50	.02
23511	Kulax Compound	Kulax Mfg.Co. Rochester, N.Y.	"Skin food"	Zinc oxide 7% Bismuth sub-carbonate 5% Glycerine 10% Water 78%	.50	.01
23640	Canthrox	H.S.Peterson & Co.Chicago	"Gives to the hair that exquisite fluff and wavy softness and will insure a lovely growth"	Granulated soap	50	.02
23639	Spurmax	H.S.Peterson & Co.Chicago	"No fear of tan or freckles if applied daily"	Entirely Epsom salts	.50	.02
23609	Mercolized Wax	Dearborn Supply Co. Chicago	"Removes the complexion"	Zinc oxide 9.5% Ammoniated mercury 9.1%	.65	.05
23505	Vilano Powder	Blackburn Products Co. Dayton Ohio	"Catarrh Cure"	Salt 42% Baking Soda 33% Borax 14% Sodium salicylate	.50	.02

Lab. No	Article	Manf.	Manf. Claim	Composition	Price	Value
25433	Wrinkle Lotion	Sarah Thompson Terre Haute	Removes wrinkles	Alum 7% Glycerine 29% Water 64%	.50	.03
25 55	Nature's Creation	Nature's Creation Co. Columbus. O	Consumption Cure	Potassium Iodide 5%	.75	.02
25514	Anti-Freckle Lotion	A.R Gostin Logansport	"Removes Freckles"	Bichloride of mercury 1.5% Alcohol 2% Water 96 1/2%	.50	.01
22574	Meridor Beauty Powder	The Meridor Co. N.Y City	"Prevents and removes tan, freckles pimples and sallowness"	Zinc carbonate 15% Glycerin 5% Alcohol 4% Water 75%	.50	.01
25 3	Olive Tablets	Olive Tablet Co. Columbus Ohio	"A substitute for calomel	Aloes	.10	.005
25 16	Hall's Catarrh Cure	F.J. Cheney & Co. Toledo, Ohio	"Catarrh Cure"	Potassium Iodide 5% Alcohol 14% Extractives	.75	.05
25445	Herpicide	Herpicide Co. Detroit, Mich	"Prevents falling hair"	Salicylic acid 1.1% Alcohol and water	.50	.08
25 70	Freckle Cream	Stillman Freckle Cream Co. Aurora, Ill.	"Removes Freckles"	Ammoniated mercury	.50	.02
5142	Fatoff	M.S. Borden Brooklyn, N.Y.	"Obesity Cream"	Soft soap	1.50	.05
343	Hay's Hair Health	Philo Hays S. co. Co. Newark N.J.	"Hair restorer"	Sugar of lead 1.5% Sulphur 1.5 Alcohol and water	.50	.35
2575	Asthma Remedy	Frank Hetzel Chicago, Ill.	"Asthma cure"	Potassium Iodide 6.5% Extract cardamon	$5.00	-25- .25

Lab. No.	Article	Mf.	Man. Claim	Composition	Price	Value
25518	E-Ru-Sa Pile Remedy	Dr. L. Griffin Los Angeles Calif.	E-Ru-Sa. removes piles or $50.00 paid"	Charcoal, Sulphur Tannic acid and vaseline	$1.00	.03
24152	Marmola	Marmola Co. Detroit, Mic	"Gives brilliancy and expressiveness to the eyes"	Dried thyroid gland and phenolphthalein	.50	.02
25506	Almazoin	H.S. Peterson & Co. Chicago	"Fine for beautifying the arms, face and neck"	Borax 27% Magnesia 23% Gum tragacanth 40%	.90	.02
25517	Odor-O-No.	Odor-O-No Co. Cincinnati	Prevents excessive perspiration	Aluminum chloride 20% Resorcin trace	.50	.01

A close study of the materials and methods of the promoters of health and beauty compounds and similar things opens up a long story of fraud and deception. We do not undertake to say that all of the compounds are manufactured and sold by shady methods, but we do say that there is much deception in the activities of these people. Most of these goods are made from common chemicals which are mixed and sold at an exorbitant price, Epson salts, sulphur, borax, baking soda, alum and table salt are cheap and should not be sold at fifty cents an ounce.

To multitudes of people medicine is a sort of mysterious art. If the manufacturer of spurious goods can use enough high-sounding names and surround his activities with an air of mystery, he can find a market for what he has to sell. The story of medical frauds is a sad one indeed.

There has come recently to my attention a most interesting book published by Macmillan. Its title is YOUR MONEY'S WORTH. The authors are Stuart Chase and F.J.Schlink.Mr.Chase was for some years on the staff of the Federal Trade Commission. Mr.Schlink is a mechanical engineer-physicist and was for a long time on the staff of the National Bureau of Standards. These men in their volume speak plainly in regard to the trade and advertising situation in this country. In their capacities as governmental experts they came in contact with the work of the government in hunting our frauds of all kinds in trade. The general situation is that sellers are organized and trained to dispose ofntheir goods by what sometimes amounts to shady transactions, while the consumers are unorganized and more or less helpless. Too often they are credulous and believe anything they read. The authors of the book we mention assert that "The consumer can be organized by the men to jump through the hoops of the advertiser, dose himself with dangerous nostrums, scenting his teeth with chalk or scented soap at fabulous prices, walking, heaven only knows, how many miles for a cigarette. Can he be organized to better his health, increasing his real energies and getting a dollars worth of value fo his dollar?

The answer of the author is, "perhaps." They go on to assert that the time has begun when all of us can become equally well informed in regard to the virtues of all the things we buy. The producer uses all the arts of his specialized industry to produce his goods but the buyer has only a trial and air method to resort to in making his purchases. Some time we shall have an arrangement whereby the purchaser can take care of himself at a minimum amount of effort, but he is more or less helpless now.

The government maintains at Washington a bureau of

Standards. There is likewise a Bureau of Mines that has something to say about what products should be used in the mining industry and the Inter State Commission can give you some information about railroads. There is some federal legislation known as the Food and Drug Act, and there is a Federal Trade Commission, but the trouble with most of these activities is that ~~they~~ you can get from them information about what not to buy, but it is hard to find from them what you should buy as a substitute for what you reject. The Bureau of Standards was created to serve the departments of the Government and this Bureau probably saved the Government $1,000,000,000 per year on its purchases. But we folks are not in Federal Bureaus and are not buying our goods for our homes through Federal activity. What protection do we have? A little perhaps but not much.

The State governments do much less than the Federal governments with the big exception of North Dakota. The American Medical Association in fine fashion does the best it can in the matter of protecting the public against fake cures and the United States Pharmacopoeia is a reliable but limited source of information about drug products. Our authors remind us that the total information realized from Federal sources is small indeed when compared with the vast amount of misinformation spread by a billion dollars worth of advertising. The balance remains in the advertisers favor. The consumer is largely at his mercy

The book YOUR MONEY'S WORTH gives much interesting information about the methods of those who push their goods on the public. A advertising agency, we are told, a few years ago asserted in a published statement, that it would be a liberal estimate to say that only 25 per centof the business transacted in this country each day is done as the result of a 'natural demand.' The other 75 per cent is done as a result of salesmanship in one form or another-- and it is on the 75 per cent that we make our living and you make yours.

The authors believe that these figures are exaggerated, but they also believe that a staggering total of the nation's purchasing power is so controlled, and that the percentage grows larger day by day.

We have groups of people pushing certain celebrations. We read much about Mother's Day from some of the florists, and others push the celebraring of Father's Day. It is doubtless true that the Shoe Sole manufacturers would have us walk more and the National Trowser Makers would have us sit down more. Within a week we have been told in the dispatches that there is to be a nation-wide campaign for buying more suits of clothes.

The matter of solgens in promoting sales is an important one. We quote a list:

Have you a little fairy in your home?
Ask the man who owns one.
Eventually, why not now?
Four out of five.
I'd walk a mile.
Happiness in every box.
Next to myself I like

Time to Re-tire.
What a whale of a difference a few cents make.

Our authors assert that these slogans tell us nothing but that they have a profound influence in selling goods. The experts in advertising emphasize the matter of repetition. It is not quality, not value, not utility, not reasonable cost, not soundness-- but repetition.

There is also the scheme of giving trade names to common-place and unpatentable products so as to get in the middsof the consumer the idea that these articles so named are of great value. When he thinks of building material he will think of "Certainteed" and "Celotex; when he thinks of soap he will think of "Lux." An investigation of one magazine showed some names like the following: Koh-i-noor; B.V.D. Simonize; Mobiloil; Listerine; Feen-a-mint; Textone; xMi Dim-a-lite; Nokol; Kleen-heet; Wardrola, etc.

It becomes increasingly difficult for the purchaser to buy plain paint, or dress goods, or wall boards, or washing soda, because of this confusion resulting from the use of trade names.

We find these companies sending our "contact men" to circulate among consumers and line up prospects and pave the way for the "closing men". This goes on without the prospect's knowing anything about it.

It is asserted to that house to house canvassing is increasing at the rate of 20 per cent more calls each year while the canvassers are becoming more expert in their selling ability. Goods are put up in selling packages. Gold paper, nickel boxes, tissue paper, glassine paper, bright colors, fancy printing, special shapes of bottles and holders--all these for the sake of putting over sales. Packer's tar soap formerly sold in plain wrappings. A change was made to metal containers with a consequent boom of sales.

In some lines every effort is made to stress the attractiveness of the article rather than its usefulness. It is much easier to sell a nickle electrical flat iron than it is to sell one with black enamel. We are told that prunes are dipped in glucose to make them shiny. All this front window activity increases the cost, stunts the judgment, and addes to the load of the consumer.

We are likewise told that there is a stupendous dealing in "sucker lists" as they are known by the trade. These lists are sold at so many cents a name. There are classified lists of actors, authors, big income tax payers, accountants, lawyers, contributors to charity, farmers, sufferers from classified diseases, teachers and others. Within two weeks there has come to my attention the advertising of a certain firm in New York, City a firk that offers to sell for something like two hundred dollars a list of all the millionaires in the United States. The idea is that educational institutions will buy such lists so that they may send begging letters for funds.

The authors of YOUR MONEY'S WORTH give some attention to a well known trade article, namely, Listerine. They say that, according to the advertising, Listerine guards our throat and nasal passages, sweetens our breath, terrifies the germs of dandruff.

The American Medical Association has something to say about Listerine in its official record.

> "Thymol, plus small quantities of boric and benzoic acid, under the name of Listerine, sells at a dollar a bottle. It is really too bad that bacteria cannot recognize a superior antiseptic as well as the nose-- for, according to the bacteriological test, as quoted by Wood, four hundred and ninety-five dollars' worth of Listerine has the antiseptic action of a cent's worth of corrosive sublimate; or fifteen dollars' work of Listerine equals a cent's worth of carbolic acid."

We are told that Listerine advertising has gone through four successive stages. First, it was pushed as a general remedy. Second, a campaign of advertising was promoted to show that Listerine is a cure for halitosis. Third, the people were given the deodorant appeal, and fourth in line, was the dandruff campaign. "Listerine" says the American Medical Association in the article quoted above, "is not a deodorant but merely covers one smell with another." A true deodorant abolishes the original smell.

The American Medical Association pass judgment on all kinds of tooth brushes and washes. The remarks of this organisation in regard to the general value of most of the stuff that is sold for the sake of our teeth is illuminating indeed. We are reminded that the scientific function of a mouth wash is to eliminate the debris loosened by the brush. We are told that the safest and best mouth washes are either of water, a teaspoon of salt for a pint of water, or saltwith a little sodium bicarbonate added. The cost of each of these is neglible."

I quote again. " The curative power of mouth washes has been grossly over-estimated. In the chronic case of pyorrhea usually seen, they are ineffective, neither checking or curing the disease." Mouth washes are advertised as great germ destroyers. Even in cases where they do contain antiseptice elements, they cannot ~~not~~ normally be kept in the mouth long enough to kill the germs. The whole true story is a distressing one.

Last January the American Medical Association reported that the $117,000,000 a year cosmetic industry is honeycombed with dangerous products. Skin poisoning is in thousands of cases caused by the use of cosmetics. Individuals seeking beauty get all too often for their money scars and disfigurements. "Sixty-two skin specialists reported last year 111 cases of poisoning because of hair dyes; 137 cases of poisoning from the use of face bleaches, face creams, powders and rouges; 43 cases of poisoning caused by hair tonic . We are reminded that such cosmetics often contain lead, arsenic, mercury, wood alcohol and coal tar dyes. The American Medical Association goes on to remind the reader that "If a woman wishes to spend $3.50 for a jar of beauty clay when she could get the same result-- if any-- by purchasing two cents worth of dried mud from the same drug store and mixing it herself, that is her business"

The Ostermoor Company some time ago was brought to book by the Federal Trade Commission because of its pictures that tended to mislead the public. They showed a mattress bursting with resiliency. The pictures showed an expansion of 35 inches when the 4 inch mattress was opened at one end, when the actual expansion was from 3 to 6 inches.

We are asked whether we are among those who buy stuff because Babe Ruth or Red Grange, or the Queen of Roumania endorses with full length portraits. We quote again: -

> " Do you buy because Babe Ruth or Red Grange of the Queen of Roumania endorses a product-- with full length portrait and signed testimonial? Note well the following circular from an advertising agency which gives a hint of the machinery which lies behind the copy;"
>
> 'For those of your organization who require testimonials or special posing of moving picture players, operatic or theatrical stars, famous athletes, society people and other famous personalities, there is made available a new service called Famous Names, Inc., Chicago. (Branches in New York City and Hollywood, California.)
>
> 'The fee for the exclusive use of a star is between $150.00 and $2,500, depending upon the standing of the star and the length of time the exclusive use is desired. This fee includes the special posing and signed indorsements. The rights to use this service are sold on an exclusive basis, which means a definite protection to the advertiser against duplication in picture, names and indorsements. The rights are directly assigned to the purchaser, signed by the star, and assignment is also made by Famous Names, Inc.
>
> 'Millions are daily attracted to moving-picture theaters because of the popularity of the names and pictures of these stars. Likewise, additional millions can be attracted to national advertising through the use of pictures of these stars who are familiar and popular with the buying public.
>
> ' The picture of a famous star will always attract copy attention."

When the Queen of Roumania was in this country a New York advertising agency received the following form letter:

November 18, 1926

Promotion Director
Dear Sir:

The writer will be glad to consider arranging for endorsements of commodities or products of national reputation from Her Majesty, the Queen of Roumania.

Please let me know by November 21st if any of your clients are interested.

Yours very truly
H.C.Kleanfuss, President.'

I wonder how many have ever used Nuxated Iron, which caused Jess Willard to whip Jack Johnson and which caused Dempsey to whip Willard. Willard said in 1915:

> "Without Nuxated Iron I am sure that I would never have been able to whip Jack Johnson so completely and easily as I did."

Said Dempsey in 1919:

> " Nuxated Iron put added power behind my punch and helped to accomplish what I did at Toledo."

Some people are wondering what Tunney is going to say, but perhaps he cannot be persuaded so easily as were his predecessors to indorse what some people say is a fake.

One of the finest things about Colonel Lindbergh is this; He is not permitting his name to be used in any way, shape or form, so that in the promotion of the sale of any product, fake or otherwise, Nuxated Iron has not been able to enlist him.

We are told that a dollar bottle of Nuxated Iron was found by the American Medical Association to contain less than 2 1/2 grains of iron. Our authors say that if an individual really needs iron, and the need is rare, he can get nearly 100 grains in a dollar's worth of Blaud's Pills--which is a non-secret official remedy. The chemists found that a Nuxated Iron tablet contained only one twenty-fifth of a grain of iron. They assert that "the claim that Nuxated Iron possesses great advantages over other forms of iron is the sheerest advertising buncombe." The indiscriminate use of iron is illogical and unwise. Few drugs have been more abused and taken with less discrimination than has iron."

We are told the story of Doan's Kidney Pills. The government has said in a report that these pills are fradulent and that they do not cure kidney diseases. The courts have upheld that opinion. The Doan Company, however, continues to advertise and and makes the same preposterous claims. By indirection the reader is generally told that every pain in the back means kidney disease and that the thing to do is to buy a box of Doan's Pills. The public continues to do so and the government is helpless.

The story of Murine Eye Remedy is an interesting one. Before the passage of the Food and Drug act the reading on the packages was as follows:

MURINE,
A Positive Cure
For Sore Eyes, Red, Inflamed and Itching Lids.

After the law was passed we read, A Reliable Relief For Sore Eyes, Red, Inflamed and Itching Lids.

Chemical analysis showed Murine to be a mixture of borax in water with a trace of berberin or some other preparation. It was found, also, that the formula was changed from time to time. The author tells us that if we bought our own borax and mixed it with water, we could make a gallon of Murine for five cents. In a container this Murine costs $1.00 an ounce, $16.00 a pint, and $128.00 a gallon-- 2560 times as much.

We referred earlier in this article to the furnishing of "Sucker lists to firms desiring to do business. In connection with patent medicines, this activity has been very highly organized. A firm of letter brokers has announced that it compiles freshly made lists of names with correct addresses of persons affected with the following ailments: Intestinal Complaints. Rheumatism, Constipation, Dyspepsia, Nervous Debility, Female Troubles, Blood Poison, Consumption, Drunkenness, Eczema, Eye Troubles, Obesity, Facial Blemishes, Piles, Skin Diseases. Syphilis, Epilepsy, Hair Diseases, Kidney Complaints, and all kindred ills.

This company quotes rates:

1,000	names	$5.00
5,000	"	20,00
10,000	"	35.00
25,000	"	75.00
50,000	"	125.00

The company has a special rate of $20.00 per 1,000 for names of prospects suffering from cancer, rupture and deafness.

This company makes a specialty of the list of physicians and druggists.

The buyers of these lists are asked to indicate whether they want names from rural districts or cities, or whether they prefer any particular section in the United States. The special rate for cancer, rupture and deafness indicates that sufferers from these diseases respond more promptly to a direct mail appeal than others.

A list of subscribers to this service has been secured from the company. Dr.R.V.Pierce, C.I.Hood and Co., Dr.F.E. Greene, I.S.Johnson & Co., Sterling Remedy Co., Dr.Hartman Peruna Drug Mfg.Co., Standard Oil Co., Dr.L.R.Williams, The Hegeman Corporation, Riker Drug Corporation, Munyon Remedy Co., Lydia E.Pinkham Medical Co.

There are other companies, of course which indulge in this game.

The business of securing testimonials is also an interesting one. It is a major industry. It presents a deep technique. Sometimes a prospect will send in a testimonial if he is given a dozen photographs. Sometimes the will respond to cash. An English quack doctor represening a company offered a pay "one guinea each for every bona fide testimonial that is printed, and one hundred pounds cash for the best testimonial received before December 1, next."

The Manola Company in sending a letter to physicians told them that the company was getting ready to publish a book of clinical reports. The physicians were told that if they cared speak regarding the virtues of Manola the company would send each one as a token of appreciation three full-sized bottles of manola, express prepaid, for personal use.

The authors say that no game worked out to date, however, excelled that of the Famous Names Inc., which was mentioned earlier in this paper

No. 3.

Halberstadt
1927-28

THE WORK OF THE PERMANENT COURT OF INTERNATIONAL JUSTICE

Outline

I. Introduction.
    A. Early efforts at the Hague.
    B. How it was established.
    C. Composition.
    D. Organization.
    E. Functions.
    F. Jurisdiction.
    G. Miscellaneous.

II. The Work of the Court.

A.	1st	(Ordinary)	Session	June 15....Aug. 12, 1922
B.	2nd	(Extraordinary)	"	Jan. 8....Feb. 7, 1923
C.	3rd	(Ordinary)	"	June 15....Sept. 15, 1923
D.	4th	(Extraordinary)	"	Nov. 13....Dec. 6, 1923
E.	5th	(Ordinary)	"	June 15....Sept. 12, 1924
F.	6th	(Extraordinary)	"	Jan. 12....March 26, 1925
G.	7th	(Extraordinary)	"	April 14....May 16, 1925
H.	8th	(Ordinary)	"	June 15....Aug. 25, 1925
I.	9th	(Extraordinary)	"	Oct. 22....Nov. 21, 1925
J.	10th	(Extraordinary)	"	Feb. 5....May 25, 1926
K.	11th	(Ordinary)	"	June 15....July 23, 1926

III. Conclusions.
    A. Not an idle Court.
    B. It is a Court of Justice.
        a. How advisory opinions are handled.
        b. A Clearing House.

   c. Need of such a Court.
   d. Judge-made Law.

C. It is effective.

D. How the Judges are voting in judgments and opinions.

E. Other activities.

F. The Court and the League.

INTRODUCTION

One of the main objects of the First Peace Conference held at the Hague in 1899 was to provide for peaceful settlements of International disputes. A Convention was adopted which created the Permanent Court of Arbitration. The Second Peace Conference held at the Hague in 1907 improved this Convention and endeavored to create a Court of Justice. The Powers could not agree, so the attempt failed. It was hoped that this might be accomplished in the third Conference which was to be held in 1915. The War prevented this conference from meeting but the idea did not die but was embodied in Article 14 of the Covenant of the League. This article mandated the Council of the League to adopt plans to establish a Court of Justice.

Early in February 1920, the Council appointed a committee of ten distinguished jurists representing all parts of the world to prepare such a plan. The committee after working some six weeks or so, produced a "draft scheme" which was discussed by the Council and adopted with a few changes. It was approved by the Assembly of the League December 13, 1920. After being submitted to the states and receiving the necessary number of ratifications, it was possible then to bring the Court into existence. The first meeting of the Court was in January 1922.

The Court is composed of eleven judges and four deputy judges. They are elected from a list of candidates prepared by the individual States which are members of the Court. After consultation with its highest court of Justice, schools of law and academies. The electors must bear in mind that the Court must represent the main forms of civilisation and principal legal systems of the world. The election is by the Council and Assembly of the League voting separately, the elected candidates are those which obtain a majority vote in each of the two bodies. This method has worked very satisfactorily and is largely the work of Elihu Root.

The full court consists of the eleven judges, but may sit with ten or nine members with a few exceptions. Appointed yearly is a chamber of Summary Procedure consisting of three judges. It sits only at the request of parties. Secondly, there are two technical chambers, one for labor questions and the other for questions of communication, transit, etc. They have special reference to Parts XIII and XII of the Versailles Treaty. In order to have continuity of jurisprudence there are appointed for three years and sit only at the request of the parties.[1] Further, the number of judges sitting in Court may be changed by the rules concerning national judges and the presence of technical assessors. It can be easily seen that by far the larger number of the judges will be in all respects independent of the parties. The Court has its own Secretary known as a "Registrar." He is responsible for all administrative work, and has certain duties connected with the judicial and advisory functions of the Court. The Court communicates through him with all governments and with the League. The expenses of the Court are borne by the League of Nations. It totals about two million gold francs. The Court meets in the Carnegie "Peace Palace."

The functions of the Court are two--judicial and advisory. Article 14 of the Covenant reads in part, "The Court shall be competent to hear and determine any dispute of an international character which the parties thereto submit to it." The advisory function is found in the same article and reads as "The Court may also give an advisory opinion upon any dispute or questions referred to it by the Council or by the Assembly."[2]

* * * * * * * *

[1] This introduction is based upon a pamphlet issued by the Secretariat of the League titled "The Permanent Court of International Justice." It is very helpful and gives a brief history of the Court with summaries of the first three sessions of the Court. I have also consulted Mr. Fachiri's book, "Permanent Court of International Justice." This book is the best one published on the Court and contains the Covenant of the League of Nations, the Resolution establishing the Court, the Statute of the Court, the Protocol of signature, tables of signatures and ratifications, rules of Court, the Jurist's Draft Scheme and many other helpful documents.

A brief history of the Court is given by M. O. Hudson's speech to the Missouri Bar Association at Kansas City on Dec. 11, 1925. This may be secured from the League of Nations Non Partisan Association, New York City, 6 East 39th Street.

[2] Quoted from Fachiri's Permanent Court of International Justice p. 232. Article 14 of the

It may be seen from the quotation that requests for advisory opinion can only come from the Council or the Assembly.

Experience is proving that the League is making free use of its right on inter-state disputes and questions and also on questions or points which International Organizations or individual States may request the Council to transmit to the Court. It is thought the Court will reserve the possibility of not complying in some cases so that it later might not hamper the Court's liberty of decision.

The Court has voluntary and compulsory jurisdiction; voluntary, if two States by special agreement decide to submit certain dispute for judgment; compulsory, if especially provided for in a Treaty or Convention in force or when the parties have specifically accepted the jurisdiction of the Court as compulsory. This specific acceptance of jurisdiction is known as the Optional Clause.

Article 36 of the Statute of the Court names the following classes of legal disputes as compulsory.

(a) The Interpretation of a Treaty.
(b) Any question of International Law.
(c) The existence of any fact which if established would constitute a breach of an International obligation.
(d) The nature or extent of the reparation to be made for the breach of an International obligation.[3]

League's Covenant.

3. Statute of the Court Article 36; page 249 in

A little investigation will reveal this as a rather large field covering the Peace Treaties, labor organizations, the minorities, mandates as well as cases concerning commerce, communications, transit, navigation, etc. There is a growing tendency to increase these.[4]

The Parties before the Court are States and Members of the League of Nations. It meets annually June 15 for ordinary session and may be convoked for extra-ordinary sessions if in the opinion of the President the state of work justifies such a step. The official languages of the Court are French and English. I will omit a discussion of procedure because of space and proceed to the main part of the paper which is a review of the work of the Court.

* * * * * * * *

Fachiri.

[4] Annex I pages 28-38 of the Report on the work of the Permanent Court of International Justice presented to the 6th assembly contains an excellent statement of this. Of course there has been an increase since then.

A Review of the Court's Work 1922-1926

1st Ordinary Session June 15-August 12, 1922

The preliminary session which was held January 30 to March 21, 1922 was devoted to the preparation of the Court's Rules and Prodedure and other administrative work.[5] In the first ordinary session the Court gave three advisory opinions all relating to the Versailles Treaty. The first dealt with the composition of the delegations to the International Labor Conference. The Council sent to the Court a resolution asking it "to give an advisory opinion upon the question whether the Workers' Delegate for the Netherlands at the Third Session of the International Labour Conference was nominated in accordance with the provisions of Paragraph 3 of Article 389 of the Treaty of Versailles."[6] This was dated May 22, 1922. The case occupied 5 sittings in which oral statements as well as documentary information.[7] were presented. The opinion of the Court was delivered July 31, 1922, and stated the government should do their utmost to effect a selection which might best be calculated to ensure representations and for this purpose should try to arrive at an agreement with all organizations. In case of failure it would be acting in accordance with the terms of the

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[5] See Publication of the Court, Series D--Part I

[6] Quoted from a part of the resolutions of the Council. See series B (Publications of the Court) No. 1 p. 7.

[7] Series C contain acts and documents relating to judgments and advisory opinions given by the Court.

Treaty if it nominated the workers' delegate in agreement with the organizations, which taken together represented a majority. The opinion was unanimous.[8]

The second question was "Does the competence of the International Labour Organization extend to international regulation of the conditions of labour of persons employed in agriculture?[9] The date was May 22, 1922. Five public sittings were held and the opinion was delivered August 12 with three judges dissenting. It was thus held that the competence of the International Labour Organization does extend to international regulation of the conditions of labour of persons employed in agriculture. This was an opinion of greatest importance to this Labour Organization as the French government contested its competence.[10]

The third question was closely related to this second question and was "Does examination of proposals for the organization and development of methods of agricultural production and of other questions of a like character fall within the competence of the International Labour Organization.[11] The opinion of the Court was delivered on August 12, 1922, and was in the negative.

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[8] See "The Work of the Permanent Court of International Justice During its First Two Years," in League of Nations Publication Vol. 6 1923--#6 pp. 508-509.

[9] See Publications of the Court Series B No. 2 & 3, p.5.

[10] ~~Ibid~~ p. 509-510. League of Nations Publications, Vol 6. #6.

[11] See Publications of the Court Series B. Nos. 2 & 3, p. 15.

It added, however, that the Labour Organization could not be excluded from dealing with the matters specifically submitted to it by the Treaty on the ground that this might involve some aspects of the means of production or of the effects which the proposal measures would have upon agricultural production. This opinion was unanimous.

All of the above opinions have been accepted as binding and have since constituted the basis for further development.[12]

Second Session--Extraordinary January 8-February 7, 1923

This session dealt with an urgent matter which had come up between the French and British Governments concerning Nationality Decrees issued in November 1921 by the former government and native princes in Tunis and Morocco. The conflict was acute when persons were called up for military service. Diplomatic means had failed, the British proposed arbitration but the French refused, so the matter was referred to the League. The Court was asked to give an opinion as to "the question whether the dispute referred to above is or is not by international law solely a matter of domestic jurisdiction."[13] The procedure followed in this case follows broadly the lines of procedure for contested cases. The opinion was deliver-

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[12] "The Permanent Court of International Justice," by the Information Section of the League, p. 25.

[13] See Publications of the Court, Series B, No. 4, P. 8.

ed February 7, 1923 and was unanimous and in the negative. It is a long opinion and important in two respects, (a) an interpretation of one of the fundamental provisions of the Covenant, (b) as an example of the manner in which advisory procedure of the Court may settle disputes. It was a serious question but there was the necessary method to settle it. The Court was flexible enough to hear it in case form yet render only an opinion. This proves that advisory jurisdiction offers in legal cases "an indirect means of access to the Court which in practice is capable of being used as a not ineffective substitute for direct compulsory jurisdiction."[14] It resulted in an amicable settlement which made further proceedings unnecessary. The terms were that second generation born in Tunis should be entitled to decline French nationality and that French nationality should not be imposed on any British national born in Tunis before November 8, 1921 without an opportunity being afforded to him to decline it.[15]

Third Session (Ordinary) June 15-September 15, 1923

This session dealt with four cases--one judgment and three advisory opinions.

The case of the S. S. Wembledon is of special interest because it is the first in history on which one party to an inter-state dispute had summoned the other to

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14. Fachiri. Permanent Court of Justice p155.

15. Hudson calls attention to the remarkable fact that Judge Wiess (French) concurred. See p. 511 Vol. 7 No. 6 League of Nations Publication.

appear before an international court for judgment.

The Wimbledon had been refused access to the Kiel Canal when according to the Treaty of Versailles, its approaches are to be maintained free and open to all vessels of commerce and war of all nations. The case was referred to the Court and involved the interpretation of Article 380 of the Treaty of Versailles. It was that the German authorities were wrong in refusing passage to the S. S. Wimbledon and that the German government was bound to make good 140,000 French francs as the results of this action. Two judges delivered a separate opinion. So did the German judge.[16]

I must call attention again to the fact that in this case we have an International Court applying legal principles relating to treaties and that the interpretation "are laid down......are characterized by a wisdom and common-sense calculated to inspire confidence in the work of the Court as an instrument for the development of International law."[17]

An advisory opinion was rendered concerning a dispute between Finland and Russia with regard to the autonomy of Eastern Carelia. The question related to Articles 10 and 11 of the Peace Treaty signed at Dorpat, October could draw up and propose labour legislation which incidentally would regulate the same work performed by the employer himself.

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[16] See Publications of the Court Series A No. 1, pp 18-20.

[17] Quoted from Fachiri, pp 174-175.

CASES AND OPINION PENDING ON FEBRUARY 1, 1927

France-Switzerland--In the case concerning the Free Zones of Upper Savoy and the District of Gex, a special agreement of October 30, 1924, between the French and Swiss Governments asks the Court for an interpretation of Art. 435 of the Treaty of Versailles, and also, failing subsequent agreement between the parties, to decide the question of the regime to be applied to the districts in question.

Belgium-China--Belgian application instituting proceedings concerning the denunciation of the treaty of November 2, 1865, between China and Belgium, addressed to the Registrar of the Court, in conformity with Art. 40 of the Statute, on November 25, 1926.

France-Turkey--The French and Turkish Governments signed on October 12, 1926, a special agreement for the submission of the question of jurisdiction which has arisen between them as a result of the collision on August 2, 1926, of the steamers "Boz-Kourt" and "Lotus." The special agreement was filed with the Registry of the Court on January 4, 1927.

European Commission of the Danube--Request for Advisory transmitted to the Court under resolution of the Council of the League of Nations of December 9, 1926, with respect to the competence of the commission in the Galatz-Braila sector of the Danube.

Conclusions

Up to the present time, April, 1927, the Court has held eleven sessions besides the preliminary one. Five of these have been ordinary. The six extraordinary are the second, fourth, sixth, seventh, ninth, and tenth. During but not in two different localities.

Eleventh (Ordinary) Session--June 15-July 23, 1926

The Thirteenth Advisory Opinion was concerned with the competence of the International Labour Organization to regulate, incidentally the personal work of the employee. The question was, "Is it within the competence of the International Labour Organization to draw up and to propose labour legislation which, in order to protect certain classes of workers, also regulates incidentally the same work when performed by the employer himself?"[33] This concerned "night work in bakeries" which had been considered in the sixth session of the International Labor Conference in 1924. A draft convention had been made which prohibited such including proprietors as well as workers with the exception of family baking. The objection was that the Labor Organization did not have the competence to propose legislation which incidentally regulates the same work when performed by the employer himself. The Court considered the question as general and not relating to any particular branch of industry. It decided that it was a question of law and that it was performing a judicial function. Its reasoning in the third advisory opinion was cited. The decision was that the Labour Organization.

January number of the American Journal of International Law (1927). pp 26-35.

[33] Series B, No. 13, p. 7.

of the Council in order to decide "on observance of the rule of unanimity."[31] The decision was that any decision made must be by a unanimous vote, the representatives of the parties taking part but that their votes be not counted in ascertaining whether there is unanimity.

Tenth (Extraordinary) Session--February 5-May 25, 1926

Judgment No. 7 also concerning German interests in Polish Upper Silesia was given during this session.[32] This was an outgrowth of a former case in which the case was reserved for judgment on the merits. The judgment was rendered May 25, 1926. The Court decided that it has jurisdiction. Poland failed to show any source of international law which enabled her to escape from the provisions of the Geneva Convention and lost the first submission. The Court considered carefully the other submissions and questions of Germany and decided in favor of Germany. All judges concurred except the Polish judge, Count Rostworowski, who filed a dissenting opinion. Lord Finlay filed some separate "observations." In this case the Court made an interesting comment on the conception of domicile. The term implies the house inhabited by the person concerned. A person may have more than one domicile

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[31] Ibid, p. 29.

[32] Publications of the Court, Series A. No. 7. This is the only judgment that I have not read in the original. I have depended upon Hudson article in the

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Ninth (Extraordinary) Session--Oct. 22-Nov. 21, 1925

Advisory Opinion No. 12 was given during this session, and concerned the interpretation of Article 3, Paragraph 2 of the Treaty of Lausanne.

The Court was to decide whether this was an arbitral award, a recommendation or a simple mediation; if the decision must be unanimous or by a majority and if the interested Parties should vote. The Treaty signed Aug. 10, 1920 (Sevres), laid down certain boundaries for Mesopotamia but was never ratified. Fresh negotiations were made in 1922, and resulted in the Lausanne Treaty. This question was re-opened with little results. Turkey would not arbitrate so the case was referred to the League. The Council considered the matter in January, 1923. After further attempts to settle the question outside of the League had failed it was again referred to the Court. The Court confined itself to the legal questions and did not go into the merits of the case. It first decided that the clause was designed to provide for a definitive settlement of the frontier. Secondly the nature of the decision must be binding and "constitute a definitive determination of the frontier between Turkey and Iraq."[30] In the second question the Court had to go into the nature

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[30] Series B, No. 12, p. 33.

factory at Chorzow, and the taking possession of it by the Polish government. The second group of interests concerned the seizing of certain large agricultural estates by Poland. As usual the Court had to consider its jurisdiction in the case and decide each submission separately.

After hearing both parties the Court dismissed the plea, declared the application to be admissible and reserved it for judgment on merits in both submissions.[29] One judge did not agree in all conclusions and added a few observations. The Polish National Judge declared that he was unable to concur in the judgment and delivered a separate opinion.

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[29] Series A, Judgment No. 6, p. 27.

Seventh (Extraordinary) Session

April 14-May 11, 1925

This session was devoted to Advisory Opinion No. 11, which concerned the Polish postal service at Danzig. The Treaty of Versailles had given Poland right to establish in the city of Danzig postal services and this question of placing or setting up letter boxes at various points in Danzig came up. The High Commissioner of the League gave a decision favorable to the city of Danzig. Poland appealed and the Court was asked to give an advisory opinion. The opinion was given May 16, 1925. In short the Court said that the Polish postal service may operate outside the premises at the Heveliusplatz.[28] Its use is not confined to Polish authorities but confined to the Port of Danzig. The Court did not fix the boundaries of this port so a committee of four experts have been appointed to do this. This is as far as I have been able to trace the effects of this opinion.

Eighth (Ordinary) Session--June 15-August 25, 1925

During this session one judgment was given concerning the German interests in Polish Upper Silesia. These interests were the control of the working of the nitrate the Lausanne convention.

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[28] Series B Advisory Opinion No. 11, p. 41.

Difficulties arose between the Greek and Turkish delegations to the commission. The mixed commission after trying various methods failed to secure a settlement and referred it to the Council of the League. The Court was asked to give meaning and scope of the word "established," contained in Article 2 of the Convention of Lausanne and the "conditions to be fulfilled by the persons described in that article as 'Greeks inhabitants of Constantinople' in order that they may be considered as 'established' and exempt from compulsory exchange."[27] The opinion was given February 21, 1925. The word "established" indicate the conditions in time and place on which depends the question of liability to exchange and refers to a situation of fact, constituted in the case of the persons in question. The second point was that in order to be exempt from exchange they must reside within the boundaries of the city of Constantinople as defined by the law of 1912 and must have arrived there regardless of source previous to October 30, 1918, and must have had prior to that date the intention of residing there for an extended period. An agreement was concluded between the two governments concerned on the basis of the Court's opinion.

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[27] Series B, Advisory Opinion No. 10, p. 7.

of the Serbs, Croats, and Slovenes at the Monastery of Saint Naoum, the mission, such as it has been recognized by the interested Parties, which is contemplated by a unanimous resolution of the assembly of the League of Nations of October 2, 1921?"[26] A unanimous opinion was delivered September 4, 1924. It was in the affirmative. The matter was referred to the Conference of Ambassadors which failed to bring about a friendly settlement, so the Council made a decision fixing the line of the Albanian frontier leaving the Monastery in Albanian Territory.

Sixth (Extraordinary) Session

January 12, 1925-March 26, 1925

During this session the Court gave judgment No. 4 in regard to the interpretation of Judgment No. 3 and Judgment No. 5 in regard to the Mavrommatis Jerusalem Concessions which had been reserved under Judgment No. 2 for decision on the merits. These were discussed above in their proper connections. Advisory Opinion No. 10 in regard to the exchange of Greek and Turkish populations was also given.

A mixed commission had been set up to supervise the exchange of Greek and Turkish populations as provided by of two states belligerent in the great war submitting a provision of the Peace Treaty for judicial interpretation. The dispute was between Bulgaria and Greece concerning claims for acts committed outside of Bulgarian territory and for personal damages. The decision was that "claims in respect of acts committed outside Bulgarian territory and in respect of personal damages are authorized; but indemnities due on these grounds are included in reparations and consequently in the total capital sum fixed."[25] The Greek government asked for an interpretation of the Court's judgment. This raised the question of using Bulgarian property in Greece that it be liquidated and that there be a redistribution between the Allied Powers of the total capital sum that was fixed. The Greek government's request was not granted as it involved different conceptions unknown in the special agreement and that the Court's opinion that the interpretation of a judgment should not go beyond the scope of that judgment.

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[26] Series B, Advisory Opinion No. 9, p. 7.

Advisory Opinion No. 9 concerned the question of the Monastery of Saint Naoum. The question submitted was, "Have the Principal Allied Powers, by the decision of the Conference of Ambassadors of December 6, 1922 exhausted, in regard to the frontier between Albania and the Kingdom and that concerning Jaffa is not so. This case for judgment on the merits of the Jerusalem concessions was fixed to take place during the Court's extraordinary sessions which had met for another purpose. The judgment of March 26, 1925, declared the concessions valid, that the cancellation was not in accordance with the international obligations accepted by the Mandatory for Palestine but dismissed the Greek government's claim for an indemnity as no loss was proved but claimed that Mr. Mavrommatis may claim the readaptation of the aforesaid concessions.[23] These cases are of much importance as they affect the interpretation of Mandates, especially the nature and limits of the Court's jurisdiction thereunder. It must be noticed that many dissenting opinions were given in the first judgment 7 to 5. This may tend to restrict within narrower limits than might otherwise be the case in applying the majority decisions.

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[25] Page 11 of the Report on the Court's Work to the Sixth Assembly.

During the fifth ordinary session Judgment No. 3 was given concerning the interpretation of Paragraph 4 of the annex following Article 179 of the Treaty of Neuilly. The fourth judgment is an interpretation of Judgment No. 3 and will be also discussed at this time.

This case[24] is interesting as it is the first use of the Court's summary procedure and also the first occasion

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[23] Based on Series E of the Publications of Court and Fachiri's Permanent Court of International Justice. Also Series A, No. 5.

[24] Ibid

Fifth (Ordinary) Session--June 15-September 12, 1924

During this session the Court delivered judgments No. 2 concerning the Mavrommatis Palestine Concessions and No. 3 concerning the interpretation of paragraph 4 of the annex following Article 179 of the Treaty of Neuilly and advisory opinion No. 9.

This first case concerned certain concessions granted to M. Mavrommatis, a Greek, by the Ottoman government.[22] The war came and they came under the control of Great Britain which refused to recognize them. The case was to bring about this recognition and also pay reparation for consequent loss. The Greek government sponsored the suit. M. Caloyanmi was the National Judge for Greece. The judgment was delivered August 30, 1924. Since Greece was a member of the League and was asserting her right to ensure that the rules of international law be respected as regards her subjects the Court has jurisdiction as it comes under the subject of the Mandate clauses. The Court decided that it must also give decision on the merits of the case and this is found in No. 5. In the interpretation of Article 11 they decided that the English text was the original one and that under this interpretation the dispute concerning the Jerusalem concession is one for which the Mandatory has accepted the jurisdiction of the Court

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[22] See Publications of the Court, Series A, No. 2.

Fourth (Extraordinary) Session--Nov. 12-Dec. 6, 1923

This session was devoted to Advisory Opinion No. 8, concerning the question of the delimitation of the Polish-Czechoslovak frontier. This concerned their borders, namely, Teschen, Orava, and especially Spisz. After trying other methods the Court was asked to give an opinion on the following question: "Is the question of the delimitation of the frontier between Poland and Czecho-Slavakia still open, and if so, to what extent; or should it be considered as already settled by a definitive decision (subject to the customary procedure of marking boundaries locally, with any modifications of detail which that procedure may entail)?"[21] The opinion was given December 6, 1923. In substance the decision was that the decision by the conference of ambassadors with reference to the boundary accepted by both states were definitive and the question was not reopened by later negotiations. It did suggest that the Delimitation Commission had the right to propose modifications. This lead to fresh proposals and settlement which was signed May 6, 1924.

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[21] Quoted from Report on the Work of the Permanent Court of International Justice presented to the Sixth Assembly. This is an extract from Series E of the Publications of the Court, p. 18; also see Series B, No. 8, p. 10.

formity with the international obligations assumed by her with respect to minorities.[19]

The second[20] request was regarding the position of persons of German origin in the same territories. This question had been a subject of negotiations between Poland and Germany. The answer was that the League was competent and that the position of Poland was incorrect.

The first request was a very complex one and involved more questions of law than any previous case. The decision will become the basis of the settlement of the question of the Colonists. In the second case Lord Finlay's "additional observations" marks a novelty in Court Procedure.

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[19] See Publications of the Court Series B, No. 7. Also see Report of the Work of the Permanent Court of International Justice, pp 12-15.

[20] See Report of the Work of the Permanent Court of International Justice, pp 15-17. Also Series B, No. 8.

14, 1920, and was whether these articles placed Russia under an obligation to Finland as to carrying out the provisions. The majority of the Court (7 judges) arrived with regret at the conclusion that the Court was incompetent to give an opinion. The agreement was that this was a dispute and that an opinion would settle it and that Russia had taken no part in the settlement. Since Russia was not a member of the League it would strike at the Independence of States. Also the Court needed Russia's assistance to get true facts. The importance of this case is that the Court may refuse to give an advisory opinion. Also when a non-member of the League declines the Court jurisdiction it can not be made subject to it. Further, the Court is acting in a strictly judicial capacity and will be careful of disputed questions based upon ex parte evidence.[18]

The Court has two requests for advisory opinions with regard to the German minorities in Poland. The first was whether the League of Nations under the Polish Minorities Treaty was competent to examine these measures. The answer was that the Council of the League was competent and that the position adopted by Poland was not in con-

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[18] Ibid, pp 162-163. Also Publications of the Court, Series B, Advisory Opinion #5, pp 1-29.

these sessions thirteen advisory opinions have been given and seven judgments. There are three cases pending and one advisory opinion. One advisory opinion has been withdrawn by the Council. In four years of time this Court of Justice has done as much business or more than the Permanent. Court of Arbitration has in its twenty-six years of existence.[34] One can truly say that it has not been an idle court, and all indications point to a busy career.

The Court is a Court of Justice. Its dealings with advisory questions and disputes are an indication. The Court has been consistent in holding to legal aspects of a question or dispute. It has been interpretating international law. All possible information is examined. Hearings are held in public followed by secret deliberations. After an opinion has been decided upon they are read in public and published in a special collection. I have been impressed by the advisory opinions of the Court and am convinced that they come as near being cases as could be under the circumstances. The procedure for dealing with cases differs slightly.

Judge Moore has said that an advisory opinion "obviously is not a judicial function," yet the rules "assimilate the process as far as possible to a judicial proceeding."[35] As far as I am able to see all of the advisory opinions

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[34] Since writing this statement I have found almost the same statement in the January (1927) number of the American Journal of International Law.

[35] Quoted from M. O. Hudson article in the American

are related to legal questions of defined limits. They involve interpretation of treaties and usually a definite question or a problem which has arisen in practical affairs is dealt with. As an example, I wish to point out that the first three concerned the International Labor office and most of the others are disputes between great as well as small nations. All have briefs, arguments, agents or representatives of interests, method of treatment similar to cases.

These opinions and judgments are clearing up uncertainties as to what are the existing rules of law. The Court is helping to codify law. That is very valuable in itself, but when its close relations to the League are considered it is not a far stretch to see that an impulse for legislation will be created and when law does not fit the needs of the times the appropriate machinery by diplomatic conferences or otherwise may lead to a settlement. Almost in every case the settlement was made soon or at least was on the road to settlement.

Again, the needs of the day call for a Court of Justice. The increasing intimacy of states are daily bringing up questions that must be decided by law. Always, will it be a standing challenge to disorder, a stimulation that all controversies be settled by legal means or outside of the Court Room.[36]

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Journal of International Law in which he reviews the work of the Court during its third year of existence. p. 25.

[36] A request was made by the Council to settle the question concerning the aecumenical Patriarch. It was

This Court is not to make law by precedent, yet I can hardly see how it can escape it. I find that in advisory opinion No. 10 on the exchange of Greek and Turkish populations that it was guilty of quoting a former judgment, that in the "Wimbledon" case. Here is at least a tendency toward that direction. My idea is that such a thing is very desirable.

The Court is effective. The number of opinions that are final and forced settlement are as following:

First Advisory Opinion--now guide for choice of delegates to sessions of the International Conferences.

Second and Third Opinions--were enthusiastically received by the Director of the International Labor Office.

Fourth Opinion--led very promptly to exchange of notes and settlement.

Fifth--No opinion.

Sixth Opinion--followed by action by the Council which led to settlement and payment of lump sum in 1924 for reparations.

Seventh Opinion--machinery started which led to settlement.

Eighth Opinion--the Delimitation Commission made fresh proposals which were adopted September 5, 1924.

Ninth Opinion--placed in hands of Conference of Ambassadors, later gave a decision based on Court's opinion in which the Monastery of Saint-Naoum was given to Albania.

Tenth Opinion--an agreement was concluded between the two governments concerned on the basis of the Court's Opinion.

Eleventh Opinion--Four experts selected to fix the

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entered on the list for the Eighth Ordinary Session, June 1, 1925. The Secretary-General had a letter to the effect that the question had been settled out of Court. See Report on the limits of the port in accordance with the considerations of the Court.

Twelfth and Thirteenth Opinions--I am unable to say.

The following table shows how the judges have voted in each case:

Advisory Opinions

Cases	Yes	No	Absent
First	11	0	0
Second	8	2	1
Third	10	0	1
Fourth	9	0	2
Fifth	7	1	0
Sixth	11	0	0
Seventh	10	0	1
Eighth	10	0	1
Ninth	11	0	0
Tenth	11	0	0
Eleventh	11	0	0
Twelfth	10	0	0
Thirteenth[37]	11	0	0

Judgments

Cases	Yes	No	National Judge
First	9	2	1--No.
Second	7	5	1--Yes.
Third	3	0	0 (Summary Procedure)
Fourth	3	0	0 " "
Fifth	12	0	0

M. Altamira did not concur in the judgment as regards paragraphs 3 & 4 of the operative part.

Sixth	12	1	2 (Yes & No)

Anzilotti added observations.

Seventh Case[38]	9	0	2 (Yes & No)

Judge Weiss forced by illness to retire from the case.

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on the Work of the Permanent Court of International Justice presented to the Sixth Assembly, pp 26.

[37] See the Report of the Work of the Permanent Court of International Justice; also Hudson in his various reviews of the work of the Court in the American Journal of Inter-

The Court is being entrusted with other duties. On several occasions it has been entrusted with the appointment of arbitrators and experts when the states concerned were not able to name such by mutual agreement. "This has been done in the case of the Peace Treaty of Lausanne (July 24, 1923), the Declaration relating to the administration of justice in Turkey (July 24, 1923), the London Agreements (August 30, 1924), the Treaty of Conciliation between Sweden and Switzerland (June 2, 1924), the Treaty of Conciliation between Denmark and Switzerland (June 6, 1924), and the Treaty of Conciliation and Judicial Settlement between Belgium and Switzerland (Feb. 13, 1925)."[39]

I find that the Court has been approached by private persons with a request to appoint an arbitrator. This concerned a contract between a Dutch and American concern. The Court replied that it fell outside of its normal scope of activities and could not be undertaken but that the President of the Court on the other hand might consider a request if made to him to name a third arbitrator.[40]

This paper would be incomplete if something was not said about the relation of the Court and the League. Except for the election of judges, the Court could exist and function as an international institution even though the

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national Law (1923, 1924, 1925, 1926, and 1927.).

38. Based on Series A and B.

[39] Report on the Work of the Permanent Court of International Justice presented to the Sixth Assembly, p. 36.

[40] Ibid, p. 38.

League would disappear because the Statute of the Court gives its legal existence and determines its powers. It will depend in the majority of cases upon moral sanction because of its high character and position to bring about respect and carry into effect its decisions. However there are also material sanctions. The Council and the League may be used. Fachiri thinks there is some distinction between the sanction behind advisory opinions and that of judgments.[11] In the case of non-members the decisions depend for enforcement upon the contrartual obligation assumed by the state in question.

In the Jurists' report "an analogy is drawn between the executive, the legislative, and the judicial power within a state, on the one hand and the Council of the League, the Assembly and the Court on the other.[12] The Court may have a great deal of influence in interpretating the covenant.

It is not hard to find instances already of the Court finding it necessary to give interpretation to the Covenant. If the World Court would play the role in International affairs that our Supreme Court has in shaping our Constitution it would find a sphere of action worthy of the respects of mankind.

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[11] Fachiri, Permanent Court of International Justice, p. 221.

[12] Ibid, p. 219.

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6. *Publications of the Permanent Court of International Justice*. *Series E, No. 1*. *Annual Report* (*Jan. 1, 1922*--*June 15, 1925*).

This is one of the best books that I used. It contains biographical notes of the Judges, list of national judges, and various other useful material. Everyone should come in contact with this book if they are making a serious study of the Court.

7. *Chapter IX of the Annual Report* contains a list of official and unofficial publications concerning the Court up to June 1925. See pages 307-356. This list was prepared by Jean Douma, Assistant Librarian of the Carnegie Library, and is the best authorative bibliography that we have.

8. *Report on the Work of the Permanent Court of International Justice*, presented to the Sixth Assembly.

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16. "*The Fifth Year of the Permanent Court*," by M. O. Hudson. The American Journal of International Law. Jan. 1927. Vol. 21, No. 1, pp 26-35.

N.A.

1927-28
H S Hickman

TWENTY CENTURIES OF CULTURE

This subject was selected because it brings to mind a question whether there has been much change in our culture in the past centuries, and whether or not we are keeping up with the times, or whether we are making the world as it is.

It is possible that time is traveling faster than the laity can comprehend, as in many every day happenings, we hear people of mature age comparing themselves with conditions of forty or fifty years ago, when their physical and mental powers were at par, never comprehending that forty years have made any change in their mode of living, or that their physical endurance is exaggerated by their flattering ego.

While the cigarettes lend nothing to our feminine beauty or to the health of the future generation, it is no doubt better for us that the habits and customs of the people are changing at a rapid rate, for if such were not the case there might be a stagnation of mental energy in the fields of inventions, education, religion and general knowledge.

The strife between capital and labor which is said to be almost a worn out subject, at the most seems to be only a difference of opinion -- seeing things from a different point of view.

The old proverb, a just profit for the capital and a fair wage for the worker, is by no means a solution. Who is to say what constitutes a fair wage for the worker? Can anyone say what constitutes a fair wage for a union of carpenters of a city, or the mechanics of a great railroad system? Men were born spiritually equal, but not physically or mentally. Therefore, the fair wage for one may not be, and cannot be, a fair wage for all.

It is no doubt just as hard for the laborer to make money as it is for the rich man to find amusement or vice versa. The reason for the laborer not making money is, no doubt, due to several conditions, such as lack of education, poor environment and bad health.

With the absence of education you will find the lack of reason, calculation, forethought and culture. Under poor environment you will find many times a poorly nourished body with unfavorable living conditions, thus offering an impenetrable financial obstacle.

With the rich the strife is to find amusement, having all the money, education, environment, culture needed, but the objection seems to be that the rich refuse to be satisfied with anything that is cheap, simple, or worldly, but urge their secretaries to find something that no one else has, or can do. The dictatorship seems to be a close relative to the one who becomes rich and powerful and compares favorably with some of the former crowned heads of centuries ago. But the dictators have ventured into fields that the crowned heads might have thought did not concern society, as in the past centuries most of the trouble was with religion. The present trouble is without religion.

Only yesterday you stepped to the tune of "Home, Sweet Home" or the "Virginia Reel", and **were** a sane and polite gentleman at the same time. Today the bright lights with the jerky strain of music, the irregular step, seems to hypnotize the reasoning powers of the unsuspected, with the old saying, "The world owes me a living and it is mine without an effort or care. I should worry what the other fellow thinks of me".

Yet with all the speed of time, and the strain of society, you cannot forget that idleness is the mother of passion, that breeds contempt of laws both of the land and of nature, that invites disease--where morals is a mere password.

The feel of money, the anticipation of buying, is the source of an unexplainable joy that only comes to those who have to make some sacrifice. The rich do not sacrifice, do not plan to buy but their wants are forthcoming without even the sight of money.

Times have changed all our modes of living; schools, churches, locomotion, **habits**;- and nature is so well picked to pieces by science that only faith remains unchallenged.

To illustrate the difference between now and yesterday, which the flight of time has ushered into our midst, I recall the passing of two men of our city. One had spent his life in teaching, a business man of integrity, a christian, a standard bearer of high ideals. The press gave the notice of his passing and on a back page casually mentioned his worth. The other man was of the world, a friend of the laity, and while belonging to the worldly church, he did not stick always to the straight and narrow path, and was lacking in his education, and culture. He drank when his friends drank, and had a hand for the needy and the poor. This man's worth was praised lavishly and for some days by the Press. This demonstrates the spirit of the public, as the Press was quick to realize what would further its own interests, as it is commonly said the public wants to hear this. This is the advance growth of the world far ahead of our dizzy comprehension.

I hear some one say the world is the same as it was fifty years ago. This is true, but the world is not populated by the same people nor has it the same ideas as it had fifty years ago, and you need not go outside of the church to corroborate the assertion. Less than fifty years ago the writer sat in silent pews and heard the good old honest and intelligent minister say you must be baptised and born again or Hell is your doom. Now you seldom hear the word Hell used in the pulpit, and is it not better? If this is not better who knows which is right?

The old time so-called Circuit Riders were in their day good conscientious Christian people, but in many instances they were lacking in their education, and in many instances had to resport to some manual labor to maintain themselves as the pay for the ministry was limited, not because there was no money, but because in many instances the people thought it was not exactly religious to either give, or receive pay for ministerial services, and the same custom holds good today in many instances with reference to the minister being called upon to preach funerals, to officiate at weddings, to open public gatherings. The question of pay in many instances is not given a thought.

Today the minister is better educated, better paid, better informed both in scripture and business in general, but if the powers that be in the church drag the minister into personal politics, it not only nullifies his spiritual advice as a minister, but lowers the dignity of his calling and renders him as useless to his congregation as does a publicity agent to a Bible class.

Yesterday we demanded the truth. Today men does not demand the truth so earnestly. Truth in many cases seem to be today an assault on the beliefs and affairs of time and business, and therefore an assault on vanity. Before a man can learn he must by inference confess he is ignorant. In other words, our vanity stands in our way of progress. Thus, we lose sight of our fast fleeting goal.

For example of the above assertion, I quote from the records of the Supreme Court of Indiana in upholding a conviction for contempt, asserts that the truth is no defense. It is a tenet dear to English law. The greater the libel to a man of reason the dogma will seem absurd, yet this same man will train his children to accept it and will punish if they do not.

If the child points out his faults, that is impudence, and perhaps the child expresses the truth and no more. No matter, the greater the truth, the greater the impudence.

The story is the powers that control the scheme of things that do not desire and will not tolerate any truths that might detract from their assumed perfection, as a man's vanity is unwilling to confess ignorance, so keeping him from abandoning his obsolete ways that he might keep apace with the more modern ideas. Thus men live and die in error, the same as centuries ago.

The twentieth century man wants to be told something he wants to hear. P.T.Barnum was close to the truth when he said "a sucker is born every minute". When he reaches the half way mile post it is sweet to hear his friends say,"What a bright and pert and useful man he is ". Many times have I heard the familiar saying among men of mature age, "I am just as much of a man today as I was forty years ago". To be joshed about, being seen out with young people is a sure sedative for rheumatism.

What is truth? Is it a wasp to sting and enrage the sodden? Is it a red flag to rage the sullen bull, an enemy of the existing order, or is it a Kind of an assault on the scheme by which the fat draws tribute from the lean and ignorant?

Truth is faith, and faith is life. To lack faith is to challenge the termination of this fast moving world.

The Nation's morals are undisputably sound, although it is true we have in America a lunatic fringe which is sometimes mistaken for a multitude of people--which does not represent America, or any other civilized country, such as the Sacco-Vanzetti types of Anarchists, the labor radicals, the promulgators of obscene [illegible] , the readers of cheap and rotten books, are disciples.

To substantiate the assertion that at heart our nation is moral, we find the sales for the last two years from all news-stands of the most popular book of fiction only amounted to 375,000 copies, compared with 30,000,000 copies of the Bible sold from the same news-stands in one year.

It might be said that the people do not attend church and Sunday School as they used to, and it might be true. And the reason of this seems to be that the way of Presenting Christ's teachings to the people needs changing. The church and Sunday School are two different organizations. The church is headed by a learned philosopher peculiarly, if not carefully, picked by the official board to preach. But in many instances he is an outcast as far as the Sunday School is concerned and as a rule the Sunday School is under the same old outlawed ways of forty years ago. Most any one who happens to belong to the church is put in to teach a Sunday School Class. Knowledge of the Scripture, faith in the teachings, standing in the community, respect of community amounts to but little as far as being a teacher or Superintendent of a Sunday School is concerned, as usually the Superintendent is one of the bosses. The musicians are paid, the teaching is donated and is dear at that.

There has been no concerted effort to conform to the advance of modern thinking. The general laity is so hard pressed during the week in their struggle to make a living that when Sunday comes they want to be alone, and when they are resting you will find hundreds reading the Bible that do not belong to church--neither do they go.

In former years when the country was not so thickly settled, the people were lonely, and any kind of a gathering brought large crowds to get together socially, or otherwise. But they did not have, the ease of transportation we have now. They could not attend two such gatherings in one day, **as** we can today, even fifty miles apart. They were not hurdled together all week as we are now. They could not sit at home and hear a sermon across the continent on the return of a tiresome day's work; neither did they worry much about the kind of dress they possessed. Today the empty pew offers no reward for fascinated dress, but to be seen in a stylish frock even at the Bier of a once trusted friend seems to lend hope to one's faithless ego, that the World looks on with a jealous heart.

This might be pride, but in our sickened hours we **yield to** fear of God regardless of pride, vanity or adventure, as the pleasure of the moment ceases while Truth, Modesty and Faith is substituted.

Evolution holds no secret that challenges my faith when I am at peace with my Maker, and there is no good reason for the world to stand still while we debate our existence, if it is not for the enforcement of the notice and publicity of the debater.

The exaggerated desire to see, and to be looked upon as having in one's **veins** a little bluer blood, so to speak, is a characteristic that lends nothing to true manhood or womanhood, when at the same time the intent within holds the symptoms of the disease of hate, or scorn. This phase of life is to be pittied rather than censured, as practically the only difference is in the interpretation of ones exalted feeling of his position in society, as this type of humanity will usually faint at the sight of blood but will not hesitate to assassinate a good reputation. It is well to be wary of the individual who is forever prating about the blood of his ancestors. In most cases he brags about his ancestry, because he hasn't anything in himself to brag about.

In psychology we find many resemblances between the human race and the lower forms in animal life, such as fins of the whale having five fingers, the same as the number of fingers on the human hand, the seal rear legs, the ape has the same number of bones as man and is subject to the same diseases. Yet this does not prove that man is descendant from the monkey or the whale, neither should this ancient saying commit man to the defense of his ancestors, or impose any task or burden upon him to appease the spleen of some religious sect. When one thinks of the Dayton trial and all the notoriety brought to the young school teacher who dared to teach the truths of evolution to his pupils, one asks the question, "Are we really cultured? Are we showing the marks of real progress?" Before we can consider ourselves truly educated, truly cultured we shall have to realize that there is no conflict between evolution and religion--no conflict between heredity and environment. As the eminent Dr. Fosdick said recently in a sermon, "There is no debate on the question of environment versus heredity in the true building of character. They work hand in hand. Heredity is the mechanism provided and environment is merely the tool with which to mold and shape the mechanism. Both are needed and real education and culture contributes to character building. It is up to each individual to shape his own destiny with the material he has at hand, just as did our noble Lincoln who had the poorest of environment.

Heinz, the father of 57 varieties, has in one of his small buildings a number of colored windows with leaded mottos that were his guiding principles through life. One of the maxims says, "Do the best you can with what you have today". Therein, it seems, lies the secret of progress, or real culture. Yet when one thinks of the use that we put to our knowledge of science during the world war--to kill, main and murder--one must again ask the question, what has twenty centuries of culture contributed to the happiness and well being of mankind. Must we not face the inquiry, "What is knowledge without understanding?" Until we allow the human equation opportunity to function with our acquisition of knowledge our culture will be but an empty shell--nothing more than a thin veneer.

The theme of the guiding spirit is to have everybody do as I do as did some of the crowned heads centuries ago, that cut the heads off of those that were not in full record religiously or otherwise. I heard an interesting definition recently of a Bolshevist. The lecturer said , "A Bolshevist is a man who does not believe as I do". Are we all inclined to label everybody Bolshevits?

We call those religious radicals here Fundamentalists, as they are the ones that are making the fight against science and ancient history to prevent the knowledge advancing by passing laws in certain states prohibiting the teaching of science and history, and in other instances, compelling the reading of the Bible in public schools, and at the same time censuring the Catholics and the Jews, for having a school where they teach their Bibles.

In whose Bible do they get this instruction and teaching, and in whom do the powers lay that has a right to say where and what I shall think religiously and otherwise?

The rapid advance of the number of laws upon our statute books is in some respect the cause of some of our crimes, as the laws are so complaining that you almost need a permit to be born. At the present time all the nations of the world are hoping for, and working towards peace. How can peace-- universal peace-- be realized. It will not come about through legislation at Washington. Peace will have to come through education--educating the nations of the world to lay their hates and look for ways and means of helping each other--exchange of ideas and products--new markets and finally a better, more human understanding and sympathy for each other.

If our state legislature would go out of existence for ten years it would be a blessing to humanity, and the National law makers would receive a glad hand from the Nation if they would do nothing for a few terms, even if they drew their salaries it would be cheap indeed. The need is not for more laws but rather the enforcement of those already on the statute books. The slow unwinding of red tape in the prosecution of criminals is in itself a sin against society; example, the Sacco-Vanzetti, seven years.

In the present state of affairs it seems when a candidate is elected to office he wants to make enough out of the office to retire for the rest of his natural life, even if the office is only equal to that of the Justice of the Peace.

The respect for the laws of the land is not charged solely to the individual but to the law makers themselves.

The Constitution requires a census to be taken every ten years. Our last census was taken in 1910.

The Constitution also requires that the house of representatives be selected in each state in proportion to its population, determined by each new census, but Congress has refused to obey the law as not having proportioned its seats since 1910. Thus setting a standard that the Constitution need not be obeyed when dollars and cents interfer.

Indiana was not entitled to two Congressmen in 1910 or 1920, but the states that would have gained in 1910 if there had been a census taken are as follows: California, Michigan, Ohio, Connecticut, New Jersey, North Carolina, Texas and Washington. Those losing would have been Missouri, Indiana, Kansas, Kentucky, Louisiana, Maine, Mississippi, Nebraska, Rhode Island and Vermont.

For example, California with her 3,400,000 population in 1920 has eleven congressmen, which is the same as Iowa with 2,400,000 population. Michigan with her 3,700,000 population has 13 Congressmen, while Missouri with 3,400,000 with 300,000 less has [illegible] Congressmen. California with a 1,000,000 more population than Iowa has the same number of Congressmen.

This flagrant use of power to set a standard is unjust, un-American, and unconstitutional and tends to teach the oncoming generation that the laws were made for the poor by the rich.

Quoting from Rev. W. Graham Walker, April 18, 1927, while speaking to the Ministerial Association in this city said in part, "The worldly pleasures have driven God from the church, the home and the schools. That there are more young men and women in our prisons today than there are in our colleges and universities. That the average of girls in prison is 18 years, three times as many women gambling at the Kentucky Derby as there are men".

This statement is unthinkable and yet we cannot dispute it. The cause is in some instances, if not in all, that the parents have not taught the children to work. How often have you heard the expression from responsible parents, "I don't want my son or daughter to work as I have done". Other causes are the over supply of money. Automobiles offer encouragement to youth for indulgence of jazz, liquor, and late hours which is in no sense akin to work or morals.

Quoting from Arthur Samuel Merwin in the April 3, 1927, Chicago Examiner, he says, "I see a few million women, old-fashioned who in an instinctive, thinking way to bear and rear children, and conserve homes, and are helpmates in the old sense, but I see more millions who seize upon man with all the unscrupulous art of a [illegible] that has never understood the masculine sort of restraint, using these men as a means of luxury, and pleasure, thus evading the helpful paths of industry.

As the Fundamentalists are trying to set the standards for us in America, our government is attempting to set the standard for Poland, according to late religious news. To show how we lose faith in our law makers, I am pleased to quote from a record of propaganda the financial expenditures of a few organizations which control to an extent our Government:

Out of 81 organizations which disseminate propaganda or otherwise seek to influence public opinion, legislation, and the administration of government, 9 refuse to give the figures or accounts concerning their annual expenditures. Seventy-two of the remaining organizations spent in the aggregate of $9,891,000.00 to influence public opinion, and government.

Namely, some of the different organizations which spent over $100,000.00 are:

Anti-Saloon League of America	$2,000,000.00
Chamber of Commerce of U.S.	1,000,000.00
Carnegi Endowment of International Peace	530,000.00
Fellowship Forum	500,000.00
National Education Association	400,000.00
Association against Prohibition Amendment	367,000.00
Federal Council of Churches representing 38 Protestant Churches	330,000.00
American Legion	275,000.00
League of Nations, Non-Partisan Association working for the entrance of the United States into the League of Nations	200,000.00
National Catholic Welfare Conference	175,000.00
Methodist Episcopal Board of Temperance	150,000.00
American Federation of Labor	150,000.00
National League of Women Voters promoting a characteristic woman's view point to the solution of the Nation's problems	135,000.00

Also other organizations promoting radicalism of every shade ranging from deep red to lilly white which would not give the yearly expenditure.

Using Mussolini's language he says in part, "Destiny has set my standard and appointed me as the man to purify the soul of Italy". Whether it is Providence, or Mussolini there is a standard being set by the fancy of Mussolini. In Italy Mussolini may set the standard and enforce the rule, but it would be quite as impossible for a foreign country to set the standard in Italy, as it is for the United States to set the standard in Mexico, as all people like to do their own thinking and there is no good reason that they should not.

Quoting from Cardinal Kakowski of Warsaw in part, he says, "I warn the Christian population under my leadership against the evil influence of the Y.M.C.A. on Catholic oaths. I base my warning on the Pope's decree dated November 5th,1920. The Y.M.C.A. is neither Polish or Catholic. Poland, a country of more than 95% Catholics assumes that America is setting the standard. Therefore, they resented the intrusion upon the Catholic religion."

This last paragraph illustrates the attempt to set a standard on a foreign country when we should be setting a standard at home, at the cradle. Again at this moment foreign countries are attempting to set us a standard in form of the World Court. At the same time they are neglecting their young by encouraging idleness, and as idleness breeds crime and work breeds liberty, it behooves all nations to do all in their power to promote healthful industry that will be conducive to liberty.

Too many of us are apt to criticize when really sympathy is needed. To be born into this world fatherless is an act against society, but to be a murderer, is a crime that only God can forgive, and because this sacrifice has been made by a near sighted mother, gives me no reason to challenge her poor soul. Do we look about us to offer aid to those in real trouble? Sometimes even a friendly word to the stranger within our gates will drive away the blues for a week--yet we are usually too busy or too careless to offer a word of sympathy where it is most needed.

In conclusion, I wish to say that our twenty centuries of culture will never be a shining example to the world, unless we realize along with Aristotle and other philosophers, that "human nature develops within and decays outside of social relations. We have knowledge, yes--but that is not enough; we must have knowledge along with understanding. May I close with a statement made by Daniel Webster that unfolds the secret of true culture--culture that we must grope towards, however slow the process? He writes:

> "If we work upon marble, it will perish;
> if we work upon brass, time will efface it;
> if we rear temples, they will crumble into dust;
> But when we work upon immortal minds
> if we imbue them with principles with the just
> fear of God and love of fellow men, we engrave
> on those tablets something which will brighten
> to all eternity".

(I THANK YOU!)

No. 5

BYRON'S LITERARY KNOWLEDGE AND OPINIONS

By

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Prepared to read before The Terre Haute Literary Club,
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Note: This paper seeks to present a partial definition of Byron's literary knowledge together with a compilation of his opinions in the field of authorship, as revealed in his letters and journals. These materials were readily accessible in the inimitable Murray Edition of the author's Complete Works; and they were supplemented with frequent references to the poems themselves and to the excellent memoir by Mr. Paul E. More in the Introduction to the Houghton Mifflin Edition.

BYRON'S LITERARY KNOWLEDGE AND OPINIONS

One of the commonest fallacies held by students of English literature is that of judging Lord Byron a libertine in his literary tastes and principles——such judgment growing out of a preconceived notion that his whole mental and moral being was prodigally licentious and corrupt. The chief aim of this paper is to show evidence that, whatever the man's natural life may have been, he constantly held in mind some well-defined principles governing the form and content of literary composition; that he firmly believed his best poetry was produced when he conformed faithfully with these principles; and that he sinned greatest when he was carried away from them by the Romantic spirit of the times.

Byron was a broad reader. Writing from Cambridge in 1808, he said, "As to my reading I believe I may aver without hyperbole it has been tolerably extensive in the historical department; so that few nations exist or have existed with whose records I am not in some degree acquainted, from Herodotus down to Gibbon. Of the classics I know about as much as most school boys after a distance of thirteen years; of the laws of the land as much as enables me to keep 'within the statute.' Of geography, I have seen more land on maps than I should wish to traverse on foot;——of mathematics, enough to give me a headache; of philosophy, astronomy and metaphysics more than I can understand. I sometimes wish I had studied languages with more attention. Those which I know, even the classical (Latin and Greek in the usual proportion of a sixth-form boy), and a smattering of Modern Greek, the

Armenian and Arabic alphabets, a few Turkish and Albanian phrases, oaths or requests,—Italian tolerably,—Spanish less than tolerably,—French to read with less ease but speak with difficulty or rather not at all,—all have been acquired by ear or eye, and never by anything like study."

Yet Byron read with the discriminative taste and appreciative attitude of a true scholar. While still a boy at Harrow and Cambridge he read the masterpieces of ancient classic literature and they filled his receptive mind with a wealth of matchless imagery which added stability and beauty to all of his later productions. "Of the Prometheus of Aeschylus," he said, "I was passionately fond as a boy (it was one of the Greek plays we read thrice a year at Harrow):-indeed, that and the Medea were the only ones, except the Seven Against Thebes, which ever much pleased me." In spite of this statement, however, there are allusions sufficient to warrant our believing that he was familiar with and very fond of the epics of Homer, the tragedies of Euripides, the philosophy of Socrates and Pythagoras, the biographies of Plutarch, and the lyric poetry of Sappho, Pindar and Anacreon.

Of the foreign literatures other than the ancient Greek, Byron had a passing knowledge. He made frequent references to Ovid, Vergil, Cicero, Suetonius, Juvenal, Horace, and Tacitus, to Zoroaster, to Cervantes, to Voltaire and Rousseau, to Ossian, and to nearly all of the prominent writers of the early and modern Italian schools.

The Latin writers occupied his attention during the early years of his authorship. Among the first poems in Hours of Idleness appeared several translations and imitations of Catullus, Vergil, Horace, Tibullus, and Adrian. For the most part, these were written before he was sixteen, and they do little more than point the bent of his mind toward the future. The Hints from Horace was written in 1811 and published nine years later. It was intended to supplement English Bards, and to uphold Pope, with whom Byron delighted to associate the name of Horace. Throughout the whole of his literary career, Byron regarded his Hints from Horace "with the fondness which parents feel for their least favored offspring." In general, then, the poetic medium in which he worked had an intellectual solidity akin to the older masters; and since he rarely mentioned them to criticise, we are safe in assuming that they rested with him as passions: matters accepted, their worth being taken for granted.

Byron's poetry was remarkably free from connection with the Bible and other Hebraic literature. At the request of his friend Kinnaird, he wrote the little group of Hebrew Melodies, which were set to music. He refused to accept literally the didacticism of the Old Bible, but he appreciated its worth as an expression of the conscious life of a simple, pastoral people. He said on one occasion, "I prefer Confucious to the Ten Commandments and Socrates to Saint Paul." Referring to the story of the Witch of Endor, he wrote, "I have always thought this the finest and most finished witch-scene that ever was written or conceived; and you will be of my opinion if you consider all the circumstances and the actors in the case, together with the gravity, simplicity, and dignity of the language. It beats all the ghost scenes I ever read."

In the field of Italian we find that Byron has expressed his opinions more abundantly. He regarded the Italians as the most poetical of moderns, just as he admired Milton, Shakspere and Spenser because they were so very "Tuscan." In *Beppo* he says,

> I love the language, that soft bastard Latin
> Which melts like kisses from a female mouth
> And sounds as if it should be writ on satin.

And in a letter to Hobhouse, dedicating to him the fourth book of *Childe Harold*, "That man must be wilfully blind or ignorantly heedless who is not struck with the extraordinary capacity of this people, or, if such a word be admissible, the *capabilities*, the facilities of their acquisitions, the rapidity of their conceptions, the fire of their genius, their sense of beauty, their still unquenched 'longing after immortality'—the immortality of independence. The state of literary as well as political party appears to run or to have run so high, that for a stranger to steer impartially between them is next to impossible. Italy has great names still that will secure to the present generation an honourable place in most of the departments of art, science and *belles lettres*, and in some the very highest; Europe—the World—has but one Canova."

Byron's favorite Italian authors were Pulci, Ariosto, and Tasso. In 1820 he wrote, "I am busy also with Pulci—translating servilely translating, stanza for stanza, and line for line, two octaves every night." This was the *Morgante Maggiore* to which he often referred as his grandest performance. Concerning the art of translating, he felt the propriety of keeping close to the original with occasional changes in the proper names. He regretted that so much of the native beauty of the Italian must needs be lost in rendering its poetry into a Northern tongue.

The following note appeared in the advertisement to the

Morgante Maggiore: "Pulci may be considered as the precursor and model of Berni altogether, as he has partly been to Ariosto, however inferior to both his copyists. He is no less the founder of a new style of poetry sprung up in England. I allude to that of the ingenious Whistlecraft. The serious poems of Roncesvalles in the same language, and more particularly the excellent one of Mr. Merivale, are to be traced to the same source. It has never yet been decided entirely whether Pulci's intention was or was not to deride the religion which was one of his favourite topics. It appears to me that such an intention would have been no less hazardous to the poet than to the priest, particularly in that age and country; and the permission to publish the poem, and its reception among the classics of Italy, prove that it neither was nor is so interpreted. That he intended to ridicule the monastic life and suffered his imagination to play with the simple dulness of the converted giant seem evident enough; but surely it were as injust to accuse him of irreligion on this account, as to denounce Fielding for his Parson Adams, Barnabas, Thwackum, Supple, and the Ordinary in Jonathan Wild,—or Scott for the exquisite use of the Covenanters in the Tales of My Landlord;" [or—one might add—of the priestly persecutors of Constance in Marmion].

As to Tasso, it was for the man and his ill-starred love for the beautiful princess Eleanora, sister to the Duke of Ferrara that Byron was chiefly concerned. This incident found commemoration in the Lament of Tasso. This poem, whose verses Byron himself looked upon as good rhymes, was modeled after the Gierusalemme Liberata of the famous Italian.

Byron admired the genius of Ariosto. He used the Spenserian stanza for Childe Harold because the Italian had adopted it so successfully, and he considered he had accorded Scott the greatest of honors when he styled him "the Ariosto of the North." Once he longed for the pen of Ariosto "to rehearse in epic the scolding of a certain momentous eve." For Dante and Petrarch he was less enthusiastic. He quoted the former in several of his Oriental Tales and elsewhere. Of the latter he said, "I detest Petrarch so much that I would not be the man even to have obtained his Laura, which the metaphysical, whining dotard never could." And again, "Were Petrarch to be ranked according to the order of his compositions, where would the best of his sonnets place him? With Dante and the other? No!" Still Childe Harold gives these two poets respectful recognition and includes also mention of Machiavelli and Boccaccio.

Unfortunately, Byron did not know the German language, so the wealth of that literature was almost unknown to him. With the use of French translations and an occasional interpreter, he read Goethe's Faust and some of the poems of Schiller. The similarity, both in theme and treatment, of Faust and Manfred caused much comment, and the two authors came near to a clash. This was averted, however; and upon starting for Greece, Byron received a very friendly letter from the great German. In an equally gracious reply Byron called Goethe the "undisputed soverign of Europear literature." And in a dedication written in 1820, Byron again said to Goethe, "My principal object in addressing you was to testify my sincere respect and admiration for a man who, for half a century, has led the literature of a great nation, and will go down to posterity as the first literary character of his age, by far the greatest in Europe since Voltaire." Byron read also French translations of Schiller's Robbers and Fiesco. He pronounced the one "fine" and the other "better." The catastrophe in Oscar of Alva was suggested by the story of Jeronymo and Lorenzo in Schiller's Armenian, or the Ghost Seer.

It is doubtless true that Byron read more in the French than in any other foreign tongue, but still he did not offer a great deal of direct criticism of the French authors. He was naturally attracted to the later eighteenth century writers because of their revolutionary spirit. As stated above, he regarded Voltaire as the continental predecessor of Goethe. At twenty, he called Rousseau a madman, but he liked his Héloise. He said, "I frequently go about with a copy of Héloise with me. I am struck to a degree with the force and accuracy of his descriptions, and the beauty of their reality." Byron always mentioned Montesquieu as one of his favorite historians; and he claimed to have read the prerevolutionary histories in several languages.

As early as seventeen, Byron was very fond of the Celtic bard Ossian. He knew him best, however, through the translations of Macpherson. The Death of Calmar and Orla he wrote as an imitation, and Carthon as a metrical translation of Ossian's Address to the Sun.

It was in the field of English literature, however, that Byron was most keenly interested; and it is here that we find his most serious opinions expressed. In these opinions we find a reasonable consistency; for after 1816 he was rather more of a student than is usually thought. He is not noted for scholarship, but for a wide, catholic learning which, missing the minutely scientific, finds itself in the broader interests of literature. Dating back from Byron's own time, we find this interest declining. Accordingly, he left practically no references to works earlier than the Elizabethan age; and he even asserted that he held little interest for Shakspere, Spenser, and Bacon. However, as Mr. Paul E. More remarks, in spite of his avowed indifference to Shakspere we find that his mind was saturated with Shaksperean imagery; and his poems, letters, and journals abound with quotations from Hamlet, Macbeth, Julius Caesar, Coriolanus, As You Like It, Henry IV, Othello, and others. He stated that he loved Venice the better because it bore traces of the development of Othello and The Merchant of Venice.

Byron liked Spenser's graceful nine-line stanza, which he imitated in Childe Harold together with weak attempts at the obsolete language of The Faerie Queene. Thomas Sackville, the playwright who produced Gorboduc before Queen Elizabeth at Whitehall in 1561, was mentioned by Byron as the one "who called the British drama forth." He criticised Bacon for the inaccuracy of his allusions to history; but in his notes to Canto V of Don Juan, he gives some ten instances of historical apophthegms that he found in Bacon. Milton he characterized as "sublime," and until today no other one adjective seems to fit him quite so well.

But to Byron the quintessenceof English poetry was that of Dryden and Pope. Their classic form, their gentility, their polish, their highly sustained intellectuality were to him the criteria by which all poetry was to be judged. Because they showed tendencies to these same traits, Gray, Rogers and Moore, Crabbe, and Campbell were rated by Byron as worthy of the title Poet. Gray's poetry, he said, had always been a constant delight to him. In English Bards he called Crabbe "Nature's sternest painter, yet her best," and in 1816 he wrote, "I consider Crabbe and Coleridge first of these times in point of power and genius." In another connection he referred to the writings of Campbell as "spirit-stirring productions, so pleasing that I know some of the episodes in them by heart."

Byron always associated Rogers and Moore. In a letter to the latter in 1817 he said, "Will you remember me to Rogers? whom I presume to be flourishing and whom I regard as our poetical papa. You are his lawful son and I the illegitimate." It was Rogers's classicism that appealed to Byron. In 1813 he said, "His elegance is really wonderful—there is no such a thing as a vulgar line in his book." Three years later he added, "Rogers has not fulfilled the promise of his first poems, but still has very great merit." And again, "Having compared Rogers's poems to a flower garden, to what shall I compare Moore's?—to a Valley of Diamonds where all is brilliant and attractive, but where one is so dazzled by the sparkling on every side that one knows not where to fix, each gem beautiful in itself, but overpowering the eye from its quantity."

Byron's liking for Moore was deepened by a warm personal friendship. It was both his friend and the author he called the "sweet, melodious bard," "the Burns of Ireland who possesses a fame which cannot be lost." There is a note of genuine criticism in the following, "Moore has a peculiarity of talent, or rather talents,—poetry, music, voice, all his own; and an expression in each, which never was nor will be possessed by another. But he is capable of still higher flights in poetry."

In his *Journal for 1813* Byron drew an isosceles triangle to represent Mount Parnassus. On the summit he placed Scott; next below him Rogers; then Moore and Campbell on the same level; then Southey, Coleridge and Wordsworth; and below them "the Many." Commenting on this arrangement he said, "Scott is undoubtedly the Monarch of Parnassus and the most *English* of bards. I should place Rogers next in the living list. (I value him more as the last of the *best* school)—Moore and Campbell both *third*—Southey, Wordsworth, and Coleridge,—the rest, οἱ πολλοί. There is a triangular *Gradus ad Parnassum*!—the names are too numerous for the base of the triangle. I have ranked the names more upon what I believe to be popular opinion than upon any decided opinion of my own. For, for me some of Moore's last Erin sparks are worth all the Epics ever composed."

Except for the attack on "Marmion" in *English Bards* (which like most of the others was later retracted), Scott ever stood high in Byron's esteem. Even in the period of the latter's early authorship it is clear that Scott's ballad elements influenced such poems as *Lachin Y Gair*. The two men frequently met and often exchanged greetings and gifts. Not only was Scott "Monarch of Parnassus" in Byron's opinion, but also he was England's leading writer of fiction. The publisher Murray was repeatedly enjoined to "send me Walter Scott's new novel."

"Scott," said Byron, "like Gifford and Moore has nothing of nonsense nor affectation about his manners." As regards Mr. Gifford, this certainly is gracious criticism, when one remembers that he had accused Byron in The Fall of Jerusalem of devoting his powers to the worship of the devil. Gifford was one of the reviewers for whose opinions Byron had a wholesome respect. He admired his Baviad and Maeviad; he lauded Gifford in English Bards; and only one year before his own death he wrote to Murray, "It is not true that I ever did, will, would, could, or should write a satire against Gifford or a hair of his head. Whoever asserts such a thing lies in his throat."

Burns had sounded the romantic movement, but he stayed close enough to the established order of poetic technique to win and keep Byron's approval. In the Bowles controversy he said, "But of what order according to the poetical aristocracy are Burns's poems? There are his opus magnum; Tam o'Shanter, a tale; the Cotter's Saturday Night, a descriptive sketch; some others in the same style: the rest are songs. So much for the rank of his productions; the rank of Burns is the very first in his art." Again, he called the Scotch singer "an eminent, nay a prëeminent poet. What would he have been if a patrician? We should have had more polish—less force—just as much verse, but no immortality."

Byron read most of the minor authors' productions (especially if they wrote poetry), and when he found a thing of worth he was warm in his praise of it. The list which follows is representative rather than inclusive.

Concerning James Montgomery he said, "After all, the Bard of Sheffield, is a man of considerable genius. His Wanderer in

Switzerland is worth a thousand Lyrical Ballads and at least fifty degraded epics."

Concerning the one noteworthy dramatist of his time, he wrote, "Sheridan is as decent a writer as need be. It was not decency but Stupidity that caused The School for Scandal to fail. Whatever Sheridan has done or chosen to do has been, par excellence, always the bestof its kind. He has written the best Comedy, the best Drama, the best Farce, and the best Address, and to crown all, the best Oration ever conceived or heard in this country." Reference was made respectively to The School for Scandal, The Critic, the Monologue on Garrick, and the famous Begum speech.

It was Isaac Disraeli who applied Bacon's phrase, "the servant of posterity," to Byron. When twenty-one years old, Byron read Disraeli's Literary Characters and declared it to be a consolation and a pleasure to him. He liked the Jew's keen, whimsical insight into literary matters, and he classed him on a level with Scott. Byron made some marginal notes in the book mentioned and when Murray republished it, these notes were included in the preface. Byron was both pleased and angry. However, he ended the controversy which arose by saying that he liked Disraeli's books because they amused him greatly and instructed him much.

Byron's unprejudiced attitude in criticising is shown in his praise for Mr. Bowles: "As a poet, the author of The Missionary may compete with the foremost of his cotemporaries. Mr. Bowles is avowedly the champion and the poet of nature."

The Bowles controversy over the poetry of Pope incidentall brought forth a comment from Byron on Cowper. Mr. Bowles carefully pointed out the superiority of Cowper's translation of Homer to Pope's. Byron said, "These two writers, for Cowper is no poet, come in comparison in one great work, the translation of Homer. Now all the great, and manifest, and manifold, and reproved, and acknowledged, and uncontroverted faults of Pope's translation, and all the scholarship, and pains, and time, and trouble, and blank verse of the other, who can ever read Cowper's? and who can ever lay down Pope, unless for the original? Pope's was not Homer, it was Spondanus; but Cowper's is not Homer either, it is not even Cowper. As a man I have tried to read it and I found it impossible."

At this point it may be well to stop to consider the chief qualities of Byron's literary opinions and to show how these led him into the life-long controversy with that group of contemporaries, the so-called Lake school of poets and their adherents. Of his critical qualities, four are outstanding: an abiding sincerity, a high-minded fairness, a wholesome sense of humor, and a broad, sweeping intellectuality, based on a definite and rather lofty conception of the demands of great poetry.

Byron was as frank in the judgment of his own efforts as he was in judging those of his friends or of his bitterest enemies. He wrote to Moore in 1814, "No more rhyme for,--or rather from me. I have taken leave of that stage, and henceforth I will montebank it no longer. I have had my day and there's an end. The utmost I expect or even wish is to have it said in the Biographia Britannica that I might perhaps have been a poet, had

I gone on and amended. My great comfort is that the temporary celebrity I have wrung from the world has been in the very teeth of all opinions and prejudices. I have flattered no ruling powers; I have never concealed a single thought that tempted me." Byron was at all times candid, but he never descended to vulgar abuse.

One example will serve to show the humor he used in criticising. The note is on *fitness*: Mr. Spencer had changed a line "Horse and horseman *pant* for breath" to "Horse and horseman *heave* for breath." Byron said, "Heaving is appropriate enough to coals and to sighs, but *panting* belongs to successful lovers and spirited horses; and why should Mr. S.'s horse and horseman not have panted as before?"

Probably no writer ever viewed the field of letters in a more detached, unimpassioned and impersonal way than did Byron. He had moved completely out of the narrow circle of self when he said, "Surely the field of thought is infinite; and what does it signify who is before or behind in a race where there is no *goal*? The temple of fame is like that of the Persians, the universe; our altar the tops of mountains."

In the famous Bowles controversy we find some of Byron's most characteristic and significant opinions expressed. One of these is concerned with the use of nature and art in poetry. Bowles contended that the finest poetry is produced by portraying nature exactly as she appears. Byron insisted that such a photographic representation would be too *particular* to live, that the element of universality, so necessary to the endurance of any form of art, can be secured only by idealizing the scene; and that this is heightened by the use of all forms of art, building and other activities of man. Numerous examples were offered to bear out the point: The hog is all nature; the ship all art--which is more poetic? What would be the worth to poetry of the topography of Attica without Athens and the Acropolis? What if Shakspere had made Cassius to run his fist instead of the artificial dagger through the rent in the mantle? What would be the value of the mere field of waterloo without the association of the human activities that took place there?

Mr. Bowles, on the authority of Southey, alluded frequently to the "invariable principles of poetry." Byron said, "So far are the principles of poetry from being invariable, that they never were nor ever will be settled. These principles mean nothing more than the predilections of a particular age, and every age has its own and a different from its predecessor. . . . I do hate that word, invariable! What is there of human, be it poetry, philosophy, wit, wisdom, science, power, glory, mind, matter, life or death, which is invariable?"

One of the chief criticisms Byron held for the English was that they were superficially pedantic. This extended even to their judging of literature. "The truth is," he said, "that in these days the grand primum mobile of England is cant; cant political, cant poetical, cant religious, cant moral; but always cant, multiplied through all the varities of life. I say cant, because it is a thing of words, without the smallest influence upon human actions; the English being no wiser, no better, and much poorer and more devided among themselves, as well as far less moral, than they were before the prevalence of this verbal decorum."

One quality that Byron always sought in a piece of literature was action. This he found to be wanting in much that was written in his own time. *Action* in the *product*, backed up by *actions* in the *producer* was his cry. Under the caption, "The Quick and the Dead," he wrote the following in his journal for 1813: "I do think the preference of *writers* to *agents*--the mighty stir about scribbling and scribes, by themselves and others--a sign of effeminacy, degeneracy and weakness. Who could write who had anything better to do? Action, action, action said Demosthenes: action*s*, action*s*, I say and not writing,--least of all rhyme. Look at the querulous and monotonous lines of the *genus*; except Cervantes, Tasso, Dante, Ariosto, Kleist (who were brave and active citizens), Aeschylus, Sophocles, and some others of the antiques also--what a useless, idle brood it is!"

Byron like the drama, and was sorry none was being written in his day; for he knew he could not and he only hoped Moore or Hodgson would. After witnessing the failure of a first night performance of one of Mrs. Wilmot's tragedies, he wrote, "Women (saving Joanna Bailey) cannot write tragedy: they have not seen enough nor felt enough of life for it. I think Semiramis or Catherine II might have written (could they have been unqueened) a rare play. It is, however, a good warning not to risk or write tragedies. I never had much bent that way; but if I had, this would have cured me." Concerning prologues he added, "There are only two decent prologues in our tongue--Pope's to *Cato* and Johnson's to *Drury Lane*."

Byron held an opinion that Edgar Allen Poe later adhered to; viz., that to write well one must have lived and felt,--and waited a while. "To write so as to bring home to the heart, the heart must have been tried,--but, perhaps, ceased to be so. While you are under the influence of passions, you only feel but cannot describe them, any more than when in action you can turn around and tell the story to your next neighbor. When all is over,--all, all and irrevocable,--trust to memory,--she is then but too faithful. Second thoughts in everything are best, but, in rhyme third and fourth don't come amiss. I always scrawl in this way, and smooth out as much as I can, but never sufficiently; and latterly, I can weave a nine-line stanza faster than a couplet, for which measure I have not the cunning. When I began Childe Harold I had never tried Spenser's measure, and now I cannot scribble in any other."

One has to approach the subject of intellect and intelligence as applied to poetry very carefully. Byron made a marked distinction. Although the excellence of poetry depends to a large degree upon the general intelligence of the writer, nevertheless great poetry itself is the product, not of the intellect, but rather of the imagination. Writing to Miss Milbanke on this subject, Byron said, "I by no means rank poetry or poets high in the scale of intellect. This may look like affectation, but it is my real opinion. It is the lava of the imagination whose eruption prevents an earthquake. They say poets never or rarely go mad. Cowper and Collins are instances to the contrary (but Cowper is no poet). It is, however, to be remarked that they rarely do, but are generally so near it that I cannot help thinking rhyme is so far useful in anticipating and preventing the disorder."

Often, he believed, there is a real relation between poetry and madness. "I agree," he said, "with the writer who said that an addiction to poetry is very generally the result of 'an uneasy mind in an uneasy body'; disease and deformity have been the attendants of many of our best. Collins mad—Chatterton, I think, mad—Cowper mad, Pope crooked—Milton blind—Gray afflicted by a grievous temper."

A book for which Byron had a fine contempt was Bysshe's The Art of English Poetry. It contained "(1) Rules for Making Verses, (2) a Dictionary of Rhymes, and (3) a Collection of the Most Natural, Agreeable and Noble Thoughts, viz., Allusions, Similes, Descriptions and Characters of Persons and Things to be Found in the Best English Poets." This recipe idea made Byron furious. He believed in absolute freedom of form in writing, and although he constantly upheld the eighteenth century writers as models, he, nevertheless, was a stanch advocate of variety. This is best shown by the great number of versification schemes to be found in his own poems. When Murray complained of the unusualness of the meter in The Siege of Corinth, Byron defended its irregularity, ending with "The versification of The Corsair is not that of Lara, nor The Giaour that of The Bride; and I strove to vary the last somewhat from all the others. The Vision of Judgment was written in the Pulci octave style which the fools in England think was invented by Whistlecraft."

The only stanza for which Byron had very little liking was the sonnet. He hated its inflexibility and its didactic tone. Only two sonnets appear in the complete edition of his poems, and he called these "puling, petrifying, stupidly platonic productions."

Byron argued for the excellence of rhyme over blank verse. "Blank verse, unless in the drama, no one except Milton ever wrote who could rhyme. I am aware that Johnson said, after some hesitation, that he could not prevail upon himself to wish that Milton had been a rhymer. The opinions of that truly great man whom like Pope it is the present fashion to decry, will ever be received by me with that deference which time will restore to him from all; but, with all humility, I am not persuaded that the *Paradise Lost* would not have been more nobly conveyed to posterity, not perhaps in heroic couplets,—although even they could sustain the subject, if well balanced,—but in the stanza of Spenser, or of Tasso, or in the *terza rima* of Dante, which the power of Milton could easily have grafted on our language."

One writer has said that at bottom Byron's sympathy was not with nature but with man, and that in the expression of this sympathy he displays the sturdy strength of classical art. "This genuine human-interest distinguishes Byron from the pseudo-classic writers as well, who could etherealize predominance of intellect into inanimate abstractions,—from those thin-blooded poets of the eighteenth century whose art depended upon a liberal distribution of capital letters."

Paul E. More says of him, "On one side of his character he was drawn toward the romantic spirit of the day, but on the other side his sympathies, conscious and unconscious, threw him back upon the more classical models of the past. By classical is meant a certain predominance of intellect over the emotions; and a reliance on broad effects rather than on subtle impressions; these two characteristics working harmoniously together and being subservient to human interest."

While Byron ever upheld this exhalted classical model, he frequently forsook it himself. This fact may be accounted for by his love for freedom and by his belief that he would have neither a very large following nor a permanent place in English literature.

In the preface to Hours of Idleness he says, "I am sensible that the partial and frequently injudicious admiration of a social circle is not the criterion by which poetical genius is to be estimated. I have not aimed at exclusive originality, still less have I studied any particular model for imitation: some translations have been given, of which many are paraphrastic. I have not been guilty of intentional plagiarism."

He said he wrote as a tiger leaps; and that if he missed his aim there was no retrieving the failure. "We call this lack of artistic temperament," says Mr. More, "and so it is; but in this, at least, he follows only too well the guidance of his age. And then if he often failed, he sometimes hit the mark. There are passages——more than that, there are whole poems——wherein his classical model has predominated the license of revolt sufficiently to achieve almost perfect harmony of form, while retaining the full vigor of his imperious inspiration."

Byron believed that the one infallible test of the worth of a production is whether or not it will bear a second reading. "I cannot be mistaken (except in taste) in a book I read and lay down, and take up again; and no book can be totally bad which finds one, even one reader, who can say as much sincerely."

Accordingly, he disagreed with Wordsworth when the latter said no great poet had ever had immediate fame: "Homer's glory depended upon his present popularity: he recited,—and, without the strongest impression of the moment, who would have gotten the Iliad by heart and given it to tradition? Ennius, Terence, Plautus, Lucretius, Horace, Virgil, Aeschylus, Sophocles, Euripides Sappho, Anacreon, Theocritus, all the great poets of Antiquity were the delight of their cotemporaries. Dante, Petrarch, Ariosto and Tasso were the darlings of the cotemporary reader. Dante's poem was celebrated long before his death. Petrarch was crowned in the capitol. Ariosto was permitted to bass by a public robber who had read his Orlando Furioso. Tasso would have been crowned in the capitol, but for his death. In our country, Shakespeare, Spenser, Jonson, Waller, Dryden, Congreve, Pope, Young, Shenstone, Thomson, Johnson, Goldsmith, Gray, were all as popular in their own times as now. Gray's Elegy pleased instantly and eternally. I venture to say that the sale of Paradise Lost was greater in the first four years after its publication than that of The Excursion in the same number with a difference of nearly a century and a half between them of time, and of thousands in point of general readers".

Byron hated literary systems: with this statement, I pass to the most important and most permanent of his literary opinions, and to the conflict it provoked with the romantic writers of his day. In 1815 he wrote to Leigh Hunt, "I have not had time to attack your system, which ought to be done, were it only because it is a system." And two years later he wrote to Murray: "With regard to poetry in general, I am convinced the more I think of it that he [Moore] and all of us—Scott, Southey, Wordsworth, Campbell, I,—are all in the wrong, one as much as the other, in that we are upon a wrong poetical system—or systems, not worth a damn in itself,—and from which none but Rogers and Crabbe are free; and that the present and next generation will finally be of this opinion. I am the more confirmed in this by having lately gone over some of our classics, particularly Pope, whom I tried in this way. I took Moore's poems and my own and some others and went over them side by side with Pope's, and I was really astonished (I ought not to have been so) and mortified by the ineffable distance in point of sense, harmony, effect, and even Imagination, passion, and Invention between Queen Anne's man and us of the Lower Empire. Depend upon it, it was all Horace then, and Claudian now, among us; and if I had to begin again, I would model myself accordingly."

Concerning Leigh Hunt, Byron had once said that his playfulness was akin to greatness and that everything about him was great, even his vulgarity; but that he was the victim of a bad bringing up. This bringing up extended to Hunt's preference for the romantic system of poetry. As Byron became more and more disgusted with the man who became a social sponge, in like ratio declined his opinion of him as a writer. In 1818 he wrote to Murray, "When I saw Rimini in MS., I told him that I deemed it good poetry at bottom, disfigured only by a strange style. His answer was that his style was a system or upon system, or some such cant; and when a man talks of system, his case is hopeless: so I said no more to him and very little to anyone else. Did you look at the translations of his own which he prefers to Pope and Cowper, and says so?—Did you read his skrible-skrable about

Wordsworth's being at the head of his own profession, in the eyes of those who follow it? I thought that poetry was an art, or an attribute and not a profession."About the same time he entered in his Journal, "Hunt has thought fit to sacrifice his genius to some unintelligible notions of Wordsworth's, which I defy him to explain. . . . All with the exception of Crabbe, Rogers and Campbell, will by the blessing of God survive their own reputation, without attaining any very extraordinary period of longevity."

Byron's attitude toward Keats serves well to show that all of his criticism was pitched at the production--its style, its vein, its system--and not at the writer in person. Early, he had classified Keats as "a tad-pole of the lakes, a young disciple of the six or seven new schools, in which he has learnt to write such lines and sentiments as [quoting Pope]

> 'a scism,
> Nurtured by foppery and barbarism
> Made great Apollo blush for this his land.'"

Then came Keats's untimely death. In the meantime Byron had read more of his poetry and found in it something that transcended the flatness of the romanticists. Then it was that he said very frankly, "My indignation of Mr. Keats' depreciation of Pope has hardly permitted me to do justice to his own genius, which malgre all the fantastic fopperies of his style, was undoubtedly of great promise. His pageant of Hyperion seems actually inspired by the Titans, and is as sublime as Aeschylus. He is a loss to our literature; and the more so, as he himself, before his death, is said to have been persuaded that he had not taken the right line, and was reforming his style upon the more classical models of the langauge."

Byron's antipathy for the spirit of romanticism was, also, the cause of his under-estimating the poetry of Shelley. Still, he like Queen Mab and the general character of all of Shelley's writings. It was clearly a case of his receiving the content and spurning the form.. The two men, drawn together by a mutual magnetism, had much in common. Both were rebels and iconoclasts; although the one was a shadowy, impulsive, sentimental reformer, and the other a direct, terse, realistic satirist. Byron himself became a greater poet after his intimacy with Shelley. The best that is in Manfred—its supernatural, metaphysical elements and its deep appreciation of nature—is plainly traceable to the lesser poet.

Byron's attitude toward Coleridge underwent at least two changes before he finally classed him with les miserables. In English Bards he describes him as "dear to turgid ode and tumid stanza," "a pixy for his muse," "Let him lull the babe at nurse," and "He brays, the laureate of the long-eared kind."

Later Coleridge sent Byron the manuscript of his Zapolya, a Christmas Tale to criticise. Byron liked it and tried to get Murray to publish it. In his letter on this occasion, he said, "I think most highly of it"; and again to Murray he wrote, "Christabel—I wont have anyone sneer at Christabel; it is a fine, wild poem." And so I fancy it was with a spirit of real regret that he wrote in 1817, "Mr. Coleridge may console himself with the fervour, the almost religious fervour of his and Mr. Wordsworth's disciples, as he calls it. He is a shabby fellow, and I wash my hands of and after him." Then in the dedication to Don Juan, we find the final statement of contempt:

> And Coleridge, too, has lately taken wing;
> But like a hawk encumbered with his hood—
> Explaining metaphysics to the nation—
> I wish he would explain his explanation.

Byron's feeling for Southey grew more and more bitter as time went on. Perhaps it was for him of all the Lake school that he held the greatest contempt. Once he found occasion to say, "Mr. Southey has a fine head—as far as the outside goes, and wants nothing but taste to make the inside equally attractive. His prose is perfect. Of his poetry there are various opinions: there is, perhaps, too much of it for the present generation; posterity will probably select. He has passages equal to anything. At present he has a party, but no public—except for his prose writings. The Life of Nelson is beautiful." Surely, this is good criticism, for a hundred years has seen the literary death of Southey except for the biography referred to above, the one poem After Blenheim and the little fairy tale about "Three Bears." Small glory for a man who thought himself fated for immortality!

In 1821 Southey published his Vision of Judgment in which he proved himself a turncoat to democratic principles by eulogizing the stupid English king. Byron was furious. The literary quarrel which followed is one of the most famous in literature. Southey posed as a sanctimonious reformer, recommending legal apprehension of the "satanic school, whose coryphaeus is the author of Don Juan." He likewise scattered broadcast hints relative to Byron's private life in Switzerland and Italy, and ended by inviting the latter to attack him in rhyme. But already Byron's

Vision of Judgment had been written. The following excerpt will serve to show the author's opinion of Southey:

He had written praises for a regicide;
    He had written praises for all kings whatever;
He had written for republics far and wide,
    And then against them bitterer than ever.
For Pantisocracy he once had cried
    Aloud, a scheme less moral than 'twas clever;
Then grew a hearty anti-jacobin—
Then turned his coat—and would have turned his skin.

He had sung against all battles, and again
    In their high praise and glory; he had called
Reviewing the "ungentle craft," and then
    Become as base a critic as e'er crawled—
Fed, paid and pampered by the very men
    By whom his muse and morals had been mauled:
He had written much blank verse, and blanker prose,
And more of both than anybody knows.

He had written Wesley's life:—here turning 'round
    To Satan, "Sir, I'm ready to write yours."

The irony and sarcasm with which he handled Southey always contained a touch of impish good humor, as when he said, "Mr. Southey's lines are, in fact, what parallel lines might be—viz., prolonged ad infinitum without meeting anything half so absurd as themselves."

It is unusual to find an author dedicating what he considers his masterpiece to his mortal enemy. Yet this is exactly what Byron did in dedicating his Don Juan to Southey. It begins:

Bob Southey! You're a Poet—Poet laureate
    And representative of all the race,
Although 'tis true that you turned out a Tory at
    Last,—yours has lately been a common case.
And now my epic renegade! what are ye at?

And toward the end of the dedication he says,

Europe has slaves—allies—kings—armies still
And Southey lives to sing them very ill.

It is impossible to separate entirely Byron's attacks on

Southey from those on Coleridge and Wordsworth. The latter's Excursion, he called a great quarto of five hundred pages, a fair sample of the simple system which no one can understand nor explain. In his estimation, the Lakers were all "shabby fellows," but "duly seated on the immortal hill"; but Scott, Campbell, Moore and Crabbe would win their places when the question of their worth should be left to posterity.

Throughout Don Juan the Lake school is satirized. "Southey must write an Epic every spring." Of course, Wordsworth was regarded as the natural head of the school, and so he received his full share of the attack:

> Wordsworth's Excursion is a drowsy, frowsy poem,
> Writ in a manner which is my aversion.

Byron particularly hated the way in which Wordsworth scorned poetic diction:

> Pedlars and Boats and Wagons, Oh! ye shades
> Of Pope and Dryden, are we come to this?

And

> The little boatman and his Peter Bell
> Can sneer at him who drew Achitophel.

Byron's feeling for Wordsworth developed in bitterness as years went on. As a boy, he had said to his mother after having attended a dinner at which Wordsworth was present, "I had but one feeling from the beginning of the visit to the end,--reverence!" He still held hope when he wrote for the Monthly Literary Recreation in July 1807, "The characteristics of Mr. Wordsworth's muse are simple and flowing, though occasionally, inharmonious verse; strong and sometimes irresistible appeals to the feelings, with unexceptionable sentiments. The poems possess a native elegance, natural and unaffected, totally devoid of the tinsel embellishments and abstract hyperboles of several cotemporary sonneteers. When Mr. Wordsworth ceases to please, it is by abandoning his mind to the most commonplace ideas, at the same time clothing them in language not simple, but puerile."

Later Byron charged that Wordsworth strove hard to prove that there was very little or no difference between poetry and prose; and that when he did try to write poetry his "innocent jingles" became "nursery namby-pamby," and that he built up a formidable dyke between his intellect and that of his reader."

Just eight years after the publication of the magazine article referred to above, Byron wrote to Hunt, "I take leave to differ with you on Wordsworth as freely as I once agreed with you; at that time I gave him credit for a promise which is unfulfilled. I still think his capacity warrants all you say of it, only but that his performances since Lyrical Ballads are miserably inadequate to the ability that lurks within him. There is undoubtedly much natural talent spilled over The Excursion, but it is rain upon rocks, where it stands and stagnates, or rain upon sands, where it falls without fertilizing."

Such, then, were Byron's opinions of the Romanticists, and particularly of those belonging to the Lake school. And yet there is a strong vein of romanticism in his own poetry. To quote again from Paul E. More: "It was in no mood of mere carping at the present that Byron condemned the romantic spirit and waged continuous, if often indiscreet, warfare for Milton and Dryden and Pope. His indifference to Shakespeare (if we may believe his critical statements; in reality no writer was ever more steeped in Shakespearean language) proves the sincerity of his opinions, however it may expose his judgment. He perceived clearly a real kinship, on one side of his genius with the writers of Queen Anne and was unflagging in his efforts to follow them as models. He was saved from their aridity by the revolutionary spirit, which was equally strong within him, and which he acknowledged by partially condemning himself with his contemporaries."

The subject if his greatest antipathy brings along with it the consideration of his greatest literary affinity, an abiding faith in the superiority of the poetry of Pope. With perfect sincerity he wrote, "The great cause of the present deplorable state of English poetry is to be attributed to that absurd and systematic depreciation of Pope, in which for the last few years, there has been a kind of epidemical concurrence. Southey, Wordsworth and Coleridge had all of them a very natural antipathy to Pope; and I respect them for it, as the only original feeling or principle which they have contrived to preserve. What I firmly believe in as the Christianity of English poetry is the poetry of Pope. What have we got instead? A deluge of flimsy and unintelligible romances, imitated from Scott and myself, who have both made the best of our bad materials and erroneous system. In the meantime, the best sign of amendment will be repentance, and new and frequent editions of Pope and Dryden."

This defence of Pope throughout the active years of Byron's literary life constitutes the best and sanest criticism for which he is authority; and, indeed, very little was written during his time or since which is more sane or patent. As Matthew Arnold afterward remarked, it was an age not particularly noted for intellectual achievement, but rather for sentimentalism. The romanticists simply did not know enough.

In direct opposition to all this, Byron found thought, beauty, and obedience to poetic principles in Pope and Dryden. "You will discover in these two poets only, all for which you must ransack innumerable meters, and God only knows how many writers of the day, without finding a tittle of the same qualities,— with the addition too of wit, of which the latter have none. I have not, however, forgotten Thomas Brown the Younger, nor the Fudge Family nor Whistlecraft; but that is not wit—it is humor. I will say nothing of the harmony of Pope and Dryden in comparison, but there is not a living poet (except Rogers, Gifford, Campbell, and Crabbe) who can write in heroic couplet. The fact is, that the exquisite beauty of their versification has withdrawn the public attention from their other excellences, as the vulgar eye will rest more upon the splendour of the uniform than upon the quality of the troop."

The most perfect harmony in English literature is to be found in Pope. He harmonized our poetical language and established the rhymed couplet; and blank verse, which few but Milton could write, took its place. Said Byron, "It is this very harmony which has raised the vulgar and atrocious cant against him;— because his versification is perfect, it is assumed that it is his only perfection; because his truths are so clear, it is asserted that he has no invention; and because he is always intelligible, it is taken for granted that he has no genius. We are sneeringly told that he is the poet of the reason; as if this was a reason for his being no poet. Taking passage for passage, I will undertake to cite more lines teeming with imagination from Pope than from any _two_ living poets, be they who they may."

Wordsworth had attacked Pope's translation of the famous moonlight scene from Homer. Byron sought out the original Greek and then made a trip to the Troad on a moonlit night. Thereupon, he declared Pope to be more accurate in his descriptions of the natural phenomena of Greece and of the Hellespont region than Wordsworth had been in his _Excursion_ and notes.

"Reverend Hodgson," said he, "is right in defending _Pope_ against the bastard Pelicans of the poetical winter day, who add insult to their Parricide by sucking the blood of the parent of English _real_ poetry--poetry without fault,--and then spurning the bosom which fed them."

Byron's most notable defence of Pope consisted in the two letters to Murray in answer to Rev. W. L. Bowles's _Strictures on the Life and Writings of Pope_. Besides restating many of the opinions I have already indicated, he upheld his favorite author in numerous other instances in details of conduct and literary choice.

The concluding paragraph of the first of these letters is especially pertinent: "I shall not presume to say that Pope is as high a poet as Shakespeare and Milton, though his enemy, Warton, placed him immediately under them. I would no more say this than I would assert in the mosque (once St. Sophia's) that Socrates was a greater man than Mahomet. . . . Of Pope I have expressed my opinion elsewhere, as also of the effect which the present attempts at poetry have had on our literature. If any great natural or national convulsion could or should overwhelm our country, and leave that, after all, the most living of human things, a dead language, to be studied and read and imitated by the wise of future and far generations, upon foreign shores; if our literature should become the learning of mankind, divested of party cabals, temporary fashions, and national pride and prejudice:—an Englishman, anxious that the posterity of strangers should know that there had been such a thing as a British Epic and Tragedy, might wish for the preservation of Shakespeare and Milton; but the surviving world would snatch Pope from the wreck, and let the rest sink with the people. He is the moral poet of all civilisation; and as such, let us hope that some day he will be the national poet of mankind. He is the only poet that never shocks; the only poet whose faultlessness has been his reproach. Cast your eye over his productions; consider their extent, and contemplate their variety:—pastoral, passion, mock-heroic, translation, satire, ethics,--all excellent, and often perfect. If his charm be his melody, how comes it that foreigners adore him even in their diluted translations?"

Ln 1820 Byron wrote to Murray, "There is no bearing the atrocious cant and nonsense about Pope any longer; and if it goes on it will destroy what little good writing or taste remains amongst us. I hope there are a few men of taste to second me, but if not, I'll battle it alone, convinced that it is the best cause of English literature."

There were, indeed, few to "second" him; and he naturally did "battle it alone." Next year appeared his answer to Bowles. Those few who stood with him, he catalogued as "disciples of Pope." The list, partly contemporaneous, contained the names of Johnson, Goldsmith, Campbell, Crabbe, Gifford, Matthias, Rogers, Hayley, Richards, Heber, Wrangham, Bland, Hodgson, and Merivale. "Have Southey or Coleridge or t'other fellow [Wordsworth]," asked Byron, "made a follower of renown? Now, it is remarkable that all the followers of Pope whom I have named have produced beautiful and standard works; and it is not the number of his imitators, who finally hurt his fame, but the despair of imitation, and the *ease* of *not* imitating him sufficiently. This and the same reason which induced the Athenian burgher to vote for the banishment of Aristides, 'because he was tired of hearing him called *the Just*', have produced the temporary exile of Pope from the State of Literature. But the term of his ostracism will expire, and the sooner the better, not for him, but for those who banished him, and for the coming generations, who [quoting Pope]

'Will blush to find their fathers were his foes.'"

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WHAT WE SHOULD KNOW AT 45.

Frank E. Wisdeman

From, the subject of my paper one might be led to think it is directed to those who have already partaken of the cream of life, and are now ready to settle down to the more sober and serious game of waiting; until some kind providence decides for us, whether or no, " death ends all".

Such a conclusion would be very erronous, as at 45 we should be entering the second lapse in the race of life, with more fortitude and endurance than at any time in our existence - In other words we should be at our prime - sufficiently fortified for another 45 years of usefullness combined with happiness.

After all, health next to happiness, is the prime object in life - Without the first the later would be difficult to attain, therefore it behooves us all to know as much as possible pertaining to health, that we may enjoy the blessings to which we are entitled. Happiness the elusive " will o' the wisp" has been sought in various ways since early antiquity.

The Hindoo's mortify the flesh in the vain attempt for its attainment. The Buddist deny all wordly possessions for similar reasons - More enlightened nations seek the same ideal in other and sundry ways.

Yet the mass of humanity goes marching on, to the tom-tom of ignorance, and mysticism.

Thirty three years of close observation relative to longevity has led me to conclusions, perhaps at variance with some of my colleagues, but never the less, conclusions based on my own experience and observations. It is said the medical profession is more altruistic than any other profession for the simple reason the medical man endeavors to give advise which curtails his income.

As I look down the avenue of the medical profession, I marvel at the many changes that have taken place, since I left college. Thirty three years ago the "doctor" was one of the family. He ushered you into the world and ushered you out. The infalability of drugs was part of his religion - when his faith began to wane he jumped to surgery - Later, he looked to preventative measures for the real panacea.

This unrest gave birth to many cults for the reason that medical, science is less than 100% efficient. No fair minded medical man can deny the fact that these "pseudo -healers" show a fair percent of good results, not however, due to any super or special skill, but because of the law of general averages - 60% of all patients who consult a physician or healer will get well in spite of what is done for them. The other 40% must have more scientific attention as they do not fall in this general law - Until we can assure the public that the medical profession can give 100% cure to these 40%, these cults will thrive.

Scientific medicine is working hard - experimental and biologickl medicine are opening up many fields; but it is to preventative medicine we must look for the greatest aid.

This must be supplimented with psychology and biological heredity.

It is much wiser to prevent tuberculosis or any infection - Apoplexy - heart or kidney disease through prevention than the endeavor to ~~be~~ cure~~d~~ after they have been contracted through vicious and careless habits.

It is more safe to abstainf rom selfish pleasures and indulgences than to give to your unborn offspring - the disadvantages of tainted blood.

It is the mark of wisdom to deny oneself some of the tempting viands, thus ~~being~~ exempting one from the peril of high blood pressure and accompanying symptoms. This line of reasoning is applicable to all diseases to which man is heir. This conviction led me to present this paper - and remind you of things you already know. Of necessity only a few of the outstanding habits can be touched - but these few will prove that in order to attain the most in life we must entail a few sacrifices.

In thus doing so, our reward will be amply remunurative. At 45 we are prone to think of ourselves as slipping. Physiologically we are slipping as then the glandular system is begining to wane and the "hay day" of youth is fading in the perspective. It is then however that we should take a careful inventory and this checking up should be made there after semi-anually. If we accept the fact - prevention is the key note of longivity- We must indulge in a little self restraint prior to 45 in order to have a high rating when reaching this age.

I believe it was Newton who said: Every step made an infinitestimal impression on the earth- Like wise every viscious habit or indulgence makes an infinite simal impression on our futire health. Up to 45 our latent energy or indurance will bridge over many flaws. After this age, it is of prime importance that we observe the "green light" nature flashes us. If we now have a normal heart, normal kidneys, and our digestive system is functioning normally, likewise our emuncturies, endocrines we can step out with a full chest and seek more worlds to conquer. But here is the rub. ~~crucial mom~~ent, a very little off grade will be sufficient to cause a wreck.

Care must be excerised in regard to the quality and quanity of food. The appotite should never be satiated. An over indulgence to food effects the human organism similar to an over rich carborator on a car.

The average American "lives to eat" this adage must be reversed and must be done consistently - water also is the panacea to many ills and does much good in the prolongation of life.

If these two factors food & water be indulged the third, namely elimination will automatically be improved. It was Metschnihoff who observed that Bulgaria had more centenarians than any other nation - Bulgarians are the least constipated people in the world.

Another agency that means so much for those past 45, is walking. Perhaps no one modality is conducive to so much well being as that of walking. It is pleasant, agreeable and economical. I well remember some of the pleasantries I had with the late Dr. Cooper- how emphatic he was when saying " If his legs would hold out, he would live to be 100 years of age".

I recall several of my colleagues who now are numbered on the honor roll who clipped several years off the span of life because of physical inactivity.

The indulgence of walking necessarily gives us the benifit of two other factors namely, sunlight and fresh air - both particularly precious and benificial to those past 45. When Madame Schumann Heink was asked the secret of her youth she promptly replied "complete relaxation" which she attained by completely resting for two hours at noon. Many years, before I had the pleasure of knowing her secret, I observed this precept.

After 33 years of indulgense I know of no nerve sedative so afficacious as this prescription.

It is interesting to note, that the diseases that so insidiously take hold on those past 45, are diseases that are preventable, and are diseases that raise the mortality rate. Psychology plays a great part in the well being of man. In turn psychology is greatly influenced by the ductless glands. They also are intimately related to both the body organism and the nervous system - Knowing this it is important that the nervous system be appeased at this age of life. Just as important as it is to give serious attention to the batteries in your car when attaining a certain age. over

I previously said if we had normal kidneys, heart, digestive system and elimination at the age of 45 it behooves us to keep them so.

My experience is that few can come through the test 100% - 45 years of our social requirements - foods - liquors -neglects - vicious habits -, ect., - will cripple the best machines. Queer as it may seem - the sentiment of the majority of people is to ignore any restraint or self denial.

As one patient told me -"He would rather not live so long". - - - A few years ago while sojourning in S.A. this fact was graphically impressed on me. After refusing several pressing invitations to join midnight wine parties of the so called elite - I was bluntly told I must not expect to be numbered among the "who is who" with such dam stubborness - In retaliation I resorted - " It would be a dam lot more difficult for ~~your party~~ you to join my little party of moderation".

Usually at this age symptoms of senility appears - wrinkles in the face - gray hair - corpulency - loss of teeth - spongey gums - sallowness - the pulse may show high tension - the skin is dry - the temple arteries tortous - As a rule there is constipation - the heart begins to miss a beat - the mental alertness is waning - the mind depressed - Neurasthenia becomes frequent. A picture of old age is begining to creep over the countinence. Those organs which govern matabolism are begining to show change.

Perhaps one of the greatest causes for the accumulation of poisonous material in the body is the food question. If eliminations are faulty, the ductless glands begin to falter; the kidneys become sluggish, making favorable soil for premature age.

Many factors enter into this picture , for example , indulgence in alcohol - tobacco - coffee - seasoning, ect. - We must not think however that because we have Arterio Sclerosis or high blood pressure we are doomed - only when the coronary arteries are involved do we need to make our will.

Even this disease can be prevented by judicious attention to food - rest and recreation. Although I am not a prohibionist I have learned that alcohol is not absolutely necessary when administering to the sick - In many cases it is positively harmful - Tobacco also in excess is injurious.

Especially is it true that smoking among women, will produce a premature appearance of old age. The tissues of women are more delicate and tender than that of men - women also are not so well protected against the influence of poisons because of the peculiar construction of the ductless glands.

At 45 the ductless glands show an increase amount of connective tissue; and unless great care is excerised symptoms of old age will make its appearance. Any toxic products may produce or aggrivate these diseases under discussion, not only directly, but through the endocrines or hormones.

The liver is a gland with internal secretions which is antagonistic to internal poisons. It plays a great role in the transformation of the toxic end products of albuminous foods into harmless substances such as urea.

While in India I marvelled at the immunity shown by the snake charmer. I learned that they acuired this immunity against snake bites by swallowing the poison - this of course is absorbed by the intestines - carried to the liver through the portal vein and there broken up in inert products.

Not only meats but various kinds of spices, condiments, stimulants and alcohol are injurious to the liver, to one past 45 - The well being of this organ is essentially dependent on the good condition of the other organs in which it stands in close relation, especially the intestines - It is from here that most of the toxic products enter the liver.

In my diagnostic work, I find a deplorable number of cases with cecal stasis - which means a sluggish filled ascending colon - the lower part of which gives rise to the appendix. To this one condition I attribute a high percentage of appendicitis. While in the Orient I made special inquiry as to the frequency of appendicial diseases. To my astonishment I found it infrequent among the natives. The only explanation that satisfactorly explained this fact - I found these people vegetarians and free from constipation. Milk-vegetables - whole wheat bread - cerials and fruit is the best diet to avoid liver trouble.

As this paper will interest mostly the high pressure American - who leads a more or less sedentery life - and by so doing flirts with such diseases as Apoplexy - heart trouble - digestive disturbances and high blood pressure - I will be a little more explicit with some of the "niger in the wood pile" diseases. It should be a comfortable thought that all these insidious diseases are preventable. It has been proven that the Adrenals excerise a controlling influence on the heart and circulatury system. They are in intimate relationship with the nerves that regulate the heart. Emotions that act on these nerves excite the secretions of the adrenals causing contraction of the blood vessels.

An over secretion of these glands produce a toxic effect which result in an artheromatous or thickening condition of the arteries.

Emotion - nervous strain - over application and toxic agencies - as alcohol - tobacco - excessive food, especially food rich in protiens - infectious diseases - syphilis, ect. - all produce hypersecretions of these glands, causing that dreaded disease Arterio Sclerosis, or high blood pressure.

It is readily seen at the age of 45, the blood vessels are not so elastic; therefore one must be very careful to avoid these harmful influences which predispose to this trouble. Especially predisposing to this disease which gives a high mortality rate to those past 45 are mental emotion- and brain storms - grief - forced emotion of a sexual nature - ect. - I know of no drug that will cure this condition after it has fastened its tenacles on one. I do know that it can be prevented or greatly modified, if moderation is practised in all things, namely - food - stimulants - excerise - relaxation - The food should be chiefly vegetables and moderate in quanity - excerise should be graded - walking being the ideal form. The hygiene of the bowels is of the utmost importance. We know millions and billions of microbes are found in the intestines - most are essential to health - many are virulent and under normal conditions, the epithelium of the intestine is so wonderfully arranged, that it does not admit the passage of these virulent germs. At the age of 45, if care is not taken these toxic microbes increase, the epithelium becomes inflamed- constipation produces mechanical lesions - these germs, then enter the walls of the intestines, causing systemic diseases. Under such conditions it is easy for tuberculosis, colitit or appendicitis to develop; or if the germs enter the blood stream any disease may develop, To which the human flesh is heir ~~to~~.. A frequent cause of liver or gall bladder trouble disease is due to this cause also.

Rapid eating, where in,harmful and undigestible substances pass from the stomach into the intestines is a source of much trouble in one past 45.

The over worked liver endeavors to correct the over sight through the portal vein, but at this age, frequently the organs are working at full capacity - and then trouble begins.

I frequently notice people past 45 with sallow - yellowish gray complexions, nervous, irritable, complaining of headache. In the vast majority of cases we find the individual suffering form auto intoxication - due to excess of meat, eggs and cheese. Especially are eggs prone to produce the toxin giving rise to such symptoms.

Sluggish bowels intensifies the condition- As a rule defication is the result of Intestinal peristalsis. The nerve gangalia that lie in the wall of the Intestine can be stimulated mechanically by bulky and fermentative food in the intestine. Food of the vegetable kingdom best induces such peristalalsis by irritating the nerve filaments causing the bowels to contract and expell the contents.

Many cases of constipation may be due to the infrequent use of water. In Carlsbad, Germany, I was astonished at the copious amount of water the Spas insisted on giving their patients.

This is much more efficient than drugs, which are prone to break down the intestinal innervation and muscular tone. We must not forget the importance of masticating - I have ample opportunity of observing that few people do this, as a result more food is taken than is required - thus unloading on the stomach an unnecessary amount of work. Many sudden deaths may be attributed to such a cause in one past 45, with diseased heart and blood vessels.

During life we are poisoned as well as nourished through foods. Toxic substances are formed in our body through defective matabolism. After reaching the age of 45 we are prone to feel the blunt of such a "modus operandia".

prevention again plays an important part. We have pointed out how this may be prevented through food - drink- ect. - When the toxic products are in enormous quantities the system cannot scope with the condition, in which case the poisons are carried to the emilinating organs via - skin- intestines and kidneys. The skin eliminates certain portions of these products but the great bulk falls on the intestines and kidneys. It is at 45 that the kidneys begin to show their "wear and tear" then care must be taken that the toxic material which is introduced from without or from within be reduced to a mimimun. It is through the kidneys that the nitrogenous end products of metabolism leave the body.

When the kidneys are over worked or show signs of degeneration as is so frequent at 45 these toxic products will be retained and a condition of auto intoxication follows, giving rise to the pathology of old age as described previously. We must and can prevent such a condition by proper care.

A great part of the toxic products that are eliminated by the kidneys are introduced with the food and drink.

We must realize that the secreting parts of our kidneys are composed of fine delicate epithelium. Even strong spices and stimulating liquors are sufficient to through off line casts.

The rational hygiene of the kidneys therefore, consist in the avoidance of all foods and drinks which over stimulate - Meats - alcohol - stimulating foods - meat extracts -

salt - tea - coffee - tobacco - ect. - all are more or less irritants to the kidney when used over a period of time to one past 45.

Enough has been said, I hope to convince you, that health depends more on prevention than cure - and by a little self denial many diseases that keep the mortality rate so high may be prevented.

By observing some of these commen place things we not only would insure longivity but our happiness would be increased many folds.

(Another Short Story)

THE THUMB DRAW

An Echo From The Dim and Distant Past

By H.W.Byrn.

It was the middle of the forenoon of a day in May in the year 54 B.C.,but on the level plain of Mesopotamia April showers had brought no May flowers.Far and wide stretched an almost barren expanse of sand.Toward the east no sign of life appeared,but in the other direction a few horsemen were scattered over the plain and behind them a long line of men and horses wound its slow way across the plain.Here and there the sun's rays were reflected from the polished tip of a javelin or from a silver eagle raised above the mass.

A little in front of the marching column two young men dressed in the garb of subordinate officers ~~in~~ of the Roman army reined in their horses at the top of a low ridge which stretched across the plain, and after surveying the lifeless expanse before them turned to gaze upon the scene behind.A quarter of a mile away was the head of the advancing column formed of a body of cavalry numbering some two thousand men.Behind these came the well-ordered ranks of the Roman legionaries equipped in the usual way with shield and helmet,javelin and short sword.Far into the distance stretched the column,the close-marching ranks of the legions broken at regular intervals by the less orderly masses of the pack animals and their drivers.

"It is a glorious sight!" said Caius Octavius,one of the youths, as his eye swept the long line of men from the head of the column far back to where the line dwindled to a mere thread and at last vanished in the haze of the horizon.

"It is,indeed." replied his companion,Marcus Valerius."Those seven legions with the ~~three~~ two others which we left in the garrisons on this side of the river will make a mighty army. It is no wonder that the Parthians are not showing themselves."

" I don't much like the looks of this country,though," said Octavius,turning his gaze again toward the east.I wish Crassus had yielded to the suggestion of Caius Cassius and had advanced along the river so that supplies could have followed in boats.Then,too, we should have been free from the danger of being surrounded and cut of by the enemy's cavalry."

" There you go again,talking about cavalry," exclaimed his companion a bit impatiently.I believe you actually put faith in the ridiculous stories told by those Armenians.Do you really believe that these Parthian horse-archers could stand against a Roman legion? Don't you see that the king of Armenia in ~~trying~~ attempting to persuade Crassus to go through his kingdom was merely trying to save himself the trouble of defending his own country by putting up the plea that we would be safer from the attacks of cavalry in the hills and mountains of Armenia? I don't believe for a moment that any body of cavalry would dare to make a serious attack upon such an army as that," and he waved his hand toward the column which was now not far behind them.

"It doesn't seem reasonable", admitted Octavius as they rode forward again,"but some of the things that I heard from one of the men who came in from Carrhae yesterday certainly do show that the Parthians are remarkable fighters."

"His imagination probably ran away with him," said Valerius.

" No,I don't think so,"replied his companion."He seemed to be a very level-headed sort of a man and since he spent the winter at

Carrhae he had a good opportunity to get at some of the real facts. He says that the Parthians are wonderful archers. Their bows are made of horn and wood and are very large and strong. They draw them in a very peculiar manner, for instead of hooking two or three fingers over the string as we do they use the thumb, tucking the end of it under the second finger. In this way they are able to draw with great force and to pull the string somewhat farther back than would be possible if the fingers were used. He says that their arrows fly with such speed that the eye cannot follow them and that neither shield nor breast-plate will stop them. So powerful are their bows that they sometimes wound men and horses at a distance of three hundred yards or more."

" That sounds like a fairy story," interrupted Valerius. "The Cretans have long been recognized as the world's best archers, and I am sure that none of them can shoot an arrow farther than two hundred yards and I doubt if they will do much damage even at that distance."

" I know that very well," answered Octavius, "But I know too that people who have inherited great reputations often fail to live up to them. I never did think that our Cretans had reached the limit of possibilities with the bow either in power or in accuracy."

Leaving the two young men to continue their scouting and their discussion of the prowess of the enemy, let us hastily review the events which preceded the movements that we have been describing. In the year 55 B.C. Marcus Crassus was one of the consuls at Rome. It was the custom that a man who had been consul one year should be sent out as the governor of one of the numerous provinces during the next year. Thus Caesar a few years before this time had been sent as governor of Gaul and was at this time increasing his fame and fortune there.

Crassus was the richest man in the world at that time but he thirsted for military fame such as had been won by his two colleagues in the triumvirate, Caesar and Pompey. Therefore he arranged that he should be sent to the rich province of Syria which bordered on the land of the Parthians, a people who had as yet been able to maintain their independence from Rome. Crassus had decided to make war upon them, regardless of the fact that they had done nothing which would justify such a war.

Without waiting for the end of his year of office Crassus set out for the east with a large army. There was some opposition to the expedition but by the help of Pompey he was able to get started. Pushing eastward through Asia Minor and Syria with an army of some forty thousand men Crassus had no difficulty in crossing the Euphrates and occupying a number of the cities held by the Parthians in Mesopotamia, for not expecting the war the Parthians were totally unprepared for this sudden attack.

By this time, however, winter was approaching, and not caring to remain so far from his base of supplies Crassus left some seven thousand men to garrison the captured towns and ~~he~~ withdrew to Syria. He did not spend the winter in drilling the troops and preparing for the campaign of the next spring, for the thirst for wealth, which had dominated so much of his life now asserted itself again. He traveled about making levies upon the various cities and accepting money payments instead of men. He journeyed to Jerusalem where he carried off the gold stored in the temple of Jehova. Other temples also fell victim to his greed, especially the one at Hieropolis, from which he is said to have carried of an immense treasure.

When spring came he started eastward again with an army somewhat weakened and demoralized by the winter spent in the luxury of the Syrian cities. At once ambassadors came from Parthia protesting against his invasion of a peaceful state and demanding an explanation. Crassus replied haughtily that he would give them an~~y~~ answer in Seleucia, their capital. Then the leader of the embassy, holding out the palm of his hand said, "Hair will grow here, Crassus, before you see Selucia."

Then reports began to come in showing that the Parthians were making great preparations for the defence of their territories and the king of Armenia, an ally of the Romans, came in person to ask Crassus to make a circuit northward through the hilly country of his kingdom so as to avoid the danger of meeting the Parthian cavalry on the level plain. He promised also to furnish a large body of cavalry for the final invasion of the Parthian territory. Crassus, however, was not willing to abandon the seven thousand men whom he had left in Mesopotamia, and decided on the more direct route to the Parthian capital. Caius Cassius, who was later to become one of the leaders in the conspiracy against Caesar, and who was accompanying Crassus as quaestor, urged that the army follow the banks of the Euphrates, a course which would eventually bring them very near to their goal and would be much safer. On the other hand a certain Arab chief called Agbarus, who had attached himself to Crassus, persuaded him that the Parthians were even now preparing to leave the country carrying off with them all of their rich possessions which might fall into the hahds of the Romans if they would but push forward with sufficient speed. The ~~council~~ advice of the wily Arab, cunningly designed to play upon the cupidity of Crassus, overcame the better counsel of his officers and he decided to push straight across the desert by the most direct route.

For the first few ~~years~~ days no signs of the enemy were encountered except that in places the ground was found trampled as if by the passage of many horses.Then envoys came from the king of Armenia saying that on account of an invasion of his own kingdom by the Parthians he would be unable to send the cavalry that he had promised.Crassus was greatly vexed at this and threatened to punish the king severely when he should have finished with the Pafthians.

Let us now return to the two young men whom we left riding ahead of the army.It was drawing near to the middle of the day when they say ahead of them a line of trees which indicated the presence of a stream and spurring their willing horses who had already scented the water they hurried toward it.They found that it was a stream of considerable size though not deep enough to present any difficulty in crossing.After refreshing themselves as well as their horses they rode forward on the farther side of the river and soon began to climb the gentle slope which rose from the valley floor.

" What is that?" asked Octavius,pointing to a cloud of dust a mile or more in front of them.

"Horsemen,I believe," answered Valerius,shading his eyes with his hand to get a better view."They must be in a hurry.Look how fast that cloud is moving."

" They are coming this way," said Octavius." It must be the advance party that went out this morning.They must have important news.Let us go and meet them."

""Not too fast," said his friend." Let's make sure who they are before we get too close to them.I have no desire to test out the Parthian skill in archery by furnishing an animated target, even though I don't believe they are so good." as they are reputed to be."

They rode slowly forward and soon were near enough to recognize the half dozen riders who now became visible in the dust as members of the patrol that had been sent forward earlier in the day. They reined in their panting,foam-flecked steeds and with parched lips gasped out their story.They had fallen in with a large body of the enemy who had attempted to surround them and had shot down most of them as they fled.This small group alone had been able to escape by the speed of their horses and by their good fortune in not being struck in any vital spot.Many of them had arrows sticking through their clothing and some even through arms or legs.

Valerius and Octavius at once dashed off at full speed to relay the message to the commander,leaving the weary troopers to follow at a slower gait.Crassus at once summoned a council of the officers to discuss the question raised by this sudden contact with the enemy.Cassius and a number of the other officers were in favor of encamping by the river and waiting until more definite news could be obtained of the numbers and position of the enemy, but Agbarus,the Arab,urged him to move forward at once so as to strike the enemy before he could make good his escape. He said that he would take his tribesmen and find an opportunity to fall upon the Parthians in the rear as soon as Crassus should attack them in front,thus they might inflict upon them a crushing defeat.

Again the advice of the Arab triumphed over the opinions of the subordinate officers and after a brief rest at the river the advance was continued.Because of the general belief that the Parthians depended mostly upon cavalry Crassus arranged four of the legions in the form of a hollow square,the formation considered most suitable for defence against a cavalry attack,and placed the remaining three legions and the cavalry in line upon each side of the square.

In this formation the army advanced for a mile or more without seeing any enemy, and some began to think that the Parthians were going to avoid any general battle.

" I am afraid this arrangement is not the best for such an enemy as we are going to meet," said Octavius as he rode with his friend a little in advance of one of the legions on the right of the line." These dense bodies of men will make a fine target for the Parthian archers. It would be almost impossible to fail to hit someone if you shot in this direction."

"Yes, but by standing shoulder to shoulder in this way and overlapping their shields they will be well protected from arrows," replied Valerius.

" I am not so sure of that," rejoined the other."Did you see that arrow sticking through the shield and the leg of that horsemen who brought word of the fight?"

" A cavalry shield is very light compared with that of a soldier of the legion," said Valerius." You'll see that our men will be as safe from arrows as they would be if they were in a fortified camp."

" I hope you are right," said Octavius,"and I think we shall soon have an opportunity to see, for unless I am mistaken that cloud of dust indicates the presence of the enemy."

Far in front and stretching ~~far~~ to the right and left a cloud of dust was beginning to appear above the horizon. It drew rapidly nearer and soon from its depth the boom of drums began to be heard sounding almost like distant thunder. Then all along the line flashes as of lightning began to be seen where the shining armor of the horsemen and their burnished spears began to appear through the dust raised by the galloping feet of the horses.

The small force of archers and slingers accompanying the Roman army advanced and forming a skirmish line prepared to receive the enemy with showers of arrows and bullets as soon as they should come within range. But while still at a distance which seemed to be at least three hundred yards the archers who were riding in the front of the Parthian line bent their bows and let fly a shower of arrows, which rising high in air fell among the archers and slingers not a few of whom fell wounded.The others bent their bows and whirled their slings to reply but their arrows fell far short of the enemy who had now turned to one side and were riding along parallel to the Roman line keeping up a constant discharge of arrows.The bullets of the slingers also failed to do any damage while the arrows,which were now falling almost as thick as snow-flakes,created a panic among the Cretan archers,who finding themselves hopelessly outranged and entirely unable to make any effective reply to the enemy withdrew within the shelter of the square of infantry.

" I guess you were right about their archers," said Valerius as he and Octavius rode back to the shelter of the square with the other mounted men who had been in front." I never would have believed if I had not seen it with my own eyes that an arrow could be shot so far by a bow drawn by hand.I don't believe,though,that they will stand against our legions when they get at them."

But the legions did not "get at" the enemy,for as soon as they advanced toward them the horsemen drew back nimbly keeping always just out of reach of the javelins,nor did the shower of arrows slacken for a moment.At this short range,too, they struck with telling force,passing through shield or helmet and burying their barbed points in the flesh of the men and tearing ragged holes when they were pulled out.

Finding that their shields did not protect them from the weapons of the enemy and that the Parthians would not meet their massed attacks the men of one of the legions were now deployed into a more scattered formation hoping that in this way they might avoid at least a part of the arrows and at the same time have a somewhat better opportunity to do some damage to the enemy. This movement was met with new tactics on the part of the Parthians, for no sooner ~~than~~ had the men been spread out a little than they were assailed by a dense line of heavy cavalry dressed in steel armor and armed with long pikes which they used with deadly effect. The Romans were compelled to take refuge again in their mass formation and to bear the galling rain of arrows as best they could.

All this time Crassus and others of the officers were anxiously waiting for the return of Agbarus and hoping almost against hope that he and his tribesmen would appear to bring them much needed relief. At last he did appear, but instead of bringing relief his appearance brought the greatest despair, for he was seen side by side with the commander of the Parthians urging on the attack. To add to the depression caused by this discovery of treachery the forces of the enemy were now seen to be moving around the Roman line on both flanks with the evident purpose of cutting off their retreat as well as their advance. To prevent this Crassus ordered his son Publius to charge the enemy with the force of cavalry and picked footmen who accompanied them. Publius Crassus had served with distinction under Caesar in Gaul and had brought with him a picked body of a thousand Gallic horsemen to aid his father in this campaign. With these and perhaps a thousand additional men, mounted and on foot Publius now charged the enemy with great vigor.

At their first onset the Parthians who were in front of them immediately turned and fled at full speed,the Roman force following them pell mell.Valerius and Octavius along with other mounted officers had joined Publius and all now spurred their horses in their effort to get within striking distance of the fleeing enemy.

" Look out!" called Octavius suddenly as they were beginning to gain somewhat upon the enemy.As if by a pre-arranged signal the fleeing horsemen had turned suddenly on their horses and were drawing their bows.Without any slacking of their speed they sent back a shower of arrows which came whistling about the ears of their pursuers and left more than one riderless horse and horseless rider. The loss would have been greater still but for the warning of Octavius,for at his cry many of those around him had sensed the danger and had bent low over the necks of their horses allowing the arrows to pass over their heads.

Undaunted by this unexpected and unheard of attack by a fleeing enemy the Romans continued their pursuit gradually gaining a little but suffering severely from the continued flight of arrows which the Parthians sent back at them.But when they were entirely out of sight of the main body of the army they came suddenly upon a dense line of the Parthian heavy cavalry behind which the fleeing archers now disappeared.Far to the right and left stretched this line of steel-clad horsemen,their lances forming an impenetrable wall, and as the Romans paused the ends of the line began to curve round to encircle them in a ring of steel.Immediately the rain of arrows began again,for the archers had halted behind the line and were now shooting over the heads of their friends.

Publius realized the trap into which he had been led,but gathering his Gauls he dashed upon the enemy.At a terrible disadvantage because of their lack of armor and the shortness of their weapons these barbarian allies of the Romans fought with incredible valor, dashing on and seizing the pikes in their bare hands and dragging down the riders or on foot working their way among them to stab the horses with their swords.

Meanwhile Valerius and Octavius with the rest of the horsemen and the few footmen who had reached this spot were havign a hard time of it, for the Parthians were now riding round and round their small force and their arrows were coming faster and faster. The feet of some of the men were pinned to the ground, the hands of others were fastened to their shields, while the ground was soon covered with the writhing bodies of the desperately wounded. As Octavius rode along the line attempting to bring some encouragement to the men he heard a gasping cry from Valerius who was a little behind him. Turning quickly he saw Valerius slide from his horse and drop in a heap upon the ground. He was at his friend's side in an instant, but one glance at the feathers of an arrow protruding from his throat, the blood gushing from mouth and nostrils, and the eyes already glassy showed him that all was over. Mounting again he returned to the seemingly hopeless tack of encouraging the men over whose spirits the desperate nature of their circumstances was fast throwing a kind of lethargy.

A little to one side of their position was a little hill, its side broken by a ravine choked with briars and bushes. Toward this the little group now made its way and to the same place after a few minutes came Publius Crassus with the small remnant of the splendid force of which he had been so proud. Two Greeks who had long been in Mesopotamia and had joined the Roman army as guides now told Publius that they thought they might be able to lead him safely away, but he refused to leave the men with whom he had lived

lived and fought so long.He told Octavius to follow the Greeks and to tell his father that he had died as a soldier should.Then,since his right arm was useless from an arrow wound,he ordered his attendant to run him through with his sword.Most of the officers who survived and many of the men followed his example and ended their own lives,a few threw down their arms and surrendered.

Under ~~the~~ cover of the confusion thus caused Octavius and the two guides slipped into the little ravine and crawled rapidly away. Taking advantage of every bush and every depression of the ground and favored by the fact that the Parthians were now busy stripping the bodies of the slain they soon found themselves at such a distance from the scene of conflict as to make them,for the time at least, comparatively safe.

Meanwhile the main body of the army had been somewhat relieved from pressure by the charge of Publius and had begun to hope that the Parthians would tire of the battle and retire.Soon, however,a rider came back reporting that he had seen the force which had gone out surrounded by the enemy and unless help reached them immediately they would be entirely destroyed.Greatly alarmed for the safety of his son Crassus ordered an advance of the whole army.They had not advanced far when a body of Parthians appeared coming toward them from a distance bearing some object displayed on a spear point .When they drew near Crassus saw to his horror that it was the head of his son.He bore up bravely under this blow, riding along the line and telling the soldiers that this was his private calamity and would not mean disaster to the army if they would but show themselves worthy of the name they bore.

The Parthians now pressed the attack with renewed vigor.The heavy cavalry dared to come to close quarters and showed themselves as proficient in this style of fighting as the archers were in their own field. When the spear men came to close quarters the arrows of the archers behind them were shot high in the air and fell with deadly effect upon the men in the rear ranks who up to this time has been in a large measure protected by the shields and bodies of the men in front. The officers tried to encourage the men in the face of this galling fire by telling them that the supply of arrows would surely be exhausted soon so that they would have a relief from this annoyance, but even this poor hope vanished when a puff of wind blew away the dust clouds which had hid most of the field and showed them a long line of camels laden with arrows coming up to the rear of the Parthian force so that when any man's quiver was empty he merely withdrew to the rear for a new supply.

It was now nearly four o'clock and the situation of the Romans was desperate in the extreme. The heat of the sun, the lack of water, and the dense clouds of dust which rose constantly from the feet of the horses as the Parthians galloped around them on all sides were almost as hard to bear as the attacks of the enemy and numbers of men fell dead in their tracks without any wounds whatever. It was an entirely new kind of battle for the Romans, even the veterans who had been through many wars in different parts of the world. Here the men in the rear were in almost as much danger as those in the front ranks and were being struck down with no chance whatever to strike back at the enemy. Nor was anything to be gained by advance or retreat, for while it was easy to push the enemy back on any side where the Romans chose to advance the level plain stretched away for miles on every side and at the end of their advance they found themselves in exactly the same situation as when they started. But in spite of all this the traditions of the Roman legions held them to their posts and nowhere were the enemy able to break their lines.

At sunset the Parthians, shouting derisively that they would leave Crassus a night to mourn his son, drew off and soon were out of sight, for they never encamped near an enemy. The soldiers threw themselves on the ground exhausted while the officers met in council.

Meanwhile Octavius and his two companions had made a long circuit to avoid falling in with any of the Parthian force which had annihilated the detachment under Publius Crassus and late in the evening they came in sight of the battle. They watched it for a while from the shelter of a little ridge half a mile away and when the Parthians withdrew they hurried up to the lines. When they arrived the officers were just coming from the council and were issuing orders that the army should prepare to march at once for Carrhae, a town about twenty miles away where there was a Roman garrison.

Because of the distance and the necessity of haste as well as the exhausted condition of the soldiers it was seen at once that it would be entirely impossible to take along the men who had been too severely wounded to walk. When the march began and the four or five thousand men who lay scattered about the plain badly wounded realized that they were to be left behind they broke out into the most heartrending lamentations and appeals for help. Never before had Octavius realized so fully the true horror of war nor could he during all the long night march banish from his mind the thought of the poor wretches left there to die, some by their own hands, others at the hands of the Parthians who would be sure to return at morning.

That march was like a nightmare to every man who took part in it. Exhausted by the long day of marching and fighting, without food or water the men stumbled along often only half conscious of their surroundings and kept in motion only by the force of habits which had been developed by years of drill.Every mile of that weary trail was marked by the bodies of those who fell from wounds or from sheer exhaustion.

The first streaks of dawn were beginning to appear in the eastern sky when the column was met by a force sent out from Carrhae, for news of the disaster had reached the town ahead of the army. Without molestation they entered the town whose walls the Parthians had no means of assailing effectively so that they were comparitively safe for the time at least.

But Crassus dared not remain long at Carrhae,for the Parthians at once began to undermine the faithfulness of his troops by promises of safety for the men if they would but deliver up Crassus and Cassius.In his dejected state Crassus feared to trust to the loyalty of his men in the face of these temptations and decided to set out at once and attempt to reach the mountainous country of Armenia.By keeping as much as possible to the hills and to marshy tracts he was able,in spite of the efforts of the Parthians who still clung to him,to make his way without any great loss to the very borders of Armenia.The journey was a terrible strain on the morale of officers and men alike.Crassus quarreled with his officers and finally Cassius with some five hundred horsemen returned to Carrhae,from where he later was able to return to Syria in safety. Then the commander of the Parthians,seeing that the Romans were about to slip out of his grasp,sent envoys saying that the king of Parthia was willing to make peace and let the Romans go in safety if they would agree to respect the Euphrates as the boundary of their province.They asked that Crassus should meet the vizier between the two armies to discuss the terms of peace.Crassus feared treashery,but the soldiers,worn out by their long and perilous journey and unnerved by their losses, hoped thus to secure safety and threatened to mutiny if Crassus refused to meet the enemy in conference.

When Crassus accompanied by a number of his officers, Octavius among them, went out to meet the vizier he was received with oriental courtesy. The terms proposed were satisfactory and reasonable enough but the vizier said that because of the fact that the Romans had violated the agreements made before the king insisted that the compact be sighed in his own presence. He said that the king was not far away and since Crassus had come to the conference on foot he brought forward a richly comparisoned horse which he said was a present from the king and insisted that Crassus mount him. Octavius and some of the other officers feared that this was a plan to abduct Crassus and when some of the Parthians laid hold of him as if to place him upon the horse Octavius siezed a sword from one of them and struck him down. A general fight followed and before the Romans who were watching the interview from a distance could come to the aid of their friends all were slain. No one could say whether Crassus met his death at the hands of the Parthians or was slain by one of his friends to save him from falling into the hands of the enemy and meeting a fate much worse than death.

There seems to be no truth in the story often repeated that the Parthians killed Crassus by pouring molten gold down his throat a mock attempt to satiate his thirst for the precious metal, but it is possible that his head was exhibited with gold in the mouth to symbolise the passion which had ruled his life.

After the death of Crassus and most of his officers the remnants of the force scattered. Some were cut down by the Parthians, many were captured alive, a few escaped and after long wandering reached Syria. Of all the magnificent army with which Crassus had set out only a few thousand men scattered and entirely disorganised returned. It was the worst disaster the Romans had suffered since the days of Hannibal and they never forgot their fear of the archers who drew their bows with their thumbs and were more dangerous in flight than in attack.

No. 8

WOMEN'S PLACE IN A REPUBLIC

Right

By

Curtis G. Shortridge

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Women's ~~Place~~ Rights in a Republic

I

And the Lord said, It is not good for man to be alone; I will make him an help meet for him.

And the Lord caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man.

And Adam said, This is now bone of my bone and flesh of my flesh; she shall be called Woman, because she was taken out of Man.

Therefore, shall a man leave his father and his mother and cleave unto his wife, and they shall be one flesh.

And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.

And the woman said, the serpent beguiled me and I did eat.

Unto the woman he said, I will greatly multiply thy sorrow and thy conception; in sorrow thou shalt bring forth children; and thy desire shall be to thy husband, and he shall rule over thee.

And unto Adam he said, Cursed is the ground for thy sake, in sorrow shalt thou eat of it all the days of thy life. In the sweat of thy face shalt thou eat bread.

Therefore the Lord God sent him forth from the garden of

Eden, to till the ground from whence he was taken. So he drove out the man.

This, in short, is the story in Genesis.

If the woman were created lower than man, he granted her equality, but she sprang into leadership at the first opportunity and found the man easy to dominate. She was easily the leader. Then came temptation, the offense, conviction, and sentence. "In Adam's fall, we sinned all." Adam and Eve both fell, and it is obvious that Eve fell the farther. From equality she assumed leadership. She was sentenced to occupy a place subordinate to her husband. Was she subdued? No! from that day to this she has tried to win back the equality that was hers by inheritance, and to push on to leadership which was hers by winning it.

II

The view of the biologist

"Among human beings alone is the female dependent on the male; all through the lower realms of creation, the female is economically independent and perfectly capable of protecting herself and her offspring. As a result of this dependence, woman has become weaker and smaller, and sex appetite has developed much beyond the needs of nature, thus becoming unwholesome and injurious. She lacked self-reliance and developed only those qualities which make her attractive to the male. She has, through habit, become a parasite, looking to the male for everything she needs. She pays the penalty through a weakened physique and mentality. Had she remained economically independent, she would be nearly, if not fully, the equal of man in mental and physical strength, just as the female is among animals.

Since she is oversexed and as hereditary traits pass both to her sons and daughters, the male has become oversexed likewise. This vicious circle has increased the evil until the human race is endowed with a physical passion which threatens to become the means of its extinction, as it has already become the source of innumerable forms of disease and of social and marital trouble."

The biologist says return her economic independence, let her be free from restrictions to family duties, and biological mistakes will soon correct themselves.

In considering the biologist's economic argument, we must note the difference between animal mother and human mother. The period of infancy of animals is so short that after a few months of care for her young, the animal mother is free again, because the young are able to look after themselves. Since the interests of the animal are few and have to do only with physical maintenance, the instincts, forming the most important part of physical heredity, furnish a practically complete equipment and an almost infallible guide to well being.

The most important function of the human mother is not bearing, but rearing her young. This must extend over many years and must be individualized, because each human being with varied hereditary traits is a special problem.

III

Historical phase

Women have been in subjection since the dawn of written history.

In intellectual and artistic Athens, excepting a few brilliant women, they were considered only as servants. In Sparta, where the national ideal was the soldier, women held a higher place than they did in Athens. The Spartan Woman's ideal was to be a mother of a great soldier. She became just a breeder of men, searching out the strong man to be the father of her child.

In Rome, the home life was developed in a greater degree than in Athens or Sparta. The ideal of motherhood reached its zenith in the "Mother of the Gracchi."

It has been said and probably can be proved that back of every great step forward in civilization was the influence of a woman. Yet, down to the middle of the nineteenth century women, as a class, were held in subjection.

If complete emancipation of women must come, and this seems to be the next step in the unfolding of the evolutionary plan, how shall it come to pass?

The economic plan takes into consideration division of labor, classification of women on basis of hereditary tendencies and Laisse fairre. But remember, to the biologist and economist, freedom means economic freedom. They believe that if women get economic freedom first that all things shall be added unto them.

She would get her living outside of the family and by her own efforts, except during the comparatively short time when she is needed for child bearing. This is one year according to one advocate of the plan. The babies would be placed in "baby-gardens" as soon as possible until they were old enough to enter the kindergarten. The meals would be prepared by trained cooks in community kitchens. The cleaning would be done by experts, and the children cared for by trained nurses and teachers, from the age of five or six till they were ready to go to work or to college. The schoolday would be coterminous with the working day so that parents and children would leave home and return at the same time. This plan would give the mother two half-hours a day with her children. Sunday, the family might be together unless the duties of the wage earning mother called her to extra duty.

Is this the kind of freedom that women want? If so, they almost have it. By the last census 10,000,000 women to 35,000,000 men are in industry, i. e. 29%. The women are placed as follows:

2,000,000	in factory
1,500,000	clerks, stenographers
1,000,000	farmers; of these:
188,000	owners
73,000	tenants
770	managers
640,000 (85%)	teachers
180,000	Fed. Gov.
20,000	Art
19,000	accountants
17,200	Hotel managers
14,000	insurance, real estate, etc.

10,000	in manufacturing
10,000	journalists and writers
7,000	bankers
3,000	lawyers
2,400	preachers
2,200	pharmacists
	physicians
4	federal congressmen
1	assistant U. S. Att'y. gen.
12	State senators
110	State assemblymen.

The question has been raised "should married women teach?"

420 cities are against them,

18 elect them conditionally,

800 prefer unmarried teachers.

In practically no instance is it charged that married women re inefficient. The main reasons given are that too often the married teacher supports a worthless husband, or that it destroys the home life, i. e. the married teacher cannot do one of these duties well without sacrificing the other; that they avoid motherhood by artificial means; that the wife of a college professor should not enjoy the salary that some single woman should have who by hard work and sacrifice has prepared erself for teaching.

The cry has gone up that women are leaving the home and flooding the industries. This is true, but the percentage and the years thus spent are not alarming. The average time of working girls in shops and factories is less than four years.

What do they do then? They marry. The working girl has forty chances to marry where a teacher has one. In 1910, the percents of married women by age groups were as follows:

Ages	%		
15 - 19	11.6		
20 - 24	51.4		
25 - 34	79.		
35 - 64	70.	21.2 widowed	0.8 divorced

Thus 92% of American women have come under the influence of marriage. The same census shows that the increase in divorce is not so alarming as some fear.

In 1890 it was 0.4 %
1900 " " 0.5%
1910 " " 0.6%
1920 " " 10.0%

The sudden rise of this percent since the war shows that economic freedom is what many women desire. This is proved by the fact that only a small percent remarry. Of the few that do, many of them are the result of the eternal triangle.

IV

Other Classes of Women

The Lady

What about the women to whom motherhood is denied? Perhaps even wife-hood. Must she earn her living lest she be a parasite?

There are values that cannot be listed as economic values. Certain qualities of personality may be worth more to society than the few thousand dollars she may earn. The concept of the lady as it began to be formulated during the age of chivalry has grown and forms a valuable asset of modern society. Her very existence is a sufficient reason for society to supply her with a living. Leisure with dignity and sympathetic personality are not met with any too frequently to have us condemn them. There is much social friction to be removed, much consolation to be given, and many hearts to be cheered. The lady will give of herself bountifully to society without stint or pay.

The Talented Woman

The exceptional woman who wants to be neither mother nor parasite. She has great ability in some special field. What does emancipation mean to her? It means no more nor less than equal opportunity to develop her special powers on an equal basis with men. Are there not more women like Miss Herschel, Mrs. Somerville, Constance Naden, and Sophia Kowalevsky, all of whom have won honors in mathematics? Are there not more women like Madam Currie in physics? The fullest freedom should be given these women not only to develop but to exercise their wonderful gifts.

The Amaternal Woman

Men differ and women differ in regard to mental capacity. There is another difference among women which does not exist to so great a degree among men. The fact that there are three widows to one widower shows that the man is more prone to marry than woman. A certain percent of women are amaternal. Perhaps they are undersexed. They naturally rebel against the marriage yoke. This is true of the gifted as well as of the mediocre.

In times past there were few ways of escaping matrimony. In the distant past, there was no way of escaping the marital relation, because in the unsettled conditions, survival was possible only through membership in a family. When androcracy gained sway, no female of marriageable age could survive unless she were the property of an adult male. Every woman was forced into the marriage relation of some sort, if not wife it was mistress or slave. It was during these times that woman's social status became fixed. Society could not tolerate an unattached female. This conception has come down to us in the opprobrious term, "spinster."

As conditions became safer the amaternal women sought various forms of escape from matrimony. In some cases they became priestesses, like the Vestal Virgins of Rome, in others, as free women, who sought pleasure, profit, or social service according to their own choice. After the advent of Christianity, in Roman Catholic countries they became nuns and sisters of charity, and deaconesses, teachers, and social workers in Protestant countries. Until recently, the protest of the amaternal woman against matrimony was mute, owing to lack of education and the objection of society against their emancipation. With educational opportunities granted them, and with chances to earn a living in industry, the demand for freedom became more and more articulate and general. There is now a fairly large class of women who not only refust but abhor marriage. This new freedom is cause for many of the divorces, and gives rise to a demand for trial marriages.

What does emancipation mean to this class of women?

nothing but to be free from every trace of the obloquy which, once universal, and still too common, is attached to voluntary celibacy. She wants to be as free to develop her talents and to choose her own station in life as man.

Maternal Women

The greatest number of women are maternal. In this class lies the danger of complete emancipation, if danger exists, lest the state of wifehood and motherhood fall under the same opprobrium of the "spinster," or that marriage becomes the only refuge of the mediocre.

Many wives and mothers are erroniously under the impression that their services, especially the housework, are less remunerative and less esteemed socially. They should remember that a "penny saved is a penny earned."

In regard to the cash value of such services, I submit an analysis published in McCall's for August, 1927.

Kind of Work	Hrs. Wk.	Total a year	Wage rate hr.	Total
Cooking	14	728	(62½¢)	$455.00
Dishwashing	10	520	40¢	208.00
Washing and Ironing	8	416	40¢	166.40
Sewing and Mending	3	156	83⅓¢	129.94
House Cleaning	10	520	40¢	208.00
Managing & Marketing	5	260	$1.25	324.00
Caring for Children	10	520	50¢	260.00
Totals	60	3120		$1751.34

Of the 98 working hours per week she has 38 for leisure.

The Solution

First: A proper appreciation of motherhood should be encouraged. This has been done from a sentimental point of view. An endless number of poems and works of art have been dedicated to motherhood. This is fine and should be continued, but it is not sufficient today. The social view must be emphasized. History and biology have no greater lessons to humanity than that the nation, with a high type of motherhood, will develop better equipped men and women.

Second: There should be more idle discussion of the relative importance of man and woman. Women have been held down by man-made laws and customs so long that they have developed an inferior complex. This is wrong. There is a natural division of labor between male and female in procreation, and between husband and wife in the family. Both are essential. The scientists never debate whether hydrogen or oxygen is more essential in the formation of water. There may be a head of the house, there must be a heart of a home.

Third: A financial arrangement should be made whereby the wife gets a definite share of the husband's income. In some cases she gets it all and she is the manager. In other families she has to ask for everything she needs as a favor. That breeds trouble, and should do so. How fine it would be if every family adopted a budget. Set aside what is needed for business, for household expenses, and allowance for children, and the rest to be divided equally between husband and wife. That would give a wife a recognized economical standing and a feeling of independence. A husband who has to turn over all his pay check to his wife and then ask for spending money, of course, cannot be respected by her or anyone, and a wife who cannot be trusted with more money than for a specified need, is looked upon as a child.

Fourth: Some definite training should be given to maternal women for motherhood, for birth-control and for independence. This need is being met in our modern scheme of education in our vocational courses, physical culture courses, and courses in hygiene. We should be able to reach more of the girls and young married women. This is necessary, for if they are left widows, they may be prepared to care for themselves and their families. Or, after the children have become self-supporting, the mothers may go back to a vocation and spend their later years in economic independence. Mrs. Lindbergh is a noted example. Some women have to work while married to increase family earnings. This vocational training will make them more efficient and therefore able to command a better salary. But if a wife leaves her home and children to support an automobile, she is making a great mistake.

V

A Man Made World

A Mrs. Gilman writing for the Delineator a few years ago coined the expression, "A Man-Made World." Prof. Ross, in his book entitled "The Social Trend," has a chapter on "Woman in a Man-made World." He asks the question "Who feeds the current of our ideas in which our minds live and move like fishes in a stream?" He answers chiefly the clergy, the educators, the newspaper men, the lawyers, and the judges. Although half of our population are women, only a very few women are members of these groups. In sermons preached last Sunday about one in one hundred seventy-one were preached by women. Of great editorials in Sunday's paper about one in thirty. Chairs in our institutions of learning about one in fifteen. Arguments before our higher courts about one in one hundred ninety. Decisions from the bench--which interpret our constitutions--practically all of them come from male judges. So, regardless of the fact that our girls are carrying off the honors in our colleges and universities, it is safe to say that nine-tenths of the stream of ideas that forms the river in which our minds are bathed flows from the lips and pens of men. Suppose we could turn this thing around so that we men, (some of us strut around and call ourselves he-men) so that we had to live in a world in which nine-tenths of the sermons, lectures, editorials, court arguments, and judicial decisions eminated from women. Wouldn't that make the Lions roar, the Chamber of Commerce agonize, the Exchange Club weep, the Kiwanis wail, and the Rotarians rotate?

When Lincoln framed his oft quoted expression "a nation of the people, by the people, and for the people," a few talented women saw it in this way, "a nation of the men, by the men, and for the men."

The sand-boil began to bubble. It was destined to undermine the levy of man power and burst its bounds and sweep on and on until as Lincoln said it, it shall become true. It was not many years after the Gettysburg Address until Washington City was horrified when brave Dr. Mary Walker dared to walk down Pennsylvania Avenue dressed in neat fitting trousers, Prince Albert coat, stove-pipe hat, and high heeled boots. Soon the voices of Susan B. Anthony, Jane Adamms, Belva Lockwood and others were heard in the land. Many a woman would raise herself from her wash-tub and with hands on hips look dreamily into space and think over some article she had read on Womens' Rights and ask herself, "Why not?"

The levy broke. Slowly but surely the women began to be heard. Hearing they believed. Believing they began to act. Some became militant. More became persuasive. The Great World War came. In our great generosity for right, and our sympathy for the heart broken mothers, we men gave our support and the Nineteenth Amendment became a part of the Supreme Law of the Land. Lincoln's words are coming literally true. Now, every girl and every boy of every race and creed in our public schools say with hands uplifted and eyes on Old Glory, "I pledge allegiance to the Flag of the United States of America, and to the Republic for which it stands, one nation, indivisible, with Liberty and Justice for all."

With the hurry and worry of mobilization of troops, and the farewell of departing soldiers, our women threw off the mask of false modesty that they had worn for generations and gave themselves in farewell kisses and embraces in public view. As they were called to take places in industry, they kicked off the heavy skirts, abandoned the corsets, dressed for freedom of muscles and air, had their hair cut, and went to work.

As weaklings who could not pass the physical examinations came dragging their weary bodies homeward in increasing numbers, the women were among the first to see the need of physical education. Freedom of body and limbs demands a saneness in dress. The "clinging vine" became the out-door enthusiast, and the American woman became the freest, the happiest, the healthiest, the sanest, the most beautiful, and the best woman in the world. When will we he-men, red-blooded men, roughnecks have the courage to dress for comfort and health instead of by tradition?

When the nineteenth amendment went into effect an old party politician was heard to ask, "Whyinell does a woman want to vote?" Just this last July, in discussing the Eglantarian club, the Chicago Tribune tried to be funny and said "Women already have the barber shop and Police Gazette, can have their necks shaved, can wear anything or nothing, can collect alimony or let it aline, can shoot their husbands or give them away, can put their feet on the seats in the smoker; they can get government poisoned gin, cigarettes, and ring side seats. They can wear one-piece bathing suits. They are free to drive automobiles any where and in any traffic. What else is there to want?"

If these two questions reflect the thinking of the modern he-man, an answer to them may be in order. To do this, we must reconsider the nature of man and of woman.

Nature gave the male an extra dose of pugnacity. Notice boys and girls at play. A boy wants to hit something with his fist, foot, bat, mallet, cue, racket, marble, knife, sword, or bullet. The thwack appeases the male's latent pugnacity. What a thrill when the foot strikes the pig-skin, or the bat meets the ball or the gloves mash the nose of even a best friend.

Girls at play do not care so much for the thwack. They like to toss or catch the ball rather than to bat it. They like dancing, skipping the rope, basket-ball and games of chasing and being chased.

The man of leisure knocks the heads off of the road-side daisies with his cane. The woman weaves them into garlands and twines them in her hair. The angry man is impelled to assault his enemy. The angry woman assails his ego with stinging epithet or biting remark. The clashes between women are more psychic and less animal than those between men. Her instinct is to conserve life. His is to destroy. When man is aroused or disobeyed by someone in his power, the old pugnacious instinct is aroused. He says "I'll show you." How do these attributes work out in government? "Too often the naked charge is considered the proof of guilt," and vindictive justice takes its way. The lawmakers, the prosecutors, the judges and juries, the jailers and wardens have hovered the he-instinct, calling for pain, pain, and more pain, until outwardly the victim is subdued. Who, but men would invent the bastinado, the rack, the quillotine, the cat-o-nine-tails, the keel-hauling, the black-hole, solitary confinement or war?

Women, many of them very clever at managing big unruly he-men, are scrutinizing our penal institutions and systems. Will they be fooled by this "Justice stuff?"

Consider how the capable, contriving school-ma'am keeps in order her head-strong mischief loving he-boys. She does not rely on the rod. She goes after their minds and not their bodies. She has many weapons in her armory--argument, appeal, example, humor, sarcasm, rivalry, and sometimes real tears. When women, as will soon be the case, become members of penal boards and commissions, and trust their own good judgments and common sense, there will be more management and less punishment in such places. Notice how the fighting instinct is carried over into politics. Two leading parties. Political discussion ppropriated such fighting words as "campaign," "battle," "the enemy," "the chief," "the slogan," and "the banner." The winning party called it a "victory" and "to the victor belongs the spoils."

Consider business. Men measure everything by business. A high tax-rate keeps away factories and hurts business. A tuberculosis hospital five miles away will hurt business. A strict enforcement of our prohibition laws causes tourists to rive around our state. It hurts business. To stamp out the ambling dens and brothels keeps people away from town. It hurts business. Anything, wages for example, that increases cost of production, hurts business. Business can't compete. If we take children out of factories and mines, and stores and put them in school it hurts business in two ways. It lessens competition and may raise wages. The tax-rate must be increased to provide educational equipment for these children. If we abolish night work for women and demand safety devices for employees, it raises cost of production and this hurts business. If we advocate smoke abatement, it will drive out the factories and that would hurt business.

This fighting instinct carried over into business has made of business a great game. Men battle one another for fortunes. Sometimes the public gets hurt, but that cannot be helped. To check the sale of diseased meat, or doctored canned goods, to curb peonage, to corner markets, if any of these things are forbidden, it hinders the game. So, many otherwise good men, are strong against any "interference by the government" in business.

Women, of themselves, do not have these false conceptions. They are wise enough to see that business exists in order to serve the public. In their philosophy, they insist that the palming off of putridity and poison in quest of nourishment, health and happiness for their children is not business but downright sheer villiany. Neither do women believe that the idea of "personal liberty" shall be carried to the point, that anyone may give way to his animal passions and appetites and become a menace and disgrace or danger to society.

Armament competition, militarism, and war are diseased growths springing from the masculine instincts of domination, pugnacity, and destruction. They are no more implied in coexistence of states than pistol-toting and dueling are implied in the coexistence of individuals. Women do not resort to blood-shed to settle their disputes, and states would not do so if they reflected women's instincts. No war was ever caused by a "body of women sitting around a council table." How some of us men ridiculed brave Janette Rankin, the only woman, in the only body in our United States that has power to declare war, when on April 6, 1917, with tears in her eyes and voice she said "I cannot vote for war." Though she were ridiculed and dropped from the roll, if that same thing should happen in 1927, there would be such a noise back home by voters under the nineteenth amendment, that only those representatives who are controlled by "big business" would dare vote for war. Perhaps the question asked by the curb-politician is answered indirectly in the last few paragraphs. What else is there to want?

The woman wants a voice and a vote in government in order to make life more pleasant, that the noble, respectable, moral, healthful things of life shall be given to all. She wants life and life more abundantly. It is her instinct to conserve life. She is more interested in building great lives and characters than she is in building great fortunes. She wants a part in making and enforcing laws for bringing about these great ends.

To achieve these ends two roads lie before them. It is their privilege to choose the better way. One of these leads to success. The other leads to a greater man-dominance which can end only in failure and humiliation.

The road to destruction of women's hopes is the road that is ruled by the professional politician. If he can lure the women to become strict partisans, they will become excited, schreeching, flag-waving viragos.

They should know that men politicians have not the slightest intention of surrendering the driver's seat. Still less do they intend to give any recognition to critical party-lukewarm women who want to know "Why?"

If women expect to get what women want they must avoid the party politician. They should join their own non-partisan women's voters' league, and cultivate in their ranks the civic spirit rather than the party spirit. They should take every means of finding out the record of every candidate, concerning his contacts and his attitude toward the great civic and moral questions in which they are interested. They should take more interest in the preferential primary, and should get out the vote. Then with candidates, who favor their program, nominated on every ticket, they will get more that they want. No matter what the party label. If intelligent, developed women, on exchanging views, find that certain man-made institutions or doctrines grate upon their natures, or is revolting to them, they may well become suspicious. Let them heed their own intuitions and instincts. They should accept nothing uncritically, that the other sex hands them. Prove all things. Hold fast to that which is good. Let them listen to science, which is impartial and without sex. Physical science shows the way to health. Economics will not recommend the prize-ring idea of business. Political science will not recommend militaristic politics, nor will the penologist recommend the terroristic treatment of prisoners.

By harking back to first principles instead of falling in with current masculine conventions, women will save themselves from being puppet voters pulled by strings in the hands of men.

Since there are more girls graduating from our secondary schools, colleges and universities than boys, and they are ranking higher in their subjects, and women constitute 85% of our teaching force, may we not well ask "Who will shape the ideals of our voters in the next generation?"

In closing, I wish to suggest that if any power can repeal the 18th amendment, the same power can repeal the 19th amendment. Women's destiny is in women's hands.

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An American Pilgrimage

A Short Account of a Motor Journey from Terre Haute, Indiana, to Washington, D.C.

Reynold E. Luhn, Jr.

Most Americans desire to visit their National Capital and annually many thousands find means of gratifying this longing. From early spring to late autumn the roads are crowded with motor vehicles of all types carrying eager pilgrims to the city of their dreams. When winter's rain and snow cause a curtailment of motor travel the steam lines become crowded, for truly Washington is an all-year Mecca for tourists, politicians, students and men and women of business.

The "season" in Washington runs throughout the year, though naturally the city is more~~s~~ crowded when Congress is in session than at other times. True, too, it receives more visitors in the spring and autumn than during mid-summer or in the dead of winter.

I have had occasion to visit Washington many times but always hurriedly, with business or convention duties pressing me. For years I had felt an urge to make a leisurely journey along the National Road to the Capital. I desired to journey this way so as to learn something first hand of that genus homo, the American Tourist, and his stopping places. Finally came the day when it appeared possible to spare the time for a journey of this sort.

To many, a trip from Terre Haute, Indiana, to Washington, D.C., is a mere incident. In their Lincolns, Packards and Buicks, members of the motor bourgeosie cover three to four hundred miles each day, spending their nights in comfortable hotels, making the eight hundred odd mile journey in two days, or slightly more. Being members of the great Ford proletariat, I and my family could journey only in a "flivver" - a second-hand one at that - which ensured that our journey would be leisurely and full of incident.

In numbers we were four; my wife, little lad of six, baby girl aged two and myself. Our two older boys were left in Scout Camp.

At the outset we decided we would endeavor to limit any one day's journey to two

miles/
hundred - not a difficult undertaking, considering our carriage facilities - and to eat our meals and spend our nights at stopping places along the road, avoiding as far as possible the larger hotels. We hoped in these ways to make more personal contacts than would be possible otherwise and at the same time free ourselves from such duties as preparing meals, erecting a tent each night and similar annoyances with which the "tin can" tourist is often faced.

Before starting we thought it might be well to learn something of the National Road which we were to traverse. By consulting our encyclopaedia and Hulbert's 7 "The Cumberland Road," we found that this highway, known also, as already indicated, as the Cumberland Road, and as The Great National Pike, was begun in 1806. The first intention was to have it extend from Cumberland, Md., to St. Louis, Mo., but on the west it reached only as far as Vandalia, Illinois. The road was under Federal control, the Government expending more than $7,000,000.00 on its construction. The state of Maryland built an extension on the east/ from Cumberland to Baltimore. The road was the finest of its day, macadamized, with stone bridges and culverts. Many of the old mile markers may still be seen. The Great National Pike helped to open the door of the Golden West - and in its day many political battles were fought over it. It helped to make and unmake governors and congressmen and even presidents. With the advent of the railroad it lost some of its first importance but in this day of gasoline locomotion, with pavement extending from St. Louis to Washington and beyond, it is still the Great National Road, of supreme importance to the nation.

We left Terre Haute one bright Friday morning in July, 1927. For weeks the weather had been unusually cool and prospects were, according to the local Weather Bureau, that no heat wave would develop soon. We, of course, knew that in the Alleghenies we might expect cool weather and we hoped also that Washington would be comfortable according to weather standards. Our journey was begun about 9:30 A.M., permitting us to reach Indianapolis at noon. The trip through that city's eight miles of crowded traffic occupied one hour's time, so that it was two o'clock before we stopped for lunch at a wayside inn situated in a grove of trees by the roadside, thirty miles east of Indianapolis. Here we found some interesting people.

A man from Paris, Illinois, with his family, on his way to Kentucky was desirous of comparing all parts of his new Chevrolet car with our Ford sedan. There were many others, but those holding the greatest interest for us were members of a party travelling in two high-powered cars from Borger, Texas, to Philadelphia. The leader was a rugged six-footer, who described himself as a shot-firer for one of the large oil operating companies in the great Panhandle Oil Field of Texas. As we once haled from Texas and Oklahoma this man's vivid description of firing oil wells with nitro-glycerin and his statements concerning business and social conditions in the newly opened oil fields held special interest. We learned, incidentally, that because of the dangerous nature of his calling our newly found Texas friend was a highly paid man, earning as much as thirty to fifty dollars per day.

Leaving our resting place rather reluctantly we soon reached Richmond, Indiana, where we weretold that it would be advisable to quit the National Road for a macadamized roadway passing through Dayton, Ohio, on to Springfield where we could once more travel on the NationalRoad to advantage. We decided to follow this advice - also, to make Springfield our terminus for the day.

It was just beyond Richmond, on the macadamized road leading to Dayton where there occurred one of those incidents so familiar to every motorist, yet which at the time alarmed us not a little. As evening was advancing we were speeding along at about forty miles an hour in order that we might reach Springfield before dark. Ahead of-- us, possibly a mile down the road, was one of those extraordinarily large, heavy vans, covering more than half of the narrow width of the lane, approaching at a rapid rate. From behind this van, from time to time, another car poked its nose, always drawing back as though its driver was afraid to pass. As we drew up within a car's length of the van the driver of the rear car decided to try to pass - - and then, in the dusty haze, he saw us. For an instant I thought of pulling into the ditch but decided that our only chance was to hold the road, where we had a right to be, hugging the edge of the ditch. For an instant, too, the driver of the car ahead, which was a large Buick coupe, thought that he would try for the ditch but in the nick of time he pulled for the side of the van, and made it. There was barely room for the Buick to pass between, its fenders scraping slightly the side of the van and ours. At the speed which all were making, had the Buick's driver pursued any other course than the one he followed disaster and death would have come for him and for us.

We were impressed with the bustle and activity of Dayton as compared with Richmond. Here is a city which with fewer natural advantages than Richmond and a later start in the race for industrial supremacy, through sheer leadership of a few far-sighted men of the caliber of Patterson of National Cash Register fame, has outstripped not only Richmond but many other cities of the Middle West. At Dayton we were reminded of the great river disaster which overtook that city. We viewed the great river works and learned something of the drainage projects designed to prevent a repitition of the occurrence which nearly ruined the city.

Leaving Dayton we soon pulled into Springfield where we rested for the night and then once more we were on the National Road for a continuance of our eastward journey. Passing through Columbus we were impressed by the aggressive moderness of the towering American Insurance Union building, or citadel as it is better known, and by the forlorn looking Ohio State House with its ugly dome. Soon we were in eastern Ohio in the midst of rugged hills.

Passing through Zanesville and approaching the Ohio River we were made acutely aware of the shortcomings of our vehicle. With its "chug,chug,chug," as our little laddie phrased it, we began to have misgivings as to our ability to negotiate the heavier grades of the Alleghenies.

Wheeling, West Virginia, was entered through its two toll bridges giving us a view of bustling, picturesque activity. Encircled by hills and the broad Ohio, Wheeling is a city of a type entirely different from anything with which we were familiar. The many foreign-appearing faces and the strange languages spoken made us believe for a moment that we were in some European centre, rather than in the heart of industrial America. It was early afternoon but as we were ahead of our schedule we decided to seek a hotel and look over this (to us) unique place. After putting our ~~//~~"Jitney" in a shop for overhauling we found a comfortable, medium-priced hotel and then began our explorations. We soon found that Wheeling, as other American cities, prides itself on its Shrine Temple, golf courses, city hall and movie palaces. We discovered a well organized, brightly clean, city market. To our Western Indiana eyes, the houses perched on hillsides immediately above the streets were unfailing sources of wonder.

The following day being Sunday we slept late and then were further delayed, waiting on the mechanics who were working on the car. We finally got away about eleven o'clock and in a short time were on Pennsylvania soil, which brought on thoughts of Senators Vare and Reed, and State Police. We made no contacts with any of these gentry nor did we hear mention of them by a single Pennsylvanian. From Washington, Pennsylvania, on we had little time to think of them, even, for as the grades grew ever steeper our troubles multiplied. Finally, we passed through Uniontown and approached Summit Mountain with its five mile grade. The traffic here was heavier than we had ever seen it on Wabash Avenue in Terre Haute at its peak. Our engine labored and throbbed, eventually becoming so hot we were forced to stop. Our brakes were in good order so that I was able to hold the car until a stone could be placed under a rear wheel and then - I began to look for water.

I found that the State of Pennsylvania had apparently anticipated our predicament, for under a ledge of rock by the side of the road I discovered a stone basin, provided to catch a trickle of water escaping from the mountain above. This enabled us to cool off Mr. Ford's product sufficiently to proceed on our more or less happy way. Time after time, before conquering that tortuous five miles we went through the same process. Always, within a few feet of our stopping places, we found reservoirs of cold spring water ready for our need. Nor was ours the only motor undergoing treatment. Bright Buicks, powerful Packards, cherished Cadillacs and many others were stopping along the way for the same purpose as ours.

Reaching the summit, we thought our mountain well named, not only because of the arduous climb but also because of the panorama of mountain peaks, winding roads and far distant towns and hamlets which met our view. On top was perched a large resort hotel which no doubt carried rates for its guests according to its height.

Leaving Summit Mountain, our course brought many reminders of America's early history. Markers told of pre-revolutionary happenings and those of the Revolution as well. We passed General Braddock's grave, and the site of a trail used by General Washington in his early explorations. Farm and hamlet buildings, though undoubtedly modern, showed the quaint architectual influence of colonial days.

Crossing the beautiful Monongahela we labored and toiled over hill after hill until late Sunday afternoon, with darkness upon us, we once more had to deal with a stalled engine. This time we were climbing Negro Mountain in Maryland. Our trouble was with the carburetor which had jarred loose from its moorings. Working in the dark with severely burned fingers from touching the overheated engine I managed finally to tighten up the contrivance sufficiently to proceed.

At the top of our hill we found a newly built roadhouse with all modern conveniences, so we decided that we could do no better than to stop here for the night. After a wonderful night's rest, enhanced no doubt by the bracing mountain air, we did full justice to an early breakfast of fresh farmyard eggs, real cream for our coffee and home-cured Maryland ham. Leaving our friendly hosts we went merrily on our way, our merriment lasting only long enough to cover forty or fifty miles, for after covering that distance of wonderful roadway and unperalleled scenic beauty we were once more in difficulties, this time on an exceedingly steep curved grade, in a zone forbidden for parking by the state police.

Cars whizzed past, their drivers glowering at us for disobeying the injunction spread so plainly on a nearby signboard. After a time one driver stopped, offering his assistance. On one side of us was a straight-away fall deeper than the tallest tree - on the other a towering cliff, the narrow paved roadway between. After sending my passengers ahead to seek a place of safety from passing cars, with the assistance of my new-found friend, who hailed from Ohio, I succeeded in backing the car to a less dangerous point. We were unable to start the engine, so my good Samaritan went his way, promising to send further aid from the first service station. When this arrived our main difficulty was found to be a shortage of gasoline and I paid rather dearly to learn that a Ford engine requires a full gasoline tank to enable it to climb steep mountain grades.

Our noon stop was on the highest mountain in Maryland, elevation 2680 feet. We put in an hour or two here conversing with occupants of cars from all parts of the country. We met groups from Florida, Washington State, Canada, Tennessee, Oklahoma, Michigan, Cuba and many from Indiana, Ohio and Illinois. The most interesting to us of the many with whom we conversed was a family group from Australia, "Kyestralians," they called themselves, hailing from the city of Melbourne. These folk were making a world tour and in order to "do" the United States properly, had purchased a Ford car at Detroit. Of course, we were immediately on a friendly footing. They wanted and received our sympathy as we were experiencing many troubles in common. Our new-found friends were particularly interested in the prommnciation of the letter "a" which they had noticed varied greatly in different sections of our country. Their descriptions of their native land and of other countries which they had recently visited held much interest for us.

The remainder of this day carried numerous additional contacts with our Australian acquaintances and with others whom we had met on the road.

From the mountains on we made rapid progress, drawing into the District of Columbia about five o'clock in the afternoon. We entered Washington by way of Georgetown, proceeding down Pennsylvania Avenue. Passing the White House which apparently, from the scaffolding which endircled it, was undergoing extensive repairs, we reached a point close to the Capitol. Our trip having been undertaken almost on the spur of the moment we had made no reservations, so were forced to make inquiries of a policeman who directed us to a hotel near the Union Station. We found this to be new, very comfortable, with accommodations priced within our means. It was accordingly chosen as our domicile for the length of our stay.

It is no purpose of this account to give a description of Washington or the various points in and around that city which are of interest to the sight-seer. The children were particularly interested in the great collection of animals and birds at Rock Creek Park. We spent a day visiting Mount Vernon, Alexandria and Arlington; and much of our time was put in at the National Museum, the Capitol and the Congressional Library. Friends and relatives in the city served as guides, so that we were able to conserve our time and avoid the usual tourist routes. The Lincoln Memorial, the Corcoran Art Gallery and the Botanical Gardens were, of course, included , along with the National Soldiers' Home, the Washington Cathedral, the home of the National Geographic Society, and many of the great public buildings.

Our homeward trip included many incidents similar to those on the forward journey, including a narrow escape from disaster when our brakes failed while descending one of the mountains of the Blue Ridge. At the same point on the day previous a man was fatally injured, through failure of his brakes to function, so that we thought ourselves lucky to get off with a scare. In Pennsylvania we spent a night with a Pennsylvania Dutch family, enjoying their quaint talk and customs. At Columbus, Ohio, we paid a brief visit to the University.

Journeying, as we did, leisurely and inexpensively, we spent a delightful two weeks, acquainting ourselves with many American types of travellers. We encountered unfailing good humor, courtesy and good breeding among our fellow travellers of the road and we ended our trip with our estimate of the intelligence and worthwhileness of the American who travels by motor car considerably higher than when we started.

No. 10

T. H. Literary Club
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THE LETTERS OF A ROMAN GENTLEMAN

The men of ancient Rome are so far removed from us in time that the haze of perspective blurs the details of their lives and does not permit them to come into the range of clear vision except in very few instances. One of these is in the case of Cicero and another is in the case of Pliny the Younger. These two men are known to us in a way that no one else of our antiquity is known on account of their letters which have come down to us. We have more than 800 personal letters written by Cicero to his friends and relatives in which we can follow his varying moods and his personal relationship to every important act that occurred during his age of manhood. Of Pliny we have enough letters to fill a modern printed book of nearly 500 pages.

My title would be equally applicable to either of these men, but I shall make it refer to the latter. The quality of Pliny's letters is quite different from that of Cicero's. Cicero never intended to have his letters published and the possibility of such a thing never entered his mind, and it was only after his death that his devoted freedman, Tiro, and his other friends gathered up all of Cicero's letters they could find and published them. The nature of Pliny's letters is revealed in the following sentence in the introductory letter addressed to his friend, Septicius:

"You have frequently urged me to make a select collection of letters (if there be any which show some literary finish) and give them to the public. I have accordingly done so; not indeed their proper order of time, but just as they presented them-

[illegible]ves to my hands."

And so while Cicero's letters are spontaneous utterances often dealing with half a dozen or more matters, some pertaining to serious national problems, others to mere personal trifles, such as the letters of a modern statesman would be, Pliny's letters are literary compositions, informal essays, each dealing with one topic as a rule. In spite of this fact Pliny's letters are a very valuable source for our understanding of the social and political life of the Roman Empire during the period of its [illegible] ascendancy.

Pliny was born in 62 A.D. in Comum, a town on the shore of Lake Como in Northern Italy, 25 miles from Milan, of noble parents on both sides. He lived under nine Roman emperors-- Nero, Galba, Otho, Vidlius, Vespasian, Titus, Domitian, Nerva, and Trajan; two of them, Nero and Domitian, the worst tyrants the Empire produced, and one at least, Trajan, one of the best emperors Rome ever had. When still very young Pliny lost his father. He was afterwards adopted by the will of his mother's brother, Pliny the Elder, as he is called, who was not only the most learned man and the chief writer of his generation, but also a conscientious and energetic official. This must have had a great influence upon Pliny, as his letters show. Moreover Pliny was fortunate in having as guardian Virginius Rufus, whose importance is attested by the fact he was offered the imperial crown on three different occasions, but steadfastly refused to be Emperor, preferring to hold an honorable position of power in the state. Of course, Pliny was given the best education possible. One of his teachers was Quintilian, many of whose writings we still possess, that schoolmaster who later became consul, the highest office in the state next to the Emperor.

I shall not go into details about Pliny's public offices except to say that he held in succession every high office of state open to a citizen under the Emperor. Most of his time was spent in the law courts as pladu or as judge. Under Trajan he was made the governor of Bithynia and Pontus in Asia Minor with almost unlimited power (legatus pro praetore). to reorganize the government and restore order. It was at this time that he carried on his correspondence with Trajan, in which we have our earliest reference to Christians in pagan literature.

Pliny was a wealthy man and we shall hear of some of his acquisitions in his letters. He had several expensive villas; two on Lake Como, which he playfully called Tragedy and Comedy, because the one was perched high up on a cliff while the other was down on the shore of the lake. He mentions four other villas in his letters, and he describes nimutely the one at Laurentum, 17 miles from Rome.

.His kindly disposition, his energy, his love of literature, his kindness to his slaves, his zeal for the education of Roman youths, and the dissemination of knowledge by the establishment of public libraries will appear in the letters I shall read.

I, 6. How Pliny took his notebook when he went hunting.

I, 13. The unpopularity of public readings.

Note. Rome had no magazines with attractive full page advertisements of new books, nor any high powered salesmen to bring them to the notice of the public. So in the time of the Empire public readings of a new book by the author came into vogue.

I, 15. Septicius is playfully scolded for breaking a dinner engagement.

Note. This letter gives us some information about the foods they ate.

I, 19. An old schoolmate and friend who is a senator in a provincial town, and so must possess about $5,000, is presented by Pliny with $15,000 to enable him to become a Roman knight.

II, 6. A shabby entertainer (3 classes of wine) Cf. Harper's Magazine about a business.

II, 14. Degeneracy of legal eloquence. Applause of audience helped a case in Rome.

II, 17. Description of Pliny's Laurentine villa (57 rooms).

III, 1. How Spurinna spent his days in old age.

III, 20. The ballot in the senate. (secret ballot)

III, 21. Martial's death. "Martial, the greatest epigrammatist of the world, and one of its most disagreeable characters; living by the careful adulation of the great and rich, whether good or bad, and content so to live. Capable of the keenest moral discernment, and preferring to cater to the lowest tastes." Merrill, p. 284.

IV, 13. Pliny helps to endow a school at Comum.

V, 16. Sad death of Fundanus's daughter.

VI, 4. Letter to his sick wife.

VI, 16. How Pliny the Elder perished in the eruption of Vesuvius.

VI, 20. Experience of Pliny and his mother during the eruption of Vesuvius.

VII, 18. How to make an endowment permanent.

VII, 27. Two ghost stories.

VIII, 16. Kindness to slaves.

IX, 33. Wonderful tale of a tame dolphin.

IX, 36. Pliny's manner of life at his Tuscan villa.

X, 96. Pliny asks instructions of the Emperor how to treat the Christians in his province. About 111 A.D.

X, 97. Trajans answer.

There are several more letters written by Pliny to the Emperor from Bithinia, but most of them deal with matters that do not especially interest us, and with them the curtain falls on Pliny's life. Whether he died suddenly or not, whether in the province or after his return home, we cannot say. But there are good reasons to believe that his death occurred before 115 A.D.

Pliny has been called "an admirable type of successful and artistic Roman gentleman of rank under the early Empire." I think the few letters I have read will bear out this claim for his character. In generosity toward his friends, in liberality toward worthy objects, in tireless public spirit, he has few equals among men known in ancient history. I might have read you a letter in which he tells of giving $50,000 for founding a public library in his native city of Comum and an additional for maintenance of the same. He also built temples and public baths at his own expense.

In judging Pliny we must keep in mind the character of the civilization in which he lived. Kindness to slaves, for instance, was not a racial trait with the Romans, but we have seen how compassionate Pliny was with them. It is a pity that one so kind should appear in history as a persecutor of Christians, but it is evident that he had no liking for the role.

Westcott calls Pliny the most amiable of ancient writers, and he sums up his life in this sentence with which I shall close: "When we have read all he has to say for himself, we cannot deny that with all his weaknesses and affectations the main stuff of his character is thoroughly good, and we find ourselves able to award him that respect which it would be painful to withhold from a man so genial and so attractive."

F. H. Weng

76.11 by- Rev. B.B. Tyler

THE PHILOSOPHY OF BROWNING.

Stopford Brooke says "Parnassus, Apollo's mount, has two peaks, and on these, for sixty years, from 1830 tp 1890, two poets sat, till their right to these lofty peaks became unchallenged. Beneath them, during these years, on the lower knolls of the mount of song, many new poets sang: with diverse instruments, on various subjects, and in manifold ways. They had their listeners: the Muses were also their visitants: but none of them ventured seriously to dispute the royal summits where Browning and Tennyson sat, and smiled at one another across the vale between."

No two poets were more unlike in temperament, mode of thought, form of expression, or the measure of popularity, and yet they have made, each of them, a great contribution to the philosophy of life and have enabled men to find an answer to many problems.

Tennyson developed his philosophy. He began as most young poets begin and grew in the midst of all the changing conditions of his time. And those were times of great change. The social and scientific upheaval of those years is manifest in his changing thought- his slow climbing to the solutions of life's problems ~~and~~ that brings him to the end breathing out a faith and hope that have been a benediction to those who read his works. He worked carefully in beauty of rythm and finish of style that gathered for him hundreds of readers and he was known and loved of men from almost the beginning of his career.

Brewning seems to have sprung "full grown" with his philosophy of life never to be changed. There is, of course, some immaturity in its expression, but not much. It never changes. Perhaps a little weaker in his old age but still the same he breathed out in the poetry of Pauline and Paracelsus. It is refreshing to find a man who has found- develops but still stands certain of his great fixed purposes in life. For that reason it is easy to write of "The Philosophy of Browning" since there is no doubt as to his theories. There is scarcely a poem, at least of any length, in which his philosophy is not portrayed. There is one theme for him. Then is he not monotonous? By no means; for no poet has ever gone so far afield and gleaned from every age, every country, every nationality, every walk in life to illustrate his teaching. Captivated by the richness of the color, the beauty of description, the horror of atrocities, the analysis of human nature and the keenness of appreciation of art in every form, one learns again and again his philosophy with a new meaning and a new joy.

I am not one of those who think that Browning is probably the greatest poet the world has ever known. I am sure that there are those from antiquity who rank far above him and there are others who can claim precedence over him. He is a careless writer. Carried away by the rush of thought he has many sentences incomplete without any justification for the incompletion. Indifferent to the criticism of men he was careless of poetical form. His inattention to these necessary things for good writing led him to put in so-called poetic form much that is only poorly written prose. The aloofness which some admirers attribute to him as a sign of greatness and the profundity of thought to which many others bow down are not in themselves any indication of his superiority as a poet. I quite agree with many of the rather harsh things that have been written about him. I quite thoroughly ~~agree~~ sympathize with the ardent worshipper of his who wrote to him about a certain passage in "Sordello" and, because of a failure of a group of his admirers to be able to agree upon the meaning of the certain obscure passage, asked his explanation. You know his reply. "My dear Madam. When that passage was written only two persons knew what it meant, Browning and God Almighty and now Browning has forgotten." But in spite of all such things that might be said when we remember that he has given us, probably, the most perfect descriptive poem, "Incident of the French Camp": the most challenging thing ever attempted by any poet "The Ring and The Book": and in between many of the most satisfying things the literary world has ever read, we are ready to give him a large place in spite of his faults.

But his chief claim to greatness in the realm of poetic thought is to be found in a well thought out and persistent philosophy of life to which we are to give our particular attention this evening.

This philosophy of life is partly shaped in "Pauline" and thoroughly worked out in "Paracelsus" and as I have said restated in almost every other poem he wrote. There are just two things he seeks to understand. What is the secret of the world: "of man and man's true purpose, path and fate"? That is his question. Then he wants to understand "God and his works and all God's intercourse with the human soul". The tremendous problems of philosophy with which the great minds of men have always struggled!

We are in the world to grow big enough to be able to take our places in another life,or it may be lives. There is a sort of doctrine of "Original Sin" in man's relationship to his environment. Back of man is God and God has placed man in this world surrounded by limitations which baffle him and retard his growth. These limitation or weaknesses, or tendencies to sin or fail are not a portion of a fatalistic philosophy. Tho man is absolutely limited by them and must continually fight losing battles because of them they are after all but the stepping stones that lead us to our better selves. These very failures prevent us from being content with the conditions as we find them on the earth. The failures of our undertakings show us the vanity of that which men call good. Then over against this form of original sin or limitation is an aspiration, a something which is always endeavoring to transcend these limitations and which believes in their final dispersion. This aspiration is toward something higher than anything attainable here on earth. it never dies. It may become greatly weakened but always strives to make us dissatisfied with our selves and seek to rise towards the unattainable. It is the divine within us and is renewed by spiritual influences from without and from within. It comes to us from nature as seen by us, from humanity as touched by us, and from God who dwells within us.

Our task then is to find out and work within these limitations. If we fail to do so life is useless, as far as any life can be useless. While we thus work within these limitations we see beyond them the unlimited land and long for it. The stress of life is this battle between the necessity of working in chains and longing for freedom - or yielding to the allurements of earth and allowing the aspiration to die. If we do the latter we may gain something that the world holds dear, knowledge, fame, love. But soon we have drunk to the dregs and find that we have but touched the edges of the field of knowledge; or know but the mere passing fame; or have learned the experience of a dying love- and at the same time have lost our souls thru the death of aspiration unless we come to ourselves soon enough to beg forgiveness and seek again the perfection of knowledge, the enduring fame and the perfect love that lies beyond life's limitations. The worst failure that opens larger light of still greater achievement is better far than contentment with the narrow success that earth can give. Life is then but the threshold of an infinite life, and that is our true life- the life beyond- and there is infinite happiness, knowledge, love and beauty open for our attainment. Our failures here thus become prophecies of our eternal success. If we choose the limitations of the finite life we lose the infinite. "O fool, to claim the little cup of water earth's knowledge offers to any thirst, or the beauty or love of earth, when the immeasurable waters of the Knowledge, Beauty, and Love of the Eternal Paradise are thine beyond the earth."

Two things then are clear: 1 "The attainment of our desires for perfection, the satisfaction of our passion for the infinite, is forbidden to us on earth by the limitations of life. We are made imperfect: we are kept imperfect here; and we must do all our work within the limits this natural imperfection makes. 2 We must, neverthe less, not cease to strive towards the perfection unattainable on earth, but that which shall be attained hereafter. Our destiny, the God within us, demands that. And we lose it, if we are content with our earthly life, even with its highest things, with knowledge, beauty or with love."

We then must continually aspire, not as a mere dreamer, but all aspiring must be conterminous with steady work within our limits. The aspiration towards perfection must not make us idle-indifferent to the present, but drive us to the daily task. Its very passion urges us on to things we both can and things we cannot do. We get the blessing of the effort even tho we fail. The root and flower of all this effort- this patient but uncontented work- is love for man- love for man because of his being in God, because of his high and immortal destiny. All that we do, if done in love, helps to build up the perfection of humanity which is to come and ultimately flows into God in Whom this perfection is to be found. And here again there is no indication of a belief in Pantheism. As an individual man loves and lives for other men- so men shall find their perfection in God and yet each shall with distinct personality carry on his study and his growth in the fuller life that lies beyond the limitations we know.

God is back of every thing. His very joy in creation is expressed in creation and with a sort of evolution he thru an almost animate nature- thru all forms of animal life, peculiarly attractive to Browning- he leads up to things as they are for the one part of Nature we call Human Nature in whom He, God, dwells in a peculiar way- man "made in the image of God- according bo Bible teaching. And so to man alone is given this dreaming of the eternal and the infinite- this aspiration that lifts us above Nature. So man must work and earn.

"Earn the means first. God surely will contrive
Use for our earning.
Others mistrust, and say: "But time escapes:
Live now or never!"
He said, "What's time? Leave Now for dogs and apes!
Man has Forever." A Grammarians Funeral.

May I outline briefly his sketch of Paracelsus? The outline of this poem has its setting in a garden at Wurzburg about 1512. But in reality it has no time or place setting- it belongs only to "the country of the human soul". Paracelsus first aims to KNOW. Against the advice of friends who want him to hold at least to love he starts upon his quest. His attitude is expressed in these words. "I have tried all the knowledge of the past and found it a contemptible failure. Ohers are content with the scraps they won. No I. I want the whole."

"Are there not, Festus, are there not, dear Michal,
Two points in the adventure of the diver:
One- when, a beggar, he prepares to plunge:
One- when, a prince, he rises with his pearl?
Festus, I plunge!

Festus. We wait you when you rise."

The result. Ten years later.
"I have made a fww discoveries, but I could not stay to use them. Nought remains but a ceaseless, hungry pressing forward, a vision now and then of truth; and I- I am old before my hour: the adage is true-
Time fleets, youth fades, life is an empty dream:
and now I would give the world to rest, even in failure.

No dog, said Faust, in Goethe's poem, driven to the same point by the weariness of knowledge, no dog would longer live this life. O God Thou who art pure mind, spare my mind. Thus far, I have been a man. Let me conclude, a man!

True, I am worn:
But who clothes summer, who is life itself?
God, that created all things, can renew!"

Then Aprile, who has been in the search of love even as Paracelsus longed for knowledge persuades him to try to find satisfaction in Love. And so they find that each has failed because each has tried to do more, Paracelsus in the realm of knowledge and Aprile in the realm of love- than our limits on earth will permit. No more beautiful passages can be found than those that tell of the aspiration nor more pathetic than those that tell of their failure and its cause. The disappointment that came when demanded more of signs and wonders in the realm of knowledge than he could give and when in baser love he sought wild pleasure in sensual life, he came to hate himself and hate all men. He had failed

"To see a good in evil, and a hope
In ill-success; to sympathise, be proud
Of their half-reasons, faint aspirings, dim
Struggles for truth, their poorest fallacies,
Their prejudice~~s~~ and fears and cares and doubts:
All with a touch of nobleness despite ~~theirxxxxx~~
Their error, upward tending all though weak.

He comes to the conclusion that only working together within our limitations with our fellow men with their limitations can we all together "mingle into one and lead Man up to God, in whom all these, (beauty and knowledge, love and power) four are One. In God alone is the goal." And so just as he dies he cries:

"If I stoop
Into a dark tremendous sea of cloud,
It is but for a time: I press God's lamp
Close to my breast: its splendour, soon or late,
Will pierce the gloom: I shall emerge one day.
You understand me? I have said enough?

Aprile! Hand in hand with you, Aprile!"

And so it is the whole race working together adding its bit of effort in limitation- but never losing its aspiration may come into its reward and find God and the satisfaction of the soul's desires.

Two of the most beautiful settings of his philosophy are found in "Abt Vogler" and "Andrea de Sarto", and these are among his most familiar poems.

The musician sitting at his instrument has been improvieing things he cannot keep for there is that most illusive thing in tones once blended but not written down that can never be recalled. His vision as gone beyond his ability to make permanent the thing he did. But

"All we have willed or hoped or dreamed of good shall exist:
Not in its semblance, but itself: no beauty, nor good, nor power
Whose voice has gone forth, but each survives for the melodist
When eternity affirms the conception of an hour.
The high that proved too high, the heroic for earth too hard,
The passion that left the ground to lose itself in the sky,
Are music sent up to God by the lover and the bard:
Enough that he heard it once: we shall hear it by and by.

And what is our failure here but a triumph's evidence
For the fulness of the days? Have we withered or agonized?
Why else was the pause prolonged but that singing might issue ~~thence~~
thence?
Why rushed the discords in, but that harmony should be prized?
Sorrow is hard to bear, and doubt is slow to clear,
Each sufferer says his say, his scheme of the weal and woe:
But God has a few of us whom he whispers in the ear:
The rest may reason and welcome: 't is we musicians know.

Well, it is earth with me; silence resumes her reign:
I will be patient and proud, and soberly acquiesce.
Give me the keys. I feel for the common chord again,
Sliding by semi-tones till I sink to the minor,- yes,
And I blunt it into a ninth, and I stand on alien ground,
Surveying awhile the heights I rolled from into the deep:
Which, hark, I have dared and done, for my resting place is found,
The C Major of this life: so, now I will try to sleep.:

The philosophy resulting in a lost soul is exemplified in Andrea. The "Faultless Painter" with aspiration of the highest became enamored with one who was untrue-to him. In her presence the old dream seems to have come back. But the contaminations of the baser sordid life untrue to ideals are o'er-powering. Listen to his plea.

"But do not let us quarrel any more,
No, my Lucretia: bear with me for once:
Sit down and all shall happen as you wish.
You turn your face, but does it bring your heart?
I'll work then for your friend's friend, never fear,
Treat his own subject after his own way,
Fix his own time, accept too his own price,
And shut the money into this small hand
When next it takes mine. Will it? tenderly?
Oh,I'll ~~be~~ content him, - but tomorrow, Love!

I oftener
I often am much wearier than you think,
This evening more than usual, and it seems
As if- forgive now- should you let me sit
Here by the window with your hand in mine
And look a half-hour forth on Fiesole,
Both of one mind, as married people use,
Quietly, quietly the evening through,
I might get up tomorrow to my work
Cheerful and fresh as ever. Let us try.

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How could you ever prick those perfect ears,
Even to put the pearl in there! oh, so sweet-
My face, my moon, my everybody's moon,
Which everybody looks on and calls his,
And, I suppose, is looked on by in turn,
While she looks- no one's: very dear, no less.

He then recounts that he, who knew how to correct even a Rafael's painting lacked the soul vision to paint because he had chosen to prostitute his art to the mere making of money to deck her out for the eyes of others. But they live on I am unmoved.

"   I could count twenty such
On twice your fingers, and not leave this town,
Who strive- you don't know how the others strive
To paint a little thing like that you smeared
Carelessly passing with you robes afloat,-
Yet do much less, so much less."

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Their works drop groundward, but themselves, I know,
Reach many a time a heaven that's shut to me,
Enter and take their place there sure enough,
Though they come back and cannot tell the world.
My works are nearer heaven, but I sit here.

The sudden blood of these men! At a word-
Praise them, it boils, or blame them, it boils too.
I painting from myself to myself,
Know what I do, am unmoved by men's blame
Or their praises either. Somebody remarks
Morello's outline there is wrongly traced,
His hue mistaken: what of that? or else,
Rightly traced and well ordered: what of that?
Speak as you please, what does the mountain care?
Ah, but a man's reach should exceed his grasp,
Or what's a heaven for?

In this world, who can do a thing, will not:
And who would do it, cannot, I perceive:
Yet the will's somewhat- somewhat too the power-
And thus we half-men struggle.

And then the pathos of the close.
And I have labored somewhat in my time
And not been paid profusely. Some good son
Paint my two hundred pictures- let him try!

No doubt, there's something strikes a balance. Yes
You loved me quite enough, it seems tonight.
This must suffice me here. What would one have?
In heaven, perhaps, new chances, one more chance-
Four great walls in the New Jerusalem,
Meted each side by the angel's reed,
For Leonard, Rafael, Agnolo, and me
To cover- the three first without a wife,
While I have mine! So- still they overcome
Because there's still Lucrezia,- as I choose.

Again the Cousin's whistle! Go, my Love.

To me, there is great satisfaction in thus finding one who made no real pretensions toward religion- who bore no reputation as one who strove to preach, who had worked out and stuck to a philosophy of life that fits in so well to that which I try to preach. A philosophy that puts man in touch with every other man with a divine ideal for which to strive. A philosophy which puts on every man the responsibility for bringing Man nearer to God. The great philosophy of the Brotherhood of Man and collaboration of service.

Again a philosophy which brings encouragement in the midst of failure and disappointment. Few of us are there who do not feel that so much he has attempted to do has been a miserable failure. With all of our learning and all of our love there is so much we cannot know and so much help we cannot give. But, because our "reach should exceed a grasp" there is a heaven and there is an ultimate chance again to fill up what we have missed and learn the fulness of beauty, goodness, love and service. And, somehow, the "Prospice" has a challenge for life as well as in time of death that makes us love a heroic philosophy like that of Browning.

Ph. 12

FINANCING OUR SCHOOLS

Manuscript of paper read by Chas. Zimmerman
before Terre Haute Literary Club, 7:30 P.M.,
Monday, January 30, 1928

Probably no phase of education to-day is receiving more attention than that of public school finance. As one looks about him, unsound finance and poor management as shown in the use of funds collected for educational purposes are very evident. In this day of financial confusion and false counsel there certainly is need for clear scientific thinking in this field. The securing of increased school revenue is not a problem of lack of economic resources. It is rather, one of finding and being willing to put into effect the methods of taxation which will divert from the abundant supply of economic power already in existence a share appropriate to the importance of education in a modern civilized commonwealth. Having secured the required revenue, the school man's job is how to make the wisest and best use of this money.

It has been estimated that the national income of this country per year is approximately $90,000,000,000. Out of our income must come the money used for education. This being true, it follows that, economically speaking, our schools must produce as much economic value as they use. Hence the school must be considered as an integral part of the financial aspect of society.

Society must produce enough

1. for all people to subsist at an economic and effective standard of living.
2. for capital to be extended as required.

3. for used-up capital to be replaced.
4. for depleted resources to be replaced.
5. for the expenses of government to be met.
6. for the expenses of our social agencies to be met.
7. for the expenses of education to be met.

If our schools must produce as much economic value as they use, how is this to be done? It seems that education must develop our younger generation in such a way as to make it more intelligent than its predecessors. If it can do this, the succeeding generations will be more productive, economically speaking. Not only will this be true, but they also will be able to exert more control over our government and social agencies.

Note that two phases are being emphasized, economic production and more intelligent and scientific control over the agencies spending a large part of our income.

Of the $90,000,000,000. national income, it has been estimated that we are spending one third wastefully. Much of this is wasted by the individual families which have not been very well trained in the scientific spending of the family income. Any one of you can point out families who are using their incomes in such as way as to add little or nothing to the economic value of our country. More must be done through education to develop in the younger generation the habit of thrift--the basis of which is self-restraint. One of the school's jobs is to prepare us for sensible economic existence.

Much has been written and said during the past few years concerning our illiterates. From the view point of this paper they are, economically speaking, most undesirable. They are poor producers, are able to exert but little wholesome influence in governmental affairs, are usually the ones whom our social agencies look after, and are notoriously poor consumers. They have no thrift and therefore do not accumulate a reserve for the rainy day. The illiterate is usually an economic loss to society rather than an economic benifit.

Perhaps it would not be out of place to say something from the view point of this paper on one of the greatest dangers confronting the young folks of to-day--the use of their leisure time. The habitual attendance at the theatre offering the type of entertainment usually put on is not doing a great deal toward preparing the younger generation for its place in society. Trashy novels are not helping. Roaming the streets at night while parents do not know where their children are, and seemingly do not care about the matter, is not going to help the future citizen to be economically productive or to learn the wise use of his income. It seems to me that there is food for thought here.

It might be well at this time to give some figures concerning the costs of our public schools. In 1924 we spent $1,818,743,917. This is about 2.75% of our estimated current income for that year. In thinking this over, it will be readily seen that we are not spending too much on our schools. The real problem is how wisely are we spending.

If you were charged with the financial administration of the schools as are the superintendent, business director, and members of the Board of Education, what would you consider in determining the amount of money to be spent on a school system?

It seems to me that there are at least three principal factors to be considered:--

1. Size of the community.
2. Type of the community.
3. The community's ability and willingness to pay.

Considering these three factors, it can be readily seen that the enterprises carried on in one school corporation must be different from those carried on in another. The poor, thinly settled district of Southern Indiana simply cannot offer to its young folks the same educational opportunities that are offered by the richer, more thickly settled Northern Indiana community as long as our local system of education continues.

Unfortunately for us it must be said that not many school cities have a very definite financial policy. Any real financial policy forces a school city to provide for actual costs as they accrue. As a result of this the executive must know exactly what the expenses will be during a given period, and knowing these expenses, the executive and the Board of Education will not launch out on projects which they know cannot be paid for.

This latter statement immediately brings up the question of the use of credit or the pay-as-you-go plan. Schoolmen are divided upon this issue, some taking the stand that the only sensible plan is to pay-as-you-go, while others think that succeeding generations should pay part of the expense. Personally I feel that the pay-as-you-go plan is preferable.

When the school buildings of seventy-five years ago were built, they were paid for out of the current revenue. In other words it was a cash proposition. The mistake of that generation was the failure to look ahead to the time when the building would become obsolete or useless and would need to be replaced. No provision was made for depreciation.

Later on as communities grew more buildings were needed. Some one thought out the plan of letting the succeeding generations help foot the bill. The present generation is confronted with the problen of replacing grandfather's buildings and also of helping pay for the one's father built. If a depreciation fund had been started in grandfather's day and added to each year, the funds would be on hand when the time comes to replace a building.

Another mistake made is not providing for extension. Every additional child that comes into a school system is a liability as far as expense is concerned. When enough children come into the school, a new room or a new wing or a new building must be built. The money should be on hand with which to provide the additional quarters.

I would not give the impression that there are no circumstances under which it certainly is advisable to issue bonds for school purposes. There are school corporations whose financial condition is such, due to poor management and lack of fore-sight, as to leave no other alternative but to issue bonds. However, it is my contention that in such cases a policy should be planned which eventually will place the community on a pay-as-you-go basis. It is also conceivable that a community may grow so rapidly as to make the pay-as-you-go policy impracticable. Such is the case in some of the Florida towns.

What are my objections to bonding and letting the next generation help pay for its schooling? It seems to me that erecting a school building for a child and then asking him to help pay for it in the future is like furnishing him with clothes and then collecting when he becomes of age.

Furthermore there has been a serious abuse of bonding. State legislatures have been compelled to limit the amount and length of the term of bonds. Bonds have been issued and reissued in some cases until the interest alone has been much more than the original debt.

As an example, witness the Marion County Courthouse built in 1870 at a cost of $950,000. Bonds have been issued and reissued until at this time about $2,750,000. has been paid out and a new issue for $400,000. has just been made.

In Detroit it was found that $1.00 worth of actual improvements cost $2.11 by the bonding plan. There is nothing cheap in bonding.

A bill was passed by the Illinois Legislature last summer authorizing the civil city of Chicago to issue $400,000,000. worth of bonds. The newspapers and citizens talked a great deal about the matter but neither papers nor citizens seemed to realize that the evil day of paying had to come and that the total cost to Chicago would be $600,000,000. not $400,000.000. In discussing the cost of our school buildings, we are prone to say that a building cost $500,000. What we are thinking is that bonds were issued for that amount. In reality what we should say is that the cost of the building is $700,000. or $750,000. due to interest. In other words a $500,000.

building really costs us $750,000.

Suppose, however, that the other plan had been followed. The building would have cost us $500,000. less the accumulated interest.

However there are some serious objections that may be raised to this plan. It so happens that our present State Tax Board would have to change its method of thinking. If I am correctly informed, it will not permit taxes to be levied for future use.

This plan would require that a reserve, similar to a sinking fund, be created. Would the people be in favor of such a practice? In the light of past experience with reserves, sinking funds, and other methods of raising public moneys annually for expenditure in the future, it is very doubtful if the public would favor such a plan. The temptation to use such moneys for other purposes by even the highest type of boards of education is too great. This could be overcome by making it unlawful to use this reserve for any purpose other than the one for which the money was raised or by creating a special board to handle this fund.

It is a severe reflection upon our schools if we have to admit that our men and women are not big enough to be able to use public funds as intended.

It might be well at this point to give a summary of the arguments for and against bonding.

Arguments for the pay-as-you-go-plan are:--

1. In a continuously growing community, it is not possible to distribute the burden over one or more generations.

2. A large amount of borrowing may produce serious economic results.
3. Borrowing is expensive.
4. Borrowing usually encourages extravagance. It usually involves political expediency rather than necessity.
5. In financing the schools capital, improvements return no profit. Hence while private borrowing may be good business, public borrowing is not.

Arguments for borrowing.

1. It distributes the burden over several generatins who will use it.
2. It is practical.
3. It is politically expedient.
4. It is a means of interesting the community in the schools.
5. Building by borrowing may bring social advantages to the community which otherwise could not be obtained.
6. Borrowing is a generally used practice in business.
7. Rising property values in the future will be able to carry the debt burden.

Chicago and Boston use the pay-as-you-go plan. St. Louis and Portland, Oregon use the borrowing plan.

In speaking of the waste in public school finance Dr. Henry C. Morrison of Chicago University made the statement last summer that the greatest waste was in school buildings. The American public has great faith in education. Sometimes I think it has more faith in education than do educators. It shows this faith by providing an ever expanding curriculum and more new buildings. How well much of this money is being spent may be questioned. In the old days the class room was the main part of the school building. To-day gymnasiums, cafeterias, auditoriums, and swimming pools meet the eye. We seem to be providing much space in these forms which is used in most cases but a brief part of the day. If Dr. Morrison's statement that 60% of any school building should be actual classroom space be true, it appears that many of the school buildings being built to-day are neglecting the heart of the school building--the class room.

There is another phase of the building program that should be considered. When I was a young teacher the life of a building was estimated at seventy-five years. Later it was reduced to fifty years. Now because of our rapidly changing life leading architects and educators have begun to whisper that a building modern to-day and thoroughly adapted to education will be obsolete and ready for replacement in thirty years. If this be true and we continue our system of building by bonding, we shall hardly have finished paying the last bond ere it be time to tear down the building and do the job over again. Verily the school board engaged in a building program has some things to think about.

Every school corporation is face to face with the problem of securing competent architects for its building program. Shall it use local architects who are general architects or Shall it use school architects--men who are specialists in school building construction? Many of the larger cities are drifting over to the specialist. St. Louis and Chicago have school architects. These cities claim that they are getting buildings better suited for educational purposes at less cost. In theory a specially trained school architect should be able to plan better school buildings than a general architect.

The significance of the question of school building and architects probably will be better appriciated when we realize that about $6,000,000,000. was let in contracts in the U.S. in 1924 for school buildings. During this same year for every $44.30 spent for school support $100. was spent for building construction. In all but three states of the union the sum expended annually for buildings is larger than that expended for the support of all types of schools. North Dakota, South Dakota, and Nevada are the three states.

Wm. B. Ittner, one of the real school house specialists of this country, states that he was called to inspect a $3,000,000. high school building nearing completion. It was planned to accommodate 2000 students at a building cost of $1500 per pupil. Mr. Ittner states that a real school house specialist could have built a building with equal educational facilities for $1,500,000. Abortive planning, costly, non-essential innovations in construction, and over-elaboration cost the community $1,500,000.

How much money is wasted in school buildings I must leave to your imagination.

In many of the larger cities the school city employs a business director. It is a well known fact that many school men do not have a great deal of business ability. To relieve the superintendent of business worries the office of business director has been created. However the results have not always been good. In many cases a business man not understanding education and schools and therefore not always knowing what he was doing was chosen for the place. In other cases the appointment was largely political.

This leads to the thought that purchasing for schools is specialized buying. If this be true the business director must know intimately the work of the schools. He must have first hand knowledge if his purchases are well made. It may be that the business director of the future will be an assistant superintendent of schools who has held various positions in the schools and who happens to have business ability.

This idea of school purchasing being specialized buying brings up the question of purchasing school goods from the local merchant. On first thought it seems reasonable to do so since the local merchant is a tax payer and often as patron of the city schools. School officials have found that they can get better goods at less cost by buying from the firms dealing in the special kind of school goods wanted than by buying from the local merchant. In many places the merchants themselves have had so much difficulty in getting the kind of goods wanted by the schools that they are not seeking school business. The writer well remembers the troubles he has had in smaller towns over the insistence of the local merchant that the school's athletic equipment be bought through his place of business even though he had no athletic goods on display, In this case the writer was asked to do what the merchant himself would not do--buy goods he has not seen. The volume of school business is so great that the speacial houses to-day will sell goods to the school city at the same price the local merchant has to pay.

How much effort should a state make in order to maintain a modern school system? The amount of taxable wealth per child, densety of population, percentage of population included in the school ages, and the degree of willingness to adopt efficient forms of school organization--all of these factors exercise an important influence in determining the economic effort that a state will make in providing educational opportunity for its children. The problem in many states is not one of waiting for an increase in economic resources. It is a problem rather of finding and being willing to put into effect the methods of taxation which will divert from the abundant supply of economic power already in existence, a share appropriate to the importance of education in a modern civilized commonwealth.

State systems of school finance seem weak in the following ways.

1. Too large a part of the cost of the schools has been paid for by the local community and too small a part by the state. So long as a state places the major burden of school support upon local units, some children will be denied the opportunity to obtain a common school education of the quality acceptable in a democracy such as ours.

2. The methods of taxation used in obtaining school revenues are antiquated, inadequate and unjust. The general property tax no longer is suitable since tangeble property represents but a faction of a state's economic power. Property values represent each year a smaller percentage of the state's economic power. At the same time the schools need more money. During the last thirty years elementary school attendance has increased approximately two times, and in high schools thirty times, as rapid as the growth in general population.
3. The money contributed by the state for the support of education is distributed in such a way as to do but little for the poorer communities. Most of these plans are heritages of the past when conditions were different and when there was no science of school finance. Some plan should be put in force which will enable the poor district to offer acceptable common school education to its children without resorting to tax rates, which when compared with those generally in force in the state, are unduly burdensome.

How shall these weaknesses be remedied?

1. The State must hold itself responsible for offering a good common school education to all of its children.
2. The State must pay a relatively large part of the expense.

3. The State must distribute its contribution toward the support of the schools in such a way as to permit a local community to have good schools without excessive local tax rates.
4. The State must adopt modern methods of securing revenue.

In place of the outgrown general property tax the National Educational Association advocates the following:--

1. A property tax on tangible property levied where such property is located.
2. An income tax levied on the net income of persons residing within the state.
3. A business tax levied on the net income of business carried on within the state.
4. Special taxes such as the inheritance tax etc.

It is my belief that the substitution of some plan of taxation such as outlined above is necessary in order to secure for every boy and girl educational opportunity which will enable him to make the most of himself regardless of where he happens to be born, and to live.

26.13

C.T. Inalan

27-28

THE POET'S CONTRIBUTION TO PUBLIC OPINION

"Tell me what you like and I will tell you what you are," said Channing Pollock. Our likes like others' likes are measured by our capacities for sharing other people's moods, their love, joy, irony, rancor, sorrow and enthusiams, the reasons for their laughter, the reasons for their grief. Without this capacity none of us can get much out of life. An inflexible individual will never be touched by the beauty of any masterpiece. The individual must be attuned to the fact of the interdependence of the human race be it mental, moral physical, or spiritual.

Poetry is not as is so often thought of as being something for the high brow or for sophisticated intellectuals, but rather it is and belongs to everybody. Occupationally it is for the business man, tired or rested; for the professional man; for the laboring man (physical); for the farmer; and even for the tramp and hobo. Moreover, it is for women as well as for men. Economically it is for the rich as well as for the poor, the high and the low, the employer and employee.

Life having its limitations each individual in turn has his own limitations. But through the medium of poetry one may share in the lives and adventures of others. One may travel on roads his feet have never touched; one may visit houses and homes he has never entered; one may see the cities with their teeming millions although never having been in a great city; one may have the company of great personalities whose influence and power one may not have met or fathomed; one may sit at the banquets to which he has not been invited; one may share hopes and ambitions; and one may dream dreams and have visions which he has not experienced but which is essential to success for the individual as well as for creating a desirable public opinion for the group through the medium of poetry. For when the young cease to see visions or the old cease to dream dreams the nations perish.

Through poetry one may know the life of his own times, and of all times. Through poetry one may know the soul of all men, and thereby understand his own soul a little better.

The extent to which the poet has molded public opinion is an inexhaustible theme. The poets of today like the poets of other times, in the main, are the builders and molders of public opinion. Only two or three phases of this subject can be treated in a paper of this length. First as to theme, one need only scan the poets' choice of theme at the present time to realize how the growth of the spirit of democracy in the world is reflected in the poetry of today. In the Illiad only one poor man was personally and individually mentioned, namely Thersites the wretch who was not favored by gods or men because he was neither beautiful nor good as were the heroes of Greek stories. This may be explained by the fact that the Homeric poets lived in a civilization that worshiped leaders, heroes, kings, gods. These great men were symbols of the achievement about them. But we no longer worship the strength that subdues the many to the selfish purposes of the few. In the main, the poetry of the past has been political. The poets sang of the princess in the tower, the king on his throne, the great lady of the court. While much of our poetry is still political, public opinion has demanded a broader viewpoint of life and as a result much of our poetry is social, economic, cultural and religious.

As was heretofore stated the tendency of public opinion is toward democracy. One phase of democracy manifests itself in the common expression and viewpoint which we call patriotism, whether it be in the "Charge of the Light Brigade" or "In Flanders' Field the Poppies Grow". The essential characteristic of patriotism is courage. In the stone age if man would eat he must have courage in hunting, fishing and fighting. Courage is probably implanted deeper in us than any of the virtues acquired later in the history of the race. Men and women with no very unusual quality of any other kind manifest courage in a remarkable degree. In almost all normal human beings, as war has proven, there is a capacity for courage. In spite of the fact that many of us never rise very high above our weaknessess and follies, it can be justly said that few of us are cowards.

Much of the power of the social and racial passion called patriotism is to be found in the fact that it calls upon the common man and woman to exercise this ancient virtue of courage. It affords an opportunity for revealing one's self. It provides the opportunity for giving everything; facing and enduring all things for the sake of the dear soil of the Motherland; for the sake of the flag; for the streets of the home town, and for the civilization in which one has been bred, which in spite of all the criticisms made against that civilization in time of peace, probably suits the individual better than any other civilization.

Nothing gives a man more happiness than the expression of that which is best in himself. Let a man once get a good strong taste for any particular virtue, and let him have the opportunity to practice it, that man will be hard to divert in another direction. When a rich man gives away large fortunes in philanthropies he is enjoying the virtue of generosity, and when a man who could earn an excellent living in business continues to preach he is enjoying the virtue of self-sacrifice.

Now patriotism likewise is the virtue that men and women know best. It is the greatest of social and racial passions. Out of the response to patriotism came the first war songs and out of it will come the last.

So great has been the unanimity of thinking along this line that the poets have spoken for themselves, for their people, and for their times, and by so doing crystallized and molded public opinion. Two or three illustrations will suffice along this line, the first being the "Charge of the Light Brigade".

"The Charge of the Light Brigade"

I

Half a league, half a league
Half a league onward,
All in the valley of Death
Rode the six hundred.
'Forward, the Light Brigade!
Charge for the guns! he said.
Into the valley of Death
Rode the six hundred.

II

'Forward, the Light Brigade!'
Was there a man dismay'd?
Not tho' the soldier knew
Some one had blundered
Theirs not to make reply,
Theirs not to reason why.
Theirs but to do and die.
Into the valley of Death
Rode the six hundred.

III

Cannon to right of them,
Cannon to left of them,
Cannon in front of them
 Volley'd and thunder'd;
Storm'd at with shot and shell,
Boldly they rode and well,
Into the jaws of Death,
Into the mouth of hell,
Rode the six hundred.

IV

Flash'd all their sabres hare,
Flash'd as they turn'd in air
Sabring the gunners there,
Charging the army, while
All the world wonder'd
Plunged in the battery smoke
Right thro' the line they broke;
Cossack and Russian
Reeled from the sabre stroke
Shatter'd and sunder'd
Then they rode back, but not
Not the six hundred.

V

Cannon to right of them,
Cannon to left of them,
Cannon behind them
Volley'd and thunder'd;
Storm'd at with shot and shell,
While horse and hero fell,
They that had fought so well
Came thro' the jaws of Death,
Back from the mouth of hell
All that was left of them,
Left of six hundred

VI

When can their glory fade?
O the wild charge they made!
All the world wonder'd.
Honor the charge they made!
Honor the Light Brigade,
Noble six hundred.

Every American citizen gives approval and approbation to the sentiment expressed in these lines.

In the year 1914 and 1915 poetry was being written in America but they were poems on peace while in England we have Kipling's "For All We Have and Are".

"For all we have and are,
For all our children's fate,
Stand up and meet the war.
The Hun is at the gate!

* * * * * * * * * * * * *

"There is but one task for all--
For each one life to give.
Who stands if freedom fall?
Who dies if England live?"

In American we were annoyed with Europe's gestures. We did not believe in blood shed unless it was necessary in self defense. We thought things could and should be settled by arbitration. We did not want to take part in Europe's ugly family quarrel. We did not understand that from now on there can be but one great family in the world, the human family. We had failed to realize that we were one of the members of this great family economically, politically and socially. We had failed to realize that any vital quarrel will involve all members of that family sooner or later. Hence our poems of peace. But public opinion changes when we find the poet giving expression to the thought of the time in the first American poem of the war written by one who was a sharer in the conflict not as a soldier of America but as a soldier of France. His peom, "I Have A Rendezvous With Death", came to be the accepted philosophy of life of his time.

"I HAVE A RENDEZVOUS WITH DEATH"

I have a rendezvous with Death
At some disputed barricade,
When Spring comes back with rustling shade
And apple-blossoms fill the air--
I have a rendezvous with Death
When Spring brings back blue days and fair.

It may be he shall take my hand
And lead me into his dark land
And close my eyes and quench my breath--
It may be I shall pass him still.
I have a rendezvous with Death
On some scarred slope of battered hill,
When Spring comes around again this year
And the first meadow-flower appear.

God knows 't'were better to be deep
Pillowed in silk and scented down,
Where love throbs out in blissful sleep,
Pulse nigh to pulse, and breath to breath,
Where hushed awakenings are dear. . .
But I've a rendezvous with Death
At midnight in some flaming town,
When Spring trips north again this year,
And I to my pledged word am true,
I shall not fail that rendezvous.

Alan Seeger

After our declaration of War in 1917 poems were written, ballads sung for the purpose of creating public opinion in an attempt to summon men and women to the exercise of the ancient virtue of courage. The poetry reflected the idea that in America, men live and die not for one race, but for great races to come. The poetry reflected our political thought of making the world safe for democracy.

The after-math of the conflict is reflected in the poem, "In Flanders Field the Poppies Grow."

IN FLANDERS FIELD

In Flanders fields the poppies blow
Between the crosses, row on row,
  That mark our place; and in the sky
  The larks, still bravely singing, fly
Scarce heard amid the guns below.

We are the Dead. Short days ago
We lived, felt dawn, saw sunset glow,
  Loved and were loved, and now we lie
          In Flanders fields.

Take up our quarrel with the foe:
To you from failing hands we throw
  The torch; be yours to hold it high.
  If ye break faith with us who die
We shall not sleep, though poppies grow
          In Flanders fields.

John McCrae

In monarchy there is no public opinion. Public opinion belongs to democracy.

PERSONALITIES IN POETRY

Poetry as heretofore stated enables us to share many experiences. We see the desires and agonies of great cities; the triumphs and defeats of field and farmhouse; the small town ambitions; the pleasure of the green woods; the zest of ideas and emotions. In addition poetry enables us to share something of that mysterious and subtle thing in human nature which we call personality. The poet of the past told of personalities represented by the knights, today the poet has found knighthood in the common man; yesterday the poet sang of the princess, today the poet sings of the common woman. In fact, in the common woman of today the modern poet sees the Madonna. One of the best illustrations of the democratic tendency is found in the poem, "The Man With The Hoe".

"THE MAN WITH THE HOE"

"God created man in his own image, in the image of God created He him."

Bowed by the weight of centuries, he leans
Upon his hoe and gazes on the ground,
The emptiness of ages in his face
And on his back the burden of the world.
Who made him dead to rapture and despair,
A thing that grieves not and that never hopes,
Stolid and stunned, a brother to the ox?
Who loosened and let down this brutal jaw?
Whose breath blew out the light within this brain?

Is this the thing the Lord God made and gave
To have dominion over sea and land;
To trace the stars and search the heavens for power.
To feel the passion of eternity?
Is this the dream He dreamed who shaped the suns
And marked their ways upon the ancient deep?
Down all the caverns of Hell to their last gulf
There is no shape more terrible than this--
More tongued with censure of the world's blind greed--
More filled with signs and portents for the soul--
More packed with danger to the universe.

What gulfs between him and the seraphim!
Slave of the wheel of labor, what to him
Are Plato and the swing of Pleiades?
What the long reaches of the peaks of song,
The rift of dawn, the reddening of the rose?
Through this dread shape the suffering ages look;
Time's tragedy is in that aching stoop;
Through this dread shape humanity betrayed,
Plundered, profaned, and disinherited,
Cries protest to the Judges of the World,
A protest that is also prophecy.

O masters, lords and rulers in all lands,
Is this the handiwork you gave to God,
This monstrous thing distorted and soul-quenched?
How will you ever straighten up this shape;

Touch it again with immortality;
Give back the upward looking and the light;
Rebuild in it the music and the dream;
Make right the immemorial infamies,
Perfidious wrongs, immedicable woes?

O masters, lords and rulers in all lands,
How will the Future reckon with this man?
How answer his brute question in that hour
When whirlwinds of rebellion shake all shores?
How will it be with kingdoms and with kings--
With those who shaped him to the thing he is--
When this dumb Terror shall rise to judge the world,
After the silence of the centuries?

Edwin Markham

Again the poet enters many spiritual mansions and entertains many visitors. Often he knows more about us than we know about ourselves, and about each other. For his proper study is mankind. Practical persons must always be concerned with facts, deeds, and events. But the poet is chiefly interested in that impulsive energy which is the causation of fact, deeds, and events.

For example we learn of a crime being committed, and at once we begin to develop in our thinking the nature of the crime, the actual action of the crime and the possible penalty. The poet, on the other hand, goes back to the causes. The poet reconstructs the world of the criminal and shows it to us. He shows us why the criminal wanted to commit the deed. He will cause us to share a definite feeling with regard to the crime whether it be pain, disgust or compassion. An illustration drawn from the poet of the past is the splendid illustration of Shakespeare's Hamlet. Shakespeare's contact with the outside world had disclosed life in all its phases in an age when scandals in high life were by no means rare. He reveals youth, to whom the world looks fair and trustworthy, with its high ideals, and the changes that come over the Hamlet as he meets the verities of life. In youth as we read Hamlet we feel within us the quick blood of the impulsive Hamlet; as we see more of life we ourselves become reflective Hamlets. We turn to the play again and again and it unfolds to us its depths of the philosophy of life. In the play we see the affairs of State (in other words the political)side of life contaminated by the King. Religiously, we have Hamlet's profound soliloquy on life and all the hereafter, economically we have the bankruptcy of the State; scientifically the manner of the murder of the King has baffled the medical world, and sociologically in the King we see how unbridled ambition drives the individual on to worse crime.

In the personality of Hamlet we see the subjective and the objective Hamlet at variance with each other. The impulsive Hamlet declares that he will act, but the reflective Hamlet holds him back dependent to a great extent upon public opinion. When Shakespeare delineates the impulsive Hamlet he reflects the public tendency as he does in the imaginative, the moral and reflective Hamlet. He portrays public opinion.

"Conscience doth make cowards of us all."

CHILDREN AND POETRY

Nor is poetry for adults alone. The poet referred to this evening are for adults and not for children. But there is much poetry suitable and enjoyable to children. We do not need to be psychologists to know what things give children pleasure. We have all been children. We have all watched children at play. They love physical play such as tag, hide-an-seek, pussy in the corner, house, pirates, cow-boy, Indian. All these activities are very closely related to and are a part of poetry for in all those games children use verses set to time, Oats, Peas, Beans and Barley Grow, London Bridge Is Falling Down, Mother Goose Rhyms. Children enjoy taking part in poetry. They like to act the story. In fact children are poets. Unfortunately parents and schools often create a dislike for poetry in books because they give to children poetry suitable for adults and not for children.

Psychologists have taught us something of the importance of association of ideas and of the value of first impressions. If our first acquaintance with anything gives us pleasure we are likely to seek that thing again. On the other hand, if our first acquaintance with it has been tiresome and dull we are apt to avoid that thing in the future. Much of this tendency has been developed in the past.

Children who have learned not to dislike poetry will grow in that love as they grow older in wisdom and stature. Those children have broader sympathies than children who do not know poetry. Moreover, they have been provided with the noblest, the least costly, and the most democratic of all recreations, in a pleasure that will endure through life as absorbing in old age as in vigorous middle age or youth. "Grow old with me, the best is yet to be." And the poetry that delights the childhood of today will be reflected in the beauty and vitality of the children of tomorrow. They will be able to use the most beautiful human speech which is poetry.

The mission of the poet then is a necessary factor in our civilization for the creation of public opinion. There has never been any great progress made by mankind that was not prophesied by the poet. The song of Mrs. Browning closing the shops for children in England and putting them in the schools. We are perhaps more indebted to the poet than to any other class of people.

What is poetry? I will not attempt to define it, for there are as many conceptions of poetry almost as we have poets. Whatever it is, it is one of the supreme things that can never die. The poet as a molder of public opinion, it seems to me, is five fold.

First, the mission of the poet is to develop a love of the beautiful, to inspire and to stimulate in mankind a love of beauty.

Second, to develop imagination, for imagination goes before all progress, before all living. It is imagination that leads the business man to seek markets in new lands and in new territories. It is imagination that develops commerce; it is imagination which leads to the development of education, whether it be in the field of public schools, in medicine, in law, in the counting-house, or on the farm. Imagination embodies things unknown and the poet gives them shape. It is imagination that leads to invention on one hand to to big business on the other. So the business of the poet is to creat public opinion by developing mankinds' imagination.

Third, it is the poet's business to interpret nature. The poet knows how to interpret forests, and the meaning of nature. He reads for us in nature what is yet unread in the great manuscript of God.

Fourth, it is the poet's business to interpret life itself, for he sympathizes with everything and with everybody. Be it from the lowly mouse whose home is torn to pieces as the plow plows or whether it be to interpret man in his manifold activities, visions and viewpoints.

Fifth, it is the business of the poet to interpret God. Five books of the Bible are poetry. (Comment)

The greatest human exploitation and achievement in the world is to see something clearly and be able to tell it. The blind man is not the only one who does not see. There are people who have eyes and yet see not. The supreme lesson of life is the art of seeing things, while the deepest tragedy is to not see. The supreme masterpieces of the world have been written in poetry and not in verse. The poet in his appeal to the imagination is an inventor by challenging mankind; as a reformer by quickening the conscience and introducing us to the most wonderful world of characters of society.

"Tell me what you like, and I will tell you what you are."

14

INCOME TAXATION

by

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Governments since the beginning have been compelled to raise money to carry out governmental functions, and many divergent measures have been used for this purpose. Taxation in one form or another has ever been one of the favorite means of raising revenue. Taxes are always odious, and the problem of taxation has two parts: first the necessary money must be raised to support the government; and second, the taxes should cause the least dissatisfaction among the people. In order to place the burden where it is usually considered to be borne with the least inconvenience, taxes upon incomes have been thought by many to be the most desirable kind of tax. In this country, federal taxes upon incomes as a taxing policy is a comparatively modern development, but other governments levied taxes upon incomes many centuries before our country was founded.

Perhaps the earliest income taxes were levied in Egypt in the sixteenth century before the Christian era. The only classes subject to this tax were the judicial and public officers. In our times, these two classes of people have been quite successful in avoiding such taxes. The next time we hear of income taxes is in Greece. There in the time of Solon (596 B. C.), some sort of a tax on incomes was levied. The old Romans, too, appreciated the utilitarian device, and at various times laid incomes taxes. Gibbon declares that the Romans were forced to rely upon torture in many cases to get correct returns of income from the tax payers. It is noted that Constantine the Great in the fourth century abolished this picturesque method of securing the truth from his unwilling subjects. The precise operation of these income tax laws of the ancient world is rather obscure, and for that matter, is immaterial to us. The point that we are interested in is that a tax upon incomes is not a new XXXXX device for raising revenue for the government, but is an old one, which was appreciated by more than one early civilization.

The earliest income tax in England was instituted in 1379, and for about two centuries was an important source of revenue to the Crown. Although this tax was called a poll tax, it was not a poll tax as we understand that term, but was really an income tax because the amount to be paid by any individual depended upon his social rank, his wealth, and his income. The first English revenue measure known as an income tax was enacted to raise money to pay for the Napoleonic Wars. William Pitt, then Prime Minister, and First Lord of the Treasury, secured this source of revenue, which became effective in 1799. From that day to this, England has raised revenue by a tax on incomes. At the present time, the English collect their income taxes in a different fashion from ours. The bulk of this tax, estimated by Dr, Joseph A. Hill to be 80%, is collected from the source of the income instead of from the receiver of the income as we do it. While it is true that some sources are taxed in the United States, it would seem that we might well extend this sceme of collection to avoid some of the undesirable features of our present method.

The present federal income tax law originated in the Sixteenth Amendment to the Constitution of the United States, which became effective in 1913. This amendment is as follows: "The Congress shall have the power to lay and collect taxes on incomes, from whatever source derived, without apportionment among the several states, and without regard to any census or enumeration."

Incomes were taxed by Congress many years before 1913. In August, 1861, to meet the extraordinary expenses due to the Civil War, a tax of 5% was levied on annual incomes over $1,000.00. This was changed to 3% on incomes over $800.00, and other rates for particular kinds of income. The following year, the exemption was lowered to $600.00. The rate then was made 3% on incomes from $600.00 to $10,000.00, 5% on those from $10,000.00 to $50,000.00, and 7½% on those in excess of $50,000.00. By the year 1864, it became apparent that more revenue was required. To this end, the exemption was lowered to $600.00, the brackets narrowed, and the rates raised as follows:

$600.00 to $5,000.00 ate the rate of 5%.
$5,000.00 to $10,000.00 at the rate of 7½%.
In excess of $10,000.00 at the rate of 10%.

Other taxes were levied on the gross receipts of certain kinds of business. After the close of the Civil War, the government found that it could get along with less revenue, and in 1867 the exemption was raised to $1,000.00 and the rate changed to a flat 5% on all incomes in excess of that exemption. In 1870 the tax was lowered again, this time making the rate 2½% on incomes in excess of $2,000.00. All federal income taxes were repealed in 1872. It is important to observe that in the eleven years from 1861 to 1872, the revenue raised by the income tax was large in amount, and constituted a substantial part of the revenue of the United States Government during that period. The entire income of the Department of Internal Revenue in those eleven years was $1,872,419,260, of which $376,150,204 was contributed by the federal income tax. This sum is approximately 20% of the entire receipts of the Internal Revenue Department for that period of time. It is apparent that the revenue raised by the federal income tax played a large part in the financing of the Civil War. It is well to note in passing that the ill-fated Confederate States of America resorted to the income tax to support its government from 1861 to 1865.

The matter of federal income taxes remained undisturbed from the time of the repeal of the Civil War income tax measures until 1894, when Congress sought to levy a tax of 2% on all incomes in excess of $4,000.00. The question of the authority of Congress to levy such a tax was raised at once, and the matter went to the Supreme Court of the United States the following year. In view of the fact that the federal government had levied and collected such a tax for the eleven years during and following the Civil War, it no doubt seems odd that any question was raised about the constitutionality of such taxes in 1894. In order to present this question, we want first to explain the development of the law on federal taxes up to that time. This involves a statement of the constitutional provisions involved, and also a discussion of the decisions of the Supreme Court on related questions.

Article 1, section 2, clause 3 of the Constitution provides: "Representatives and direct taxes shall be apportioned among the several States which may be included within the Union, according to their respective numbers . . . . ." Article 1, section 8, clause 1 provides: "The Congress shall have the power (1) To lay and collect Taxes, Duties, Imposts and Excises . . . ; but all Duties, Imposts and Excises shall be uniform throughout the United States." Article 1, Section 9, clause 4 states: "No Capitation, or other direct Tax shall be laid, unless in Proportion to the Census or Enumeration herein before directed to be taken." These are the Constitutional limits of the taxing power of Congress, and if Congress seeks to go beyond these limites in a tax law, the law is beyond the power of Congress, and the Supreme Court must say that the law is void. Whether or not any given law does go beyond these limits is necessarily a question of construction of the law and of the Constitution. We shall now consider decisions of the Supreme Court which concern the problems of federal taxation.

The first doubtful taxing Act of Congress came before the Supreme Court of the United States in 1796 in the case of Hylton v. United States 3 Dallas 171. Congress passed a law levying a tax on carriages, the amount of the tax on each vehicle depending on its type. A tax payer protested the validity of this tax on two grounds: 1) Unapportioned direct tax, and therefore violating Article 1, section 2, clause 3 and article 1, section 9, clause 4; 2) That the tax was uniform, but it was not a duty, impost, or excise. The Court held that the tax was a valid exercise by Congress of its taxing power. The Court apparently went on the theory of Mr. Justice Chase, who said, "I think, an annual tax on carriages for the conveyance of persons, may be considered as within the power granted to Congress to lay duties . . . . It seems to me that a tax on expense is an indirect tax; and I think, an annual tax on a carriage . . . is of that kind; because a carriage is a consummable commidity; and such annual tax on it, is on the expense of the owner." The writer feels that the case might well have been decided the other way, although the action of the Court can be explained on the theory that the tax was an excise on the enjoyment of a luxury. Perhaps the fact that the Court had not yet declared an act of Congress to be unconstitutional had something to do with the decision of this case.

The term, direct tax, has been used on a number of occasions in this paper, and it is in order to examine its meaning. The classical notion of a direct tax is given by the famous Adam Smith. He considered a tax to be direct if it was of such a nature that it could not be shifted to someone else. It is not likely that the framers of our Constitution had this kind of a tax in mind. They regarded a tax to be direct if it was a tax on land or a poll tax. At least, this is the view taken by the Supreme Court in the case of Springer v. United States,102 U. S. 586, which was decided in 1881. In that case the Supreme Court held that the tax payer was bound to pay a tax on his income, which was derived from professional services as a lawyer and the interest on bonds of the United States. The tax law of 1865, heretofore mentioned as one of the Civil War income tax laws, was the law in question. An earlier case involved the question of the power of the federal government to levy a 10% tax on the circulating notes of state banks. The Supreme Court upheld this tax on the theory it was an excise on a state privilege. It has been suggested that the Court might have reached the same result by holding Congress had the right to regulate or forbid the issue of such notes under its power to regulate currency. Federal taxes levied on premiums on insurance policies was upheld by the Court as indirect, and consequently, need not be apportioned. Federal inheritance taxes, too, had been upheld as indirect.

The foregoing brief statement of the tax law and decisional doctrines of the Supreme Court, is where the Supreme Court had to start in passing on the validity of the income tax law of 1894. By that law, Congress sought to levy a tax of 2% on incomes in excess of $4,000.00. The case by which that law was tested was Pollock v. Farmers Loan and Trust Company, 157 U. S. 429; on rehearing, 158 U. S. 601. The questions involved were the power of Congress to lay a tax on 1) income from real estate; 2) income from municipal bonds. The Court held that since a tax on real estate would be a direct tax, a tax on the income from it would be direct, and hence, as to income from this source, the law was bad for it did not apportion the tax according to the census of the state. The income from municipal bonds was held to be not subject to federal taxation for the reason that the source could not be taxed. On the rehearing of the case, the Court went into the broader question of whether or not Congress could levy a tax on income derived from invested personal property generally, and the Court held that it could not tax such income. The Court seemed to rely upon the theory that if the source of the income was not subject to federal taxation, then the income from that source was also exempt. To avoid the earlier decisions such as the Hylton case, the Court restricted its decision by the following language: "We have considered the act only in respect of the tax on income derived from XXXXX real estate, and from invested personal property, and have not commented on so much of it as bears on gains or profits from business, privileges, or employments, in view of the instances in which taxation on business, privileges, or employments has assumed the guise of an excise tax and been sustained as such.[2] Congress relied on the distinction set out above, and as a Spanish - American War revenue measure, levied a tax on the gross receipts in excess of $250,000.00 of any person, firm, corporation, or company engaged in the business of refining sugar. The validity of this law came before the Supreme Court in 1904 in the case of Spreckels Sugar Refining Company v. McClain, 192 U. S. 397. The Court held this to be a valid excise tax upon the privilege of refining sugar. The law was repealed shortly after the close of the Spanish - American War. In 1909 a tax was imposed on the incomes of corporations organized for profit. This law was a part of the Payne - Aldrich Tariff law of that year, and it imposed a tax of 1% on the annual incomes of over $5,000.00 of such corporations. The Supreme Court held this to be a valid excise tax in the case of Flint v. Stone - Tracy Company, 220 U. S. 107. This tax was retained until the income tax law of 1914 was enacted.

The Pollock case seemed to be a departure from the earlier cases, at least as to the personal property income tax, but it settled the law as to general federal income taxes for nearly twenty years. An income tax was so attractive that Congress proposed to get around the Polock case, and in 1909 the Sixteenth Amendment was referred to the state legislatures. On February 25, 1913, the Secretary of State announced the ratification of this amendment by thirty-eight states or more than the three-fourths required to amend the Constitution.

The first general income tax law pursuant to the authority of the Sixteenth Amendment was enacted by Congress in 1913 as a part of the Underwood Tariff Act. From that day to this, we have had a federal income tax law with us, and are likely to have one from now on. As a result of the World War, the rates became high and the exemptions low. The highest rate was 67% surtax on incomes over $2,000,000.00. An excess profits tax directed at corporations was resorted to also, but this has since been repealed.

The present income tax law is known as the Revenue Act of 1926. It was approved February 26, 1926. The Act is very complicated, and it must be so to fit our tremendously complex business structure. It is, therefore, impossible for the writer to give more than and outline, and an imperfect one, of the provisions of the present law. We feel it is worth - while to do this much even, because we are convinced that the present Act, with minor modifications, will continue in force for many years.

A single person is entitled to an exemption of $1,500.00, and a married person living with husband or wife $3,500.00, but the husband and wife are entitled to but one exemption. The rate of normal tax on the first $4,000.00 of net income, which is gross income less exemptions, deductions, and credits, is 1½%; on the next $4,000.00, 3%; and on the remainder, 5%. In additional to this normal tax, a surtax is levied on net incomes in excess of $10,000.00 at rates varying from 1% on the net incomes from $10,000.00 to $14,000.00 to 20% on net incomes over $100,000.00. The federal tax on the incomes of corporations in excess of deductions and credits was 13% for the year 1925, and 13½% for succeeding years. It is thw writer's belief that this percentage will be reduced. The corporation pays a tax of 13½% on its net income before its stockholders get anything, while a partnership as such pays no income tax. A corporation should be required to pay something extra for the protection this method of doing business gives the stockholders; but 13½% seems to be too much. It is true that the dividends of corporations are not subject to mormal income taxes, but only to surtaxes. Yet even this concession leaves the corporations' handicap too great.

It is well to note that in spite of the Sixteenth Amendment, Congress has expressly excluded from gross income the compensation paid by a state or subdivision thereof to an individual in the exercise of any essential governmental function. The writer doubts if Congress has the power to interfere with the governmental function of any state by taxing officials' salaries; but Congress is not likely to attempt to tax such salaries. Then also the interest paid by the states and their subdivisions is not taxed by the federal income tax law, and here again we doubt Congress' power to tax such income. If the time ever comes that the federal government can tax these things, then such taxes can be used to put the states out of business as taxes were used to prevent the state banks from issuing circulating notes. The writer feels that even the broad language of the Sixteenth Amendment would not be construed to give the federal government to tax the incomes suggested above.

It is beyond the scope of this paper to discuss the various peripheral constitutional questions suggested here. The reason we mentioned them at all was to give some idea of the legal complications involved in federal income taxation. The business complications and administrative difficulties are apparent when we consider the vast number of businesses and pursuits that are followed by our people. However, the taxing of incomes by the fereal government has justified itself as a sound method of raising funds for the operation of our government, and with such modifications as time may show to be desireable, we may expect the present income tax law to be an integral part of our internal revenue program.

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Terre Haute Literary Club
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Benj. Blumberg.

A REVIEW OF THE BOOK " POWER"

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"Power" was written by Lion Feuchtwanger a young German writer of recent prominence, translations of whose works have just during the past year been introduced to the English speaking people.

He was born in Munich, Germany in 1884, thus being 42 years of age, and of experience, dissappointments, trials and tribulations enough to round out his theories, dreams and aspirations of yourth.

Mr. Feuchtwanger, a Doctor of Literature and Philosophy, was educated in Berlin and Paris, travelled widely in France and Italy, developed his writing ability as correspondent for several continental newspapers, fought during the world war in the German army, was captured by the French in Tunis and served a long term as prisoner of war. Hence, we find plenty of emphasize on the evils of military plutocracy, and the expense and burden of maintaining armies.

"This book "POWER" has made a tremenduous impression in England" says the Menorah Journal, as was evidence at a recent dinner given in his honor in London. It is said by the same Journal that this English success is due to the favorable impression made on Arnold Bennett by the book and his strong endorsement. Altho in England the book is known as a best seller, there is little hope for such marked success in America, where the public is guided by its own likes and inclinations, This independence of American thinking is especially emphasized by this book which has been highly acclaimed by American critics and in fact in the NEW YORK TIMES BOOK REVIEW SECTION not long ago "POWER" was descrited as a "colorful historic novel - a critics success in the United States."

This presents a pretty problem to the student of American mob physchology. Why does "POWER" fail to "go over big" where our Critics praise it highly? Why is it so popular in England, where only one critic found it commendable? The book lacks the innocent love lyric which Americans still admire. It lacks that

REVIEW OF "POWER".

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simplicity of melodrama which still marks the successful stage and screen production. Its hero is not pure or dashing enough, it lacks a lovable heroine -- in fact the book is crowded with hard, sophisticated, scheming women, and gives slight attention to the pure and innocent, homeloving type. Its plot is too diffuse, too confused, too manifold to be easily grasped. The book demands careful study, close scrutiny, and a fair sympathetic knowledge of its historic setting. Too much is taken for granted. Not enough of the politics of the time is detailed, altho the author goes to considerable pains to hint at, suggest and explain certain political reactions that are essential to his plot.

The book is probably more popular in England for these obvious reasons, that is is so sophisticated, so frank and harsh in sex matters, and because the English are probably much more interested in the intricacies of Continental Historical developements of a few centuries ago than are Americans.

One who reads this book wonders often whether the author is sneering at society, or jeering at human weaknesses, or seeking to solve a political and ethical problem, or merely writing a story that happens to interest him. Perhaps the answer lies in the few remarks he made in difficult English at the banquet in London mentioned above, when he said "I have always thot that trying to advance the cause of humanity thru literature was like trying to drain the ocean with a spoon. But after hearing these kind expressions this evening I am encouraged to work harder with my tiny spoon." Century Magazine February 1928 Number.

Before describing the story let us understand that Mr. Fewchtwanger is a Jew who is thoroughly familiar with his subject, quite imbued with the atmosphere of the pictures he paints. Furthermore he is a courageous man to thus seek to make of a hero, a Jewish financier, whose character is none too good, whose motives are seldom high, never unselfish, and ending is miserable.

REVIEW OF "POWER"

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It likewise indicates the fearlessness and prejudices of its writer when it scathingly criticizes Caholic, Protestant, and Jew alike. The political background of the story is the 17th Century when Catholic Remnants of the Holy Roman Empire were striving against the growing power of the Reformation, and a decadent aristocracy was engaged in a life and death struggle with the ever advancing forces of constitutional government, and says Graetz in his History of the Jews, Volume 5, Page 199. "The Jews were at no time in so pitiful a plight as at the end of the seventeenth and beginning of the eighteenth century."

The Germany of that time is always in the political background of the story. The Duchy of Wurtemburg furnishes the immediate scenes of the action. Tremenduous political changes were taking place. The Duchy of Wurtembury was a Protestant part of a Catholic German Empire, and under the financial dominance of a Jew.

These politico-religious-social complications are continually coming up— scrambling, unscrambling, and scrambling again. At first the Protestants are dominant, then the Jew becomes all-powerful, and finally thru the aid of the Jew, the Catholics gain power, only to be defeated by the Jew, again, who is made to suffer for everybody's losses.

A search of the histories of that time reveal the facts that most of these characters, and all the important personages, have historical counterparts. The Jew Suss whose name the book bears in its German form, is undoubtedly a description of a very prominent Jew of the 17th century, offspring of a very prominent family of bankers and court favorites in several German States, whose names are found in Greatz'z history of the Jews.

REVIEW - "POWER"

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THE STORY.

The book is very logically and climactically arranged in 5 parts during which the complication of the plot becomes more and more intricate, developing the intensity of interest and suspense from event to event, and tantalizing the sympathy with mingled disgust in rising proportions from chapter to chapter,- and cleverly piquing the curiousity by careful manipulation of the usual methods.

Part 1. The Princess-introduces the atmosphere and historical and political setting of the Principality, the Prince, Suss and most of the characters to be followed thruout the book. In it we are told about the rascally, carrousing and domineering Duke - stubbornly Protestant - the end of whose reign marks the beginning of a new regime that we are to follow. In this chapter we become acquainted with the swaggering young Prince Karl Alexander who later becomes Duke. He was born and raised a Protestant, but comes under the influence of Catholic Clergy, and by reason partly of his love of pomp and display, but more largely by the love of power and money marries a Catholic Princess of Thurn who is wealthy, and later this Protestant Prince embraces Catholicism. Joseph Suss, is at the beginning of the story, like the young Prince, an obscure personage, full of ambition, ability, and love of pomp, display, wealth and pwer. These two young men become attached to one another, or rather the young Jew insinuates himself into the good graces of the young aristocrat. This alliance and its effects fill the book with incidents, philosphy, intrigues, and stories. In it we learn that "young Suss" thot it more important to associate with the aristocratic students and gladly make himself their butt and lackey for a week, if it procurred his acceptance as a comrad and a gentleman for an hour." We are told that "his vocation was to manage great gentlemen - be their associate, their parasite." In this chapter we are informed that Suss "knew how to sink the seed of his will into others at the right time. He was dexterous with the ladies, bending them to his will with gentle hand.". He dreamed "how sweet and glorious it was to

REVIEW - "POWER"

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have power among men."

PART II

"The People" described the political process of choking the Peasants and the People of the Duchy and informs us how Suss accumulated great wealth through his manipulations of the Chattells of the Duke, in consummation of his life ambition. Here we learn definitely that Suss is unscrupulous, clever, concentrated on one great aim and desire, as evident from a few quotations. "Why did one seize power if not to display it." "One could sacrifice everything in the world for a business deal". "It was sweet, and glorious to have POWER among men. Since his successful measures for replenishing the arym he had been the real ruler of the Duchy."

Suss' Grandfather had been a Cantor in the Synagogue, a pious respected, poor and humble man. His Mother an actress, a singer, an adventuress, a frivolous woman. For many years of his life he had been under the impression that his father was a Jewish Actor. And a part of his ambition was to gain great prominence and power as a Jew, and not by the path of apostacy as chosen by his brother who has been baptized and called Baron Tauffenberger. In these matters,this being the harder way, the prouder attitude, the more difficult problem, we are inclined to admire his character, courage, ambition, and it is probably this characteristic alone that makes him worth while.

PART III

"The Jews" sets forth at length and in harrowing details the process in vogue at that time,of Baiting and oppressing, and persecuting the Jews. Included is a description of a ritual murder charge. Suss is given an opportunity to demonstrate his great power and make himself the admired leader of the Jews of his time. However exen here the reader is taken behind the scenes to learn that his greatest kindness was the result of selfishness, love of admiration, tempered with the holier love of his only daughter, hidden away in the woods of

REVIEW - "POWER"

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Hirsau. This daughter is the only pure, simple, loveable character in the book, and we fear that even in her case is the author gulity of overdrawing and distortion. This Chapter being numerically the central chapter rather mechanically contains the turning point in the plot, developement of character, and climax of the book. Herein comes Suss' greatest sorrow and dissappointment in his life. Herein is the Duke put under greatest obligation to the Jew. Herein does his power begin to wane just at his highest point. Herein are started the forces that work tortiously and painfully toward the end of the book. It contains some of the most beautiful language, and some of the intensest thinking.

In this Chapter Suss learns that his Father was not a Jew, that he has been deceived into thinking himself a Jew by birth, while in fact he can rightfully claim recognition as an offspring of a Christian Aristocrat, A Baron and a Field Marshall. " That he was Bastard?" The book puts into Suss mouth the following illuminating reflections. "Bastards! Well, they were the most capable, and the best who were concieved in those wild beds of unbridled desire, where no cold and prudent consideration was interposed between flower and fruit." It was to the honor of his Father that he had chosen as the mother of his son no sour aristocract, but the beautiful Jewess."

When faced with the decision whether to continue thru life as a Jew, or as a Christian, Feuchtwanger gives Suss the following line of reasoning. "The singular thing, the unique, the unexample he was now. Now he was the Jewish Minister. That was something. People laughed -but under their laughter they disguised their admiration. That an aristocrat should be minister, was that much? But a Jew, who climbs so high and alone- that was more than a score of aristocrats." "To be a Christian-that was to be one among many. But there was only one Jew for every 600 Christians." "To be a Jew - that meant to be despised, persecuted, humiliated but also to be unique always on the strain, tense," He finally decides

REVIEW - "POWER"

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that "He washis Mother's son - not his fathers. Power drew him with golden cords, but the temptation to remain among the despised was as obstinate as it was soft and gentle." He never reveals to the world his Christian and aristocratic heritage, which might have saved his life, saved him much pain, gained his highest ambitions, tho we see him lose his beloved wealth, and power, racked, tortured, imprisoned and killed.

PART IV "The Duke"

Now we see the Duke rise in power demanding greater attention of the reader. Suss however is now plotting a malevolent revenge and pushing the Duke to greater heights, secretly planning to give him thus a greater fall. Here we see Suss, malignant, treacherous, diabolical, utterly confusing his enemies. The Dukes' Catholic plot fails and the Duke dies of heartfailure and dissappointment. Suss is Triumphant.

PART V

"The Others" describe Suss' terrible martyrdom, his life ended in torture and disgrace hung by the neck in an iron cage yet heroicaly clinging to his Jewish traditions and praying a Jewish prayer , and thereafter he was finally buried in secret by Jewish admirers, with the soil of Zion under his head. Even in this lonely, horrible death we catch a hint of power of will and stubbornness quite unusual and remarkable. The pietists and moralists may well say he deserved such an ending in retribution for his violations of moral, ethical & social laws. But to the Jews he was a martyr for he could have bought freedom by conversion to Christianity. (P. 419). Even his bitterest enemy said of him "and now he died this death with the eyes of the whole world upon him, this romantic and apparently voluntary death, much more heroic than death on the battle field. Surrounded by rancous hate and cherishing love ambiguous and great."

His imperturbability, stoicism and steadfast refusal to do or sanction or cooperate with any scheme, plan or offer to save his life was inexplainable,

REVIEW - "POWER"

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mysterious, unaccountable to his friends and enemies or relatives, won their admiration and high regard and respect. The author explains this otherwise strange action thus: All his life he sought to retain the love and admiration of his daughter. He took revenge on the Duke in hopes that this would win the spirit of Naemi his duaghter back in a psychic sense to applaud - but he perceived that only a real purification of his own heart by an ample self affliction would be adequate and thus he subjected himself - spurred and egged his captors on to all sorts of cruelties, in order properly to mortify his flesh and thus purify his soul sufficiently to ~~eta~~ satisfy the spirit of his dead daughter (who I presume can be interpreted as the personification of his own conscience.).

To Jewish readers comes a sense of bitter rancor and of sympathy for Suss OffenHeimer when we read that his death warrant was signed with the words "Better to hang the Jew unjustly, than to spare his life justly and have more trouble brewing in the land." "It is an unusual thing for a Jew to pay the penalty for Christian scoundrels".

The Jews especially, of that day, made great, superhuman efforts to save him from punishment because he had been the most powerfull Jew in Europe and because at one time he had saved the life of another persecuted Jew and finally they felt that by saving him they saved and protected the dignity , lives and property of all Jews in Europe.

On the other hand Suss was condemmed to die by authority and by popular acclaim for those very reasons, that his power had always been resented, his wealth always coveted and his methods and Judaism always dispised.

Thus we have a crude, rough, abrupt, treatment of a period in German history when court life was at its lowest moral standard, when concubinage, harlotry and general unfaithfulness accepted as the regular standard for ruling classes. The book is unlovely because it treats with undue frankness the unpleasant practices, the impudent thots, a licentious actions of its characters. Its pure and unsophisticated characters are regarded as either prudes, cranks or bumpkins.

REVIEW - "POWER"

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As to morality, the book seems in modern times to be quite upside down, incongruous and inconceivably blase. For instance a leading female character is first a religious zealot, becomes mistress of the prince, and finally degrades into an ordinary bourgeois ~~[illegible]~~ wife. As a religious crank her father tolerated her. As mistress of the Duke her Father admired her. As wife and housekeeper he hated and disapproved of her.

As to home and children. The Duchess fears childbirth. Finally as a matter of political expediency she consents to conception. As a mother in childbirth she fears only for her own life and shape. And as a Mother her chiefest concern is the return of her physical form and bodily perfection. The baby is a mere incident, a hindrance, an absurdity.

In politics the book tells of plots, intrigues, bribery, schemeing, subbornation, bargaining, bickering, knavery. There is little of ethics, decency, clear thinking, idealism or devotion to public welfare. One learns much of graft, deception and subversions of justice,. In fact the one outstanding virtue to the book is the fact that all this knavery is sometime punished in standard fashions. Nemises stalkes thru the later pages and the malefactors of the early and middle pages meet retribution in the end. Immorality is punished with desease. Treachery is punished by revenge. Ill-got-gains are lost and destroyed. Few of the personages show consciences, altho often they are obsessed and worried with doubts and fears. The author seldom fills his characters with regrets, occassionally only they apologize, but invariably they suffer tortures of carnal, earthly and penal natures.

The book is full of wickedness - but all such immorality and violations of high standards meet retribution. The book is full of murders, rapes, revolts, trials, stories of graft, even weather reports. Evidently written by a news paper man.

~~Hence~~ It might be called a tale with a moral. It shows heroism mixed with cowardice, craven meaness mixed with proud cunning, apetite followed by abstemiousness. Little crimes receive small penalties. Great offenses reap terrific torture.

REVIEW - "POWER"

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All this so cleverly interwoven, so adroitly intermixed and veiledthat the reader is quite carried along with the story never noticing the moral meanings still long after the book is closed.

The writer is thus attacking court life of the 17th century, exposing its vicousness, its immorality, removing the glamour from its uncontrolled looseness, and self indulgence. ~~He repays wantoness with disease.~~ He punishes unfaithful women with fear, trembling and disgrace.

In this book Jew and Gentile, Catholic and Protestant, all alike are seekers after power, political and financial. Regardless of race, creed or religion every where rapacity, unscrupulous methods and abuse are to be found. In all denominations, there are to be found only a few honest, reliable, idealistic individuals, obsessed with race pride, or creed pride, or denominational pride, these are used as the tools of the astute and unscrupulous. Oddly enough there is only one high minded lawyer who cannot be swerved or side tracked from his true ideal of justice. (See next page) ☆

There can be no doubt in the readers' mind that the book gives us a correct historical picture of the political intrigues of the times.

Some of these characters may be national favorites in that country. But none could be here.

Suss loved Power. But he loved more the thot that he had attained power in spite of his Jewishness. Suss loved eminence and honors, but he loved his daughter more. Suss loved wealth and luxury but he loved his revenge more. Suss was ever the wilful, egoistic, determined social climber, adopting whatever means seems expedient whether right or wrong, fair or unscrupulous. In the end he was content to suffer physical tortures of the worst just for three reasons. The fiendish satisfaction of knowing that he was thwarting his enemies, (2) ~~and~~ His purpose accomplished he was thru with life, (3) To preserve his ~~Jewish~~ racial integrity and remain loyal to Judaism.

Page 10

A REVIEW - "POWER"

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The Jews would have been sefved better had the author chosen a more lovely character, an benign philanthropist, a religious fanatic, or nearly any other of the Jews mentioned in the book.

The Catholics would have been better pleased with the book had it emphasized their motives for desiring power, rather than emphasize the methods they used for attaining their purposes.

The Protestant Population would feel much kindlier toward the book if their weakness had not furnished the successes to the Catholic and the Jew.

Power deals with a period of depression in the history of the Judaism, Socially, - physically - mentally - the great mass of Jews in Europe lived sordid, ugly, unhappy, fearful lifes and their condition is candidly described as a dark back~~ground~~curtain which served to emphasize the glorious success of Suss' business acumen, and political contrivances.

Not only were the Jews low in flesh and spirit, but in religious philosophy they were suffering a depression as expressed in Cabbalism, which is characteristic of the Middle ages, mystical, magical, wierd, and is given considerable place in the book.

The book evidences great familiarity with the philosphy, history, psychology, literature and life of the Jews of Europe of the past 200 years,

~~[illegible], eloquently, unmercifully.~~

One feels that perhaps the writer is obsessed with a bit of Cabbalistic philosophy quoted to the affect that the human body is often possessed by two or more souls returned from the dead. Each human being is a battling grounds for wandering spirits striving for mastery. Perhaps the author means to demonstrate by his book that its various characters are alternatly good and bad, weak and strong as struggling dead personalities win the mastery, in their mentalities. In other words when a person is virtuous his soul is conquered by a virtuous soul. When one is malignant his soul is being dominated by the malignant spirit of a dead ancestor.

A REVIEW - "POWER"

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Effective English: P.283. the Duke "The fairytales of his childhood wavered before him."

Death of the daughter. Page. 281. "Hither it floated from the forest, a coach drawn by aerial horses, and stopped at the roof. Smiling, with a noiseless movement, she stepped in.

P. 282. "There she lay among the flowers"...The flowers were tossed wildly to and from by the wind, they shook a thousand arms."

The descriptions in the book, and they are many are eloquent, rapid bold flourishes of powerful clear language. Note expecially the Ball room scene on Page. 152.

~~[illegible]~~, there broods thruout the book an atmosphere of magic, and mystery expecially emphasized when his subjects indulge in or are overcome by day dreams, or visions that guide, change or affect their actions and thots.

Page. 122, One of Suss imagininger, pictografs. "He would feel suddenly caught in an uncanny snare. The objects around him would fade, he saw himself treading in a dumb and shadowy quadrille. Rabbi Gabriole held his right hand and the Duke his left. They wove in and out, bowing and winding figures. But the cloudy pictures faded into nothing. There was still left gold that could be counted and women whose bodies could be touched + enjoyed"

In a book full of conventional characters, personages full of passions, apetites, desires, ambitions, weaknesses common to our literature, and every day life, there are two characters that are different.

Suss daughter floats thru the book an idealistic unreal, sequestered girl about whom Suss spins his highest aspirations, and for whom he prunes himself to make the impression of purity, and for whose pleasure he makes his greatest sacrifices. This daughter whom he sees seldom, and visits only when urged to do so, is the unseen impulse that saves Suss from being a thoroughly bad man.

A REVIEW -"POWER"

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The life of this daughter is shrouded in mystery. Her death furnishes the most beautiful language for the book, Her death ocassions the climactic disgrace for the Duke that submits him to Suss greatest power. Her death stimulates in Suss the great decision of revenge that tinges, and directs the activities of the end of his life. Her death wrecked and defeated the fond hopes for revenge of Suss' bitterest eney.

The mysterious Cabbalist Rabbi Gabriel, Uncle of Suss, and guardian of Suss daughter, stalks, thrus the book "shrouded for everybody in a queer and terrfying cloud." P.53. GABRIEL was the student, the mystic, thelover of nature, the wanderer. Gabriel and Naemi was the conscience for Suss. Gabriel could make Suss realize how much wrong he had done, tho Gabriel like Suss' conscience was not able to reform or change Suss. This Uncle lives a holy life. ~~Gabriel~~ studies the stars, reads horoscopes and delves into the mysteries of the Cabalists, ~~one of the lowest forms of philospy or~~ and black magic.

In closing let me say that we are pleased to see so clear and simple an exposition and explanation of many ancient Jewish ceremonials practices and doctrines printed and diseminated and the sources of antisemitism exposed. This will surely dispell some suspicions and misunderstandings. We are pleased to find in the book descriptions of many beautiful Jewish ceremonials, ideals and concepts.

We regret that so much of Jewish lore, methods and ideals that are not admirable were emphasized. But we must be content with the truth, and we must be consoled with the knowledge that this is only a tale of ~~long ago~~ the past and we hope and feel that the Jews of today having long ~~ago~~ since passed thru those stages of development, have made steady progress ~~since then~~, and that the same writer will soon write another book presenting the other side of the Jewish life - either of other times or modern.

N. 16

Pig Trough or Work Bench.

Economic Tests in Social Selection.

A.N. LEVIN - Feb.27, 1928.

It may be recalled that in a previous discussion before this club, we dwelt on the subject, "What is Right?" In that study we turned our attention to the general problem of social progress, and, inasmuch as we continue our reasoning from this previous development of our theories, we shall, for purposes of continuity and clarity, review some of our earlier conclusions.

We devoted our thought first to the various instances of maladaptation or antagonism of interests in the world, especially as between man and nature, man and man and between rival interests within man himself. We found that scarcity of economic goods most often lay at the bottom of these maladjustments, and that therefrom arose most of our social problems; competition between men and struggles between groups.

We speculated further on the possibility that, from the standpoint of the cosmic world, there might be a fundamental harmony between these conflicts, as when two hands, pulling in opposite directions, endeavor to break a string. In other words, it may be that as a result of the struggles arising out of the maladjustments, men have learned to guide their desires more wisely and thereby disciplined the race. We found some confirmation of this thought in the progress of the aggressive peoples of the temperate zones, where scarcity of economic goods prevailed, as against the stagnation of the sluggish peoples of the tropics, where food, clothing and shelter are so abundantly available.

We came to the conclusion, after further inquiry, that in the adjustment of these rival interests in life, there was some progress in the ultimate sense. We found that certain desires and practices lead to the strengthening of the individual and the group, and that others so weakened the group, as to lead to its ultimate disappearance. In other words some mores, customs or practices of groups, although seemingly right to the people of that group, in fact ultimately lead to the weakening of the group as compared with competing groups, and that we had to accommodate our ideas of "right" and "wrong" to the test of survival of the most fit: Those peoples who survived the struggles had the "right" mores or ways of doing and those groups which fell and were lost had the "wrong" mores, even though within the group, their mores had prevailed as the standard of "right".

Now this test of survival, as a determinant of right, is offensive to many, and yet the great cosmic fact remains that the world will be in the possession of those who choose wisely enough to survive. Men and races, states and religious must actively adapt themselves to the struggles involved, and be ready for their ever new and changing environments. And in this struggle for survival, we ran across the law of compensation, wherein we found that where conditions are hard, only the stronger mature, and produce; so that the test of survival, or the standard of ultimate right and wrong, found its basis on the social selection of the best humans to carry forward the thought and activity of the group.

Tonight we shall concern ourselves with some of the tests met in the struggle for survival, and with the validity and workability of these tests as methods of social selection.

The very thought of struggle as between groups brings to the fore the thought of war as a factor in the determination of what men and what ideals will predominate in the group. But even a most superficial inquiry quickly reveals that today war is not a fair test in social selection.

True in primitive days every male was a fighter; and in the hand to hand battle the stronger man regularly destroyed the weaker. The brave man got the most capable woman. The coward was an outcast. Manifestly the strong alone survived. But in modern times war kills off the strong and leaves the weak to propogate, so that no longer may we look to war for a workable test for those individuals fit to populate the group and determine the group philosophy as to methods of life. War now selects the fit only to destroy them. War does not today select for survival those fit to carry on.

We turn then to the sometimes more peaceable activity of politics to ascertain if we may there find a more valid test of social selection for fitness and leadership. And we immediately realize that in a competition of ballots instead of ~~by~~ bullets we are on a more sound basis.

In fact in our own country, where politics is one of the few avenues of success and eminence, we tend to exaggerate the ballot even beyond its true importance. Moreover, from our personal experiences, we all realize that we do not vote as intelligently as, for example, we make a purchase. In a democracy we find a great imperfection in the inability of the average man to find the source of difficulties and concentrate on them, although we may admit the ballot as one of the best means available in government, we must likewise recognize it is a poor expression of democracy. The average man merely guesses on a big public question.

We say the people govern themselves, and that the chosen officers are their servants, whereas in practice the servants are their governors. And, may we add, that the practice is perhaps better than the principle.

In other words, we find that there is little effort in a democracy to select those fit to survive, beyond the mere isolation or destruction of the violently anti-social element. Nor do we have full confidence that in our democracies do we even select very wisely our leaders and we must look further for a more satisfactory system of social selection.

We come then to a third method, namely, the economic test. After all, what in a system of selection in our society determines the worth of a man? As is not what he contributes in service or goods to the group, over and beyond the amount he consumes? Do we not as a group ordinarily pay only for value received? Does it not follow, with possibly a few exceptions that individuals succeed economically only in proportion as they serve the community? Is not competition, therefore, merely rivalry in service to the whole group? Although in politics, the electorate may vote against a good leader because of prejudice or jealousy, in the world of economic affairs if a man does what the world wants, does he not almost assuredly make ecomomic success?

True in our test we identify acquisition and production and base our results on the self interest of the individual, yet do we not make the reward only in proportion to the service to society? Then let the earner accumulate so as to give more and better service to the group. Let there be a capitalistic class, if in their hands the tools available are put to better use for the benefit of society.

We are confronted here with a paradoxical terminology. We are basing our contenions on what is ordinarily called an individualistic philosophy, whereas, it more properly should be called socialistic: the individual exists for society, and his worth must be judged by his service to his group. His work bench measures his value and his reward.

And what we ordinarily call socialistic is in effect individualistic in that it rewards all according to their needs rather than in proportion to their service. ~~In~~

In socialism democracy is considered often as a source of equal rights in getting hold of the means of gratification - a pig trough philosophy, instead of being considered as an open road to talent in which he profits most who serves best. For in the final analysis is not all capital socialized, in that to bring a profit it must necessarily be used in the service of the rest of the community. Property is merely technical owenership.

Of course, we must readily admit exceptions to our theory of ecomomic success measuring only service to the community. Sometimes the same end is gained through catering to vicious desires, through accident or through inheritance. But against all these contingencies society may protect itself. Just so must society also protect itself against those incapable of serving the group, rather than by any misguided philanthropy permitting the pauper element to propogate and fill the earth. Herein we see one of the points of superiority of the economic over the political test as a means of social selection. To rid itself of the abundant men of mediocre talent the world pays them little for their service; to bring forward the scarce men of high talent the world pays high. In a political test the abundante men of small ability would vote against such a meagre reward, and the more serviceable minority would get only what the majority might choose to give them.

Likewise in a so called socialistic state a minimum wage law would be enacted as a measure to insure all, regardless of the value of their contribution , a certain definite reward. In a more economic method of social selection, the minimum wage law would act to force out of society those who could not contribute in service to the group sufficient to earn the minimum reward.

A minimum wage law then would be enforced not on the so-called charitable purpose of providing all with a living. True philanthropy is a method by which those individuals fit to survive for the improvement of the race are permitted to do so, and those so unfit, permitted to pass out with the least suffering. Not to be able to make a living is not to be able to do something which the world wants done. By this simple economic test may not a mans' worth to the community be measured. Could these members of society be separated and not be permitted to spawn, would not the general level of the group be raised. A cruel but effective measure; for if a man cannot earn his mere keep, how much will he be missed?

And finally must society find a way to protect its good servants from themselves. Often times when a nation has grown prosperous after its efforts on the work bench, a temptation has arisen to return to the pig trough, or ask itself, - what is the use of self discipline; is not consumption and a good time the point of life; do we not produce merely to consume? No community in history has been able to withstand this temptation, and prosperity has seemed to carry with it the seeds of its own destruction. Society must develop a religion which will support conduct in the best interest of society in prosperity, as it has developed religions which support and strengthen men in time of adversity. Moral teachers must adapt their spiritual ideals to the material world, to the improvement of the social value of the individual. Religion must adapt itself to the law of the universe, as evidenced among other way in its economic life else society will decay from the top. This is the crisis of modern civilization.

The work bench means a life of achievement; it means an active adaptation to the maladjustment between man and nature, man and man, and within man himself. It teaches an individual that his highest duty is to be most serviceable to the group. It develops a spirit of competition in which your antaganist merely calls out the best in you; and the individual prospers by giving to the group.

The pig trough on the contrary, develops a spirit in which victory is the great desire. It leads to unscrupulousness and mere commercialism. It is uneconomical in that the individual may prosper at the expense of the group. It leads men to look for their salvation from above instead of within themselves.

Separate the groups, and judge which in the long run will survive. Better than the test of war or politics is the test of the economic rewards of the group in the selection of its leaders and its members. Only those who contribute to the state as much or more than they consume may be said to merit their place. The others must go - or revise their ways.

Are we too harsh? Are we merely expounding a philosophy of capitalism, out of time with the moral law? We return again to our earlier conclusion of "what is right", and find that those thoughts and plans and ways of life which survive measure the true "right". Religion, to prosper, must conform to the universal law, and must support that conduct which is best for society. And if the law of the universe be that each must contribute to the group sufficient to earn his reward, then the moral law must be in harmony with the natural law. Life, family, children become a privilege to be won by achievement. He who sits on the work bench and produces will be happy and live; he who lies in the pig trough and looks for his living from the state will deserve to die. Production, not consumption, is the measure in the economic test of social selection.

No. 17

DIVINITY AND DIVIDENDS

By J. Marshall Taxay

Read before the Terre
Haute Literary Society,
March 12, 1928.

DIVINITY AND DIVIDENDS

By J. Marshall Maxay

A Eulogy and Autopsy of the Eminently Noble and
Noted Worthy, The Rev. Dr. John Alexander Dowie.

If Sir Walter Scott is not an author but a disease (Mark Twain), if New England is not a part of the United States, but a chilly state of mind (Stuart Sherman), who then is Dowie and what is Zion City?

As the Irishman says of the deceased, he was born, lived, drank and died. John Alexander Dowie performed all of these monumental feats, but he did not drink, at least where he could be seen. The first of Dowie's phenomenal achievements--being born--was witnessed in Edinburgh, Scotland in 1847. A few years later he stepped out of his chrysalis and entered the ministry in Australia. He soon took up Faith Healing and found it an efficient meal ticket when it helped support him while touring and lecturing in England and America, where they are born at the rate of sixty every minute (census of 1923). With the pin-money it furnished him, he scraped up enough to reach Chicago in 1893; and to make The World's Fair truly all-embracing, he opened his side-show tabernacle. His afflatus was a direct descendant of chapter sixteen, verse eighteen of St. Mark: "They shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover". He laid hands on his wife and--cured her of headache. He then proceeded to his hands on everybody and everything else he could get hold of. Along with the other exhibits of the Chicago Fair, he tantalized the "booboisie." His paper "Leaves of Healing," which well-nigh swaddled the modest Windy City, did yeoman service. No patent medicine, insist the contumelious, was wider advertised than "Dowie's Hand Remedy for All Diseases."

Thus, like a giant refreshed, he succeeded in fortifying the association which he had previously organized, "The Christian Catholic Apostolic Church of Zion." In deep humility, he took unto himself very meekly the humble title, "The First Apostle of Lord Jesus Christ and General Overseer of the Christian Catholic Apostolic church in Zion," also the apocopated appellations of "Elijah II," "Elijah the Redeemer" and "Elijah the Restorer." "The First Elijah," he argued, "was a prophet; the Second Elijah - John, the son of Zechariah - was a priest; I will be," his timidity overwhelmed him, "prophet, priest and ruler."

However, the shyness of this St. Francis of Assisi was no impediment. Chicago soon became the Rome of this pope, the wilderness of this Elijah and the hundreds of his followers - the benevolent ravens that fed him. His tabernacle drew thousands who were profoundly inspired, if not entertained. In his theological "Hippodrome" they saw a gigantic cross formed of sacred hot-water bags. In his metaphysical "Madison Square Garden" they beheld the word "Drugs" spelled out by holy and empty medicine bottles. In his ecclesiastical "Coliseum" they witnessed designes composed of discarded crutches, and tapestry made of insurance order certificates. At the appointed hour, the stage hands commenced preparations for the performance. Soon appeared, proceeding to the huge platform, dressed in gowns of white and in mortarboard caps, hundreds of children, followed by a corps of women, after whom trailed a regiment of men. The choir having reached the platform, the organ was ed, and when the fat brewer in the fifteenth row took a deep breath, thousands in the audience were startled by the thud of his vest-button falling on the earthen floor. When this explosion subsided, hushed silence again held sway. Into this arena of breath-restraining quiet, the prophet fetched his divine spirit and his less heavenly body. The sacrosanct matinee-idol revealed himself in a black gown with bishops' sleeves and a hood of white, yellow and purple. When he reached the platform, all turned and all hats were removed, revealing the trophies of dandruff and the triumphs of the hairdresser. Then followed the service - an encyclopedia of eclecticism; canticles, hymns and vestments of the Church of England, priestly dominance of the Roman Catholics, assumption of divine healing of the Christian Scientists, reference to the immersion of the Baptists, exhorting of the Methodist evangelist, promise of the theocratic community of Mormon, and the financial [illegible]ancy of both Roger Babson and Charles Ponzi.

Thus, the popular Passion Play became a voluptuous box-office attraction. This enabled the playwright, producer and performer to further theatrical godliness. He established a college for Zion preachers, training school for deaconesses, a publishing house and a newspaper. the returns became generous and permitted the organization by the metaphysical mummer of a Land Association. He purchased six thousand acres of land in Lake County, forty miles north of Chicago, on the Chicago Northwestern Railroad.

In the meantime, he continued to be humanity's unappreciated benefactor by healing hundreds who flooded the Woodlawn district in Chicago, where his camp was pitched. He also managed, with the aid of prayer ritual, to establish a bank and a school-house on Sixteenth Street Michigan Avenue. The ungrateful residents of the Woodlawn section repeatedly complained to the police because of Elijah's flooding the terriay with the blind, deaf, lame, halt and other Samsons seeking balm of Gilead from the Lord's anointed. The holy seer was cruelly apprehended by the law and arrested ~~about~~ ninety-five times. Nevertheless, litanies and 20,000 paid in fines, brought his release. The health authorities, too, fearing the competition of therapeutical canticles, opposed the divine physician. The charcoal cloud, however, had a topaz lining; the newspapers gave the First Apostle of Zion abundant publicity. This enabled him to place his wares before the eager public at rates considerably lower than those paid by millinery shops and fish markets. Placards bearing the sacred countenance of the sage, spread all over the city, ingrained the prophet's dwelling in the minds of the populace.

Thus did skillful and inspired advertising create a demand for Zion City shares. The holy man could now afford to sell them at fifteen times the original cost. Through godly foresight this business Buddha took the "tide in the affairs of men - at the flood." Work was commenced on Zion. In a brief span of time, there sprang up a community resembling a boom town of the western prairie. There were some points of contrast, ie: the church took the place of the saloon, the tabernacle was substituted for the dancehall, and the hospice supplanted the theatre. Thus arose a religious town on a co-operative basis. The co-operation, in the eyes of the irreligious and vulgar, ceased, when the funds reached John Alexander Dowie. The most muscular refutation of this calumny, the reverent will vow, is that only one-tenth of the income of each Zionite went to the prophet's coffers. There were, however, no other charges for prayers, cures or service attendance.. All other offerings were to arrive through the free-will of the pious. The uninitiate, in spite of this, murmur that the prosperity of the originator of this system of finance surely commends it to institutions avowedly secular.

Indubitably, Zion strived to merit divine favor. The righteous

Dictator forbade smoking, playing, drinking and similar deadly transgressions. He aimed to make the city "a great object-lesson of the practicability and present-day reality of the ten commandments and the teachings of Jesus Christ." "Democracy," Elijah caustically averred, "meant government of John Jones by John Jones for John Jones. Theocracy," he iterated, "must be restored." A theocracy, he insisted, would have its own industries, would be a revenue-source, would furnish occupation for converts and a wholesome environment for the tempted.

Thus did the financier-divine attract converts and capitalists. The faithless asseverate that while the devout sweated, slaved and bled, the perverted investors drew huge dividends. Rightly did the bankers [illegible] that members of a community needing no rum, burdels or tobacco could work cheap and earn lusty dividends for the stock-holders. The Zion's apostle had a wide acquaintance among wealthy men, and by guaranteeing 10% interest on all investments was able to emancipate the gospel and himself, from bondage to the contribution-box and to free the city from drugs and pork, from tobacco, doctors and oysters.

At no time did the sage lie dormant. Indefatigably, did he labor to fortify the Lord's kingdom and, with a martyr's resignation, suffered himself to be made owner of everything in the domain, from souls to shoes. Verily, even the bank-notes were but cheques signed by the apostle, the overseer and Elijah. Incidentally, the spiritual czar corresponded with many of his followers throughout the world. One of the faithful was S. Stevenson, a manufacturer of Nottingham lace in England. Through divine insight, the patriarch perceived that there was a high duty on lace in this country, and that none was manufactured in the United States. The inspired shepherd invited Stevenson to Zion where he married the sister of Elijah II. Thereupon, $440,000 having been invested, the presbyter's son-in-law began to supervise the making of lace in the seraphic settle-

[illegible]. And all the factory's endeavors did the Lord cause to prosper, though following the demise of Dowie's sister, the scoffing Stevenson [illegible] some cases to the mundane courts, won his suit, and Elijah was forced to pay him $175,000.

Notwithstanding the taunts of the ill-bred mockers, the legion of the hierophant's devotees swelled into an army. True, the impious [illegible] that the holy hierarch had attuned the brassy notes of Zion's [illegible] to the passions of the crude. It is also true, that the blasphemers (may they be pardoned!) reiterated that all things rendered unto Elijah the Second were shrewdly invested by Elijah the Restorer for the benefit of John Alexander Dowie. Blessings, however, continued to rain upon Zion's sanctified industries. Manufacturing establishments consecrated to the deity (and, the sacrilegious say, to the predatory prophet) thrived and multiplied. Manufactories of bricks, candy, office, milling, [illegible] and electrical supplies flourished. Thus was the pietistic metropolis invigorated and sustained. The holy city, set apart from a pagan and hostile world, swam with the tide. The [illegible] Home, from which [illegible] to go forth from a new Vatican, drove a roaring trade. The [illegible] house, where the doves of Zion fluttered around and built their nests unmolested in its crosses, sailed before the wind of smiling fortune - at any rate, as far as Dowie was concerned," add the unregenerate.

Grimy clouds, however, appeared upon the horizon. The prophet, in whom all undertakings were vested, and who retained supreme power for himself, had his account thrown out by a national bank. Thereupon, creditors flocked round his portals, to be cured of financial woe, with a zeal that outdid those who came to have their physical torments relieved. The daughter of the saintly healer, Esther, a student at the University of Chicago, while lighting an alcohol lamp to heat a curling [illegible] her nightgown and died in agony. The unhallowed say that physicians, whom the same denounced and reviled, were summoned, when laying of hands did no good. The elected protest, that only vaseline and bandages were applied. At her bier the seer said: "She was a good girl, but disobeyed me: I forbade alcohol in every form. She was punished."

Further grief arrived. The reprobate spread scurrilous gossip. It was claimed, that "The FirstApostle of the Lord Jesus the Christ" was immeasurably vain, that he kept the photographers busy by perpetual posing. It was rumored, that he lived in a lavishly furnished house, and a stable of costly equipage, a luxurious summer-home across the lake, that his innate ostentaticusness courted the matrix of gaudy display. Elijah the Restorer rejoined, that the Pope had the best on earth and that he wishes the same, so that the "Christian Catholic Church of Zion" will not be a whit behind. Malicious periodicals dinned in all ears, that Elijah II fears lightning, thunder and the elements, that he always has a bodyguard of huskies and maintains a vigilant secret-service, that he hates liquor, tobacco and pork and has therefore abolished them. Cruel journals were hoarse with talking, that he is coarse and vulgar, that he indulges in abuse and opprobrium, though he allows no one else to rap out an oath, that he uses coarse epithets and virulent upbraiding in his sermons, that he is an amalgam of tawdry odds and vulgar ends, that he is stolid and senile, that his preachments have neither adult reason nor juvenile rhyme and that he is but a mountebank, having no more to do with Elijah than Elia. Wicked earthlings soliloquized, that the sacred seer was but a mercenary wretch, a hypocrite and a knave who wrecked homes, purloined the savings of the poor, killed those whom physicians' prescriptions and surgeons' scalpels might have saved and was so supremely egotistic as to have an all-abiding and all-sufficient faith in himself.

Still more frowns of fortune announced themselves. When in the holy man visited the Zionite branches throughout the world, he was mobbed in London. He was unable to obtain hotel accommodations there, owing, it is thought, to disrespectful utterances regarding Edward VII during the prophet's Australian tour. In 1904 his crusade to purify New York was a dismal failure, the vindictive so said. To crown all the abuse and injury, the prophet's wife applied for a divorce. She and her son charged Elijah II with polygamous tendencies.

Surely, the great Apostle needed some respite. Upon going for a rest, he summoned Rev. Wilbur Glenn Voliva from Australia to act as General Overseer during his absence. He deeded to Rev. Voliva the power of attorney. The new Overseer soon proclaimed his discovery that Elijah had been extravagant, that he had been selling stock on stock and that Zion was threatened with bankruptcy. Through a divine afflatus Rev. Dr. Voliva took in the situation. By a coup d'oeil, he transferred the prophet's his post to a deposed assistant overseer. Three hundred officers voted to stand by the soulful and penetrating Dr. Voliva and to fight it out in the courts.

So it was. The irreligious and heartless charged Elijah with fraud, tyranny, polygamous inclinations and peculation. On April 2,1906, the sublime patriarch was suspended by his followers and deposed with the assent of his own wife and son. Suit was also brought in the U. S. District Court to recover possession of Zion City property valued at two million sterling (Encyclopedia Brittanica) and the defalcations of Elijah were proved, the heartless sinners asserted.

At that time Judge Landis took the opportunity of ordering the election of a new general Overseer. "The Court," announced the judge, "refuses to appoint the man to whom the property was deeded away, because of his oath 'to recognize Dowie as General Overseer in his threefold capacity, to obey all rightful orders issued by him, and that all family ties and obligations and all relations to all human government shall be held subordinate to this world ". The court refused to deal with the man "who promised to abandon his family and betray his country". After the new election, the noble Voliva was chosen General Overseer of Zion City.

Judge Landis having assumed the role of Elijah the Restorer-of property, the divine Dowie could no longer endure the insult and sorrow. He became broken in health, was--the vicious assert-unmistakably insane, was struck with paralysis and died of weakness in 1907

However, Zion City with its 4789 inhabitants (1910 census) continued to flourish. Co-operative churchdom is still prospering. The mosquito in the religious salve is the icreasing number of infidel non-Zionites. Indeed, so rapidl have the heathen multiplied that they can afford the maintenance of "The Grace Missionary Church" and a thaumaturgist, the Rev. Dr. Nelson. Truly, so obnoxious has the alien, disbelieving sneerer become that the holy Rev. Voliva was coerced to call Nelson "an old billy-goat and a blatherskite," and other irreligious and unmentionable terms of compliment. The other day, the uncouth adn ungodly U. S. Court had the effrontery to fine Overseer Voliva $1000 for righteous and sacred wrath.

In the meantime transgressors blasphemously behold the divinity and dividends of the City of Zion and, in desecrating ignorance, brand the essays of the reverent and solemn town as "Charlie Chaplin Communism".

"They have eyes and see not, they have ears and hear not, the billy-goats and blatherskites..!" prays the Rev. Wilbur Glenn Voliva, kneeling beside his consecrated couch. All the heavenly-minded will respond in unison: Amen!

No. 18

LeRoy Fair

Pioneer Education
In
Vigo County

1816 on the Ft.Harrison Prairie; what a time and place to arouse the imagination as we draw aside the veil of the past and in our minds' eye peer down the vista of a hundred years. Tis a far cry indeed, from that day of the pioneer school in Vigo County to the present era of educational advancement and proficiency.

Much has been written of the early economic and political history of our county, but little has been recorded of the schools that is documentary and authoritative. Of the earliest efforts of the settlers to give their children some of the rudiments of learning,naught remains but a vague tradition. The steadfast courage and unconquerable thirst of a people who struggled with nature on one hand and the Indians on the other to preserve the civilization of a superior race transplanted here in the wilderness has never been fully appreciated. May we hope, therefore, in this a brief review of old school days in Vigo County to pay just tribute to a generation which sacrifized itself that succeeding generations might live and enjoy a civilization which they could never know.

That we may comprehend,even in a small measure,the enormity of the task confronting the early settlers,we must recall the conditions which surrounded them. Nearly all were quite poor. Their dwellings were generally small cabins,made of logs rough hewn,notched and fitted together in the form of a rail pen. The cabin usually consisted of one room, which served at once as parlor,kitchen,dining room and bed room. One end of the room was devoted to the fire place at which the members of the family toasted their shins and the good wife meanwhile cooked the simple meal of corn cakes and wild meat at the same fire.

The furniture consisted of a few split-bottomed chairs,bedsteads and a table of the plainest and roughest sort. The set of cooking utensils often consisted of a skillet, a boiling pot and a Dutch oven. There were no pictures on the walls of the pioneer's cabins, no shades hung at the windows and no carpets were on the puncheon floor. The ornaments of the walls were the rifle and powder horn, bunches of beans medicinal herbs and ears of corn for the next planting suspended from pegs driven into the logs of which the walls were built. The windows needed no curtains,being made of strong sheets of paper which were rendered translucent by being soaked in lard. Puncheon floors were a luxury not found in every home.

The life of the settlers was confined to a rigerous daily routine of laborious toil to provide the necessities of their humble existence. The days were spent in that Herculean task of clearing the forests, planting and tending the crops and in providing wood for the devouring fire place. The evenings were spent before the yawning fire place with its glowing "back-log,fore stick and middle chunks". Conversation concerned itself with the happenings of the days' work or recollections of events back home in the East. Occasionally a house-raising, a log-rolling or a wedding in the community afforded a diversion from the monotony of everyday life; but in the main, all the activities of pioneer life were characterized by a rude simplicity.

Of books and periodicals, the usual purveyors of knowledge and learning there were very few semples in the library of the early pioneer family. A Bible, an almanac and a few school books constituted the whole outlay in the average home. These agencies of learning and culture were destinted to wait on the aquisition of wealth and leisure time before their refining influences would be felt to any great extent.

What wonder it is that this people who of their own accord had exiled themselves from the companionship of friends, kinfolks and neighbors in the eastern centers of civilization to live out the remainder of their lives in a grim struggle with nature here in the wilderness for the material things of life—What wonder that they should have appreciated the importance of making provision for the spiritual and mental training of the youth. No finer tribute can be paid these early settlers of Vigo County than is revealed in the fact that after the establishment of the home, the first public enterprise to receive united attention and cooperation in every community was the erection of a building to be used for the worship of God and the instruction of the youth.

Of the earliest efforts of the settlers to give their children the rudiments of learning, little is recorded. Most of the information which is to be had on the subject must depend upon tradition and the larger part of the material set forth in this chronicle has been contributed by "venerable men" who either knew personally of the facts herein recorded or had received the information first hand from those who had played worthy parts in the drama of American history enacted on the Banks of the Webash more than a century ago.

The earliest attempts at education in the county reveal no system of free public school instruction. When a few families had settled in one locality they joined together in erecting a log cabin for the joint purpose of a "meetin place" and a school house.

The type of school architecture in vogue at that time is illustrated by a picture now hanging in the office of the county Supt., of schools at the Court House, which shows the first log school in Linton Township. It was the usual type of rectangular, one story log cabin with a large fire-place in one end of the room. Windows were provided by sawing out a log on each side of the house and by pasting oiled paper over the openings. Desks and seats consisted of logs that had been halved and were supported by legs of wood driven into the logs.

Needless to say these school seats were not of the individual and adjustable type. Neither did the windows conform to modern requirements, of being equal in area to one sixth of the floor space, nor in the proper distribution of the light whose rays succeeded in penetrating the parchment panes. However it may be stated without any hesitation at all that the system of ventilation conformed to the best principles of modern day ventilation and was entirely adequate.

Permanent settlement in Vigo County had begun as early as 1811 and continued with increasing momentum after the close of the war with Great Britain in 1815. By the close of the year 1816, it is stated on good authority that there were as many as 100 families scattered over the county.

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The establishment of the very first school in the county and the selection of the first school master are matters of some doubt and speculation. However, the first school of which there is any record came about in a manner that is as interesting as it is unique. 1816 had witnessed the arrival of the first real tide of immigrants to Vigo County. With the arrivals of that year came Lucius H. Scott, a "lovely lad" as he was termed. With a bundle on his back and in company with a printer, one John Osborn by name, young Scott walked from Vincennes and arrived safely at the home of a friend, who lived in a log cabin near the site of the old cemetery.

As was customary in those days, almost every trader to or from these outposts of civilization, became the bearer of letters from friends back home. Lucius Scott was no exception to the rule, and on the occasion of his arrival, June 16, 1817, bore letters to Maj. Markle at Otter Creek and to Maj. Chunn and his officers at Fort Harrison. Needless to say these were passports which made him doubly welcome. At the risk of incurring criticism for making too bold a digression from my theme, may I quote from a letter written by young Scott to a friend which describes his reception, and at the same time gives us some of the local color of this time and place.

" I had letters from Vincennes to Major Chunn at Fort Harrison and to Major Markle at Otber Creek which I determined to lose no time in delivering. Accordingly the second day after my arrival, I visited the Fort and found the officers at their quarters. Nothing could excel the kindness and hospitality with which they received me, the Major insisting upon my making my home at the Fort until I found some kind of employment. Situated as I was, I most gratefully accepted the hospitality, and moved my scanty baggage to the Fort.

" In a day or two I set out in the early summer morning to cross the prairie to deliver my letters to Major Markle. I missed the track and went to Otter Creek bridge. I was conscious of my error, but the beauty of the morning led me on until I found myself standing on an eminence in the midst of Otter Creek Prairie. On casting my eye over the broad expanse, not a tree or fence or other indication of home or civilization presented itself to view, but all was one boundless, magnificent bed of beautiful varigated flowers.

" I stood and gazed until my reason failed me, and when about to retrace my footsteps, my eye caught the glimpse of smoke curling up among the trees in a distant corner of the prairie. I made my way to it and found a family in a small log cabin, which they had as yet occupied too short a time to have made any improvements around them. I obtained directions which enabled me without further difficulty to find my destination. The Major was at home busily engaged in erecting his mill and received me with that frank and graceful hospitality for which he was so widely celebrated. I thought him the most magnificent specimen of manhood I had ever seen.

"While stopping at the Fort, I made the acquaintance of Isaac Lambert and John Dickerson. This led me soon after, for want of something better to do, to take a small school on Honey Creek. The citizens built me a log cabin, and I opened my school in the latter part of July but was soon afterwards taken sick and with such violence that later in October, I went to Vincennes to recruit my shattered health".

An interesting point in Scott's narrative is the concession that he did not essay the job of school teaching as a profession but rather"for want of something better to do". This seems almost prophetic, since that continued to be most often the motive which impelled men to take up teaching until within very recent years.

Unauthoritative as it may be,there are certain facts which seem to support and confirm the assertion that this was the first school in Vigo County. Up to the year of 1816,few families with children had settled in the county. In that year several home seekers came and took up their permanent homesteads,but these were pretty widely distributed over the county.

John Dickerson and Isaar Lambert had built the first grist mill in the county on Honey Creek a year or two before Major Markle had begun to build his mill on Otter Creek in 1817. After the Fort, a grist mill was the most important institution in early days to the settlers and it is more than likely that they were inclined to locate as conveniently to it as possible. This circumstance may account for the need of a schoolmaster in this locality a year or two before there was record of any other schools being established in other parts of the county.

The year 1818 records the establishment of a school in three other communities of the county. In the Ray settlement,what later became Riley Township,the Pounds settlement of Prairie Creek Township and the Barbour neighborhood in Fayette Township. Of course none of these were organized as civil townships until several years later.

In Riley Township, the Rays had been the first settlers to take up permanent residence and the first school was erected on Section 19 of this township late in the year 1818. The first teacher was said to be John Dickie.

In Fayette Township,settlements had been made as early as 1813 near Sandford,but they were not permanent. The first permanent settlement made in the township was by Daniel Barbour and Dr.Joe Durkee in 1817. A log school was built near what is now New Goshen in 1818 on Section 18. The first teacher was named John Miles.

The Pound brothers, Thos and William came to Prairie Creek Township late in the fall of 1816. Joel Kester and **family** came about the same time and as they all had large families,the need of a school soon became self evident. The first school was established in 1818 and Nicholas Yeager was said to be the first teacher.

The year of 1819 records no additions to those already enumerated; but 1820 ushers in several other communities with their first school. Linton Township whose first settler ,Moses Evans came in 1812 now had increased its population sufficiently from the families of the Frenches and Listons to demand a school. The first teacher was Benjamin Kirchival There was quite a little colony settled in what is Prairieton by 1816. Among the families known to have been there at that time were the Hoggatts,Harlans,Jones,Wilsons and Bentleys. The first school was located in the north part of the town and was taught by Duncas Darrow.

Otter Creek Township built its first school near Markle's

Hill th~~is~~at year; the Baldings, Briggs and Markles having settled along the Lafayette Road in that township about 1816. Dr. Hotchkiss was the first teacher.

In 1818 John and Samuel Adams had settled in Nevins Township just west of Fontanet. The same year marks the addition of Startling Lambert and John Hoffman to the township. The last named gentleman, Mr. Hoffman, was the eldest of 22 children. Families of this size naturally demanded a school and so the first one was established in Nevins Township in 1820 at a point about one and one half miles north of Fontanet. John McGinnis was the first teacher, and taught his school for three months at the rate of $1.50 per pupil. In 1818 there was a strong colony came into Sugar Creek Township. Among these were the Shetts, Kuykendalls, Newtons, Hicklins, Goodman, Middleton, Rays and Cruses. It is not recorded where the first school was located or who its teacher may have been.

Shortly after 1821 the first log school in Pierson Township was built on lot 12 of Lewis. This school was erected by subscription and served both as a "meetin"house and institution of learning. The Piersons and Joseph Liston were among its pioneer families. The first teacher was Johnson.

Lost Creek was one of the land marks frequently referred to in the early history of the county; but the township which was named after this historic stream was among the last to be organized and to establish a school. The first school was erected by Zodoc Reeves and a man named Holloway in 1826 at a point on the west side of the township about one half mile south of the old brick school house which stands east of Highland Lawn Cemetery on the National Road. The first teacher was a Mr. Willard who came from Vincennes. The Soules, Dickerson and Eversole families were among the earliest settlers of Lost Creek.

In 1831 a school house was built in Lost Creek Township just east of the present Glenn School and a little north of the National Road by Zodoc Reeves, who was the first school trustee and a capable public spirited man at that period of the county's history. A very vivid description was given of this school to the writer by the late respected and honored citizen, Lewis McPherson. Mr. McPherson had attended this school in its early days and possessed a very clear remembrance of many interesting details of the school and its administration. Shortly before time for the opening of the all too brief school term, the trustee would call together the patrons of the "Deestrik" and a vote would be taken to see who the patrons wanted to teach the school. This method of electing the teacher , while not in conformity with modern practice, was nevertheless a most natural procedure, since the cost of paying the teacher fell directly upon those who had children in school.

In this connection but contrary to the popular opinion of discipline in the "old day" when "Lickin and Larnin" and "Spare the rod and spoil the child" were pedagogical maxims not to be questioned, Mr. McPherson tells how the school patrons dismissed a teacher who whipped the children for running on the benches during the noon period.

The course of study consisted of Reading and Spelling for the beginners which was continued until they were about eight years old, when Writing, Arithmetic and Geography were added to the pupil's course.

The three R's were of course the essentials but Spelling was something of an accomplishment. To be a good speller was sufficient to set you apart from the common run of mortals and to assure you entrance into that select class of individuals who basked in the social good graces of the community.

This brings to mind an institution of this period that very properly deserves some mention in this narrative, the Spelling Bee. No matter how monotonous the earlier days of the week might become in the routine of their school life, Friday afternoons held forth an interest and thrill which was not confined to the pupils alone but was shared in by the whole neighborhood. I venture to give a description of one of those entertainments as it was given to me by an old settler in his own words.

" On those happy occasions, ~~and~~ folks for miles around would congregate at the school house and the whole afternoon or evening would be given over to the exercises. It was customary to preface the event of chief interest on the program by leading off with a series of declamations or perhaps a rare exhibition on some musical instrument. For in the days of McGuffy's Electic Readers mere calling of words on the printed page was not reading. You were taught expression in your reading lessons then and this led onward and upward to the very mountain tops of oral expression, elocution. It was very common, therefore, for some fair Pricilla or bashful John Alden of that period to pace stiffly to the front of the school and there declaim to the admiring audience whole prose and poetic selections from the old McGuffy Readers.

But to hasten on to the main event in the exercises, for every one understood perfectly that all other numbers on the program were of secondary importance and might be considered as mere skirmishing about to whet the appetite of the audience for the main encounter, the "spellin match". First leaders were selected to captain each side. Usually these were the outstanding spellers of the school or known champions of different schools who had demonstrated their ability in the subject of Orthography on former memorable occasions. These leaders then chose up, arranging the opponets on opposite sides of the room. When these preliminaries were disposed of, interest was at such a pitch as to render unnecessary any admonition to the audience that it remain perfectly quiet during the progress of the match. This was a moment of social importance for the schoolmaster. It was he, that man of wisdom and erudition who must act as pronouncer and usually as judge of the contest at the same time. Armed with a copy of McGuffy's old blue spelling book and with profound dignity did he take his place before the school. Awed by the authoritive presence of the great man the older people and giggling numbers of the younger members of the audience fell into awefull silence as the pedagogue proclaimed the rules which should govern the contest. Then opening the spelling book at a well thumbed page, he begun to pronounce the two syllable words in a distinct tone of voice; first to a contestant on one side of the house, then to one on the other side in consecutive order.

As the master proceeded in rapid fire order to hurl at the contestants the two and three syllable words with as much precision as an expert gunner would have directed a modern machine gun; the ranks begun to falter and thin out. Finally, there remained only two or three of the best spellers on each side and the pronouncer proceeded still to pour a fussilade of three and four syllable words at their heads. Gradually one by one they succumbed and at last there remained only the two leaders to uphold the honors of their respective sides.

This was the high point of the whole contest,the part to which the oldest and most experienced of the audience had been looking forward. The master feeling that the supreme moment of the evening was at hand drew himself up for the final effort. Taking from his desk a special list of words of unusual difficulty, he begun in a voice not entirely free from the excitement of the occasion to pronounce with grave deliberation and precise enunciation from this list.

Happy was that contestant who could spell with the alacrity and assurance which comes only from long practice and familiarity with the subject; but that very confidence sometimes proves the undoing of the most experienced speller. So must it have been on such an occasion as this,for suddenly in an unguarded moment an "le" was uttered instead of an "el" and sharp as the report of a rifle,sounded the Master's voice "Next". One breathless moment as the correctly spelled word fell from the triumphant lips of the victor and the spelling match was over.

Then followed congratulations for the victors and expressions of sympathy and consolation for the chagrined and defeated members." And so we find school spirit and community interest exhibited a hundred years ago. How strange that the nearest approach to this demonstration of spirit and interest today is found in our inter-scholastic contests of an athletic character alone.

Reverting to the course of study and the class room proceedure many interesting practices are brought to mind. At that time the teacher set the copy on Fools Cap paper for each pupil and when the pupils had completed the sheets they were bound into a booklet at home by the mother. Copy books came into use later.

We hear much today of various well known plans whereby pupils may receive the maximum of individual attention from the teacher, but those were the days of real individual attention when the master called each pupil up to his desk to say his lesson and there to be commended or reprimanded according to his deserts.

The standard or rather the lack of any standard in the qualifications of the teachers was responsible for much variation in the quality of teaching done by these pioneer pedagogues. Occasionally a very well educated man would teach a few terms of school, as we have already noted for the lack of anything else to do, but the general average of the schoolmaster's training in those days was quite low. The patrons were, as a rule,well satisfied if the teacher could "read,write and cipher to the rule of three".

There came a time,however, in the developement of our early schools when the most aristocratic patrons were not content with just the "Three R's", but insisted that one could not lay claim to a complete education without some instruction in those cultural subjects of English Grammar and Geography. These innovations met with some opposition at first,but like many other worthy additions to our school curricula finally survived all attacks.

One thing which assisted greatly in fixing Geography in the course was the introduction of a most novel,if not extraordinary method of teaching the subject known as the singing method. By this marvelous plan,the teaching of Geography and some of the other subjects was completely revolutionized, It soon became possible for the whole face of the earth to be sung over in the course of a single evening. This certainly was evidence of progress and efficiency.

However, greater wonders were to follow. It is an educational over sight or fallacy quite generally indulged in among the educators at the present time that night schools are a modern and new idea in education. Nothing is more erronious for as early as 1830 in our own county of Vigo, there were maintained in almost every school "Deestrict" a night school for the instruction of the older, as well as the younger members of the community in the fine art of vocal music. The master of the singing school ,"he of the tuneful fork and the Old Missouri Harmony", as one writer puts it,"was, next the stage driver, the greatest man who ever rose,reigned and passed away".

An interesting point in the administration of these early schools was the method of paying the teacher for his services. Of course at that time all schools were maintained by the subscriptions of the patrons having children in school. It was not at all uncommon for the master to receive his pay in the form of produce which the settlers could raise. As one old settler remarked"It was not at all impossible to see a well grown youth on his way to the temple of learning with a sack of beans on his shoulder to pay his tuition. It is related by one very ancient pioneer, that in those primitive times when corn was the most important crop raised by the settler and the only market for it was at the still house, a certain teacher agreed to teach the school on condition that he receive his pay in whiskey instead of corn since it was more readily converted into cash than was the corn.

A most noteworthy and commendable record has been set for the colored people of Lost Creek Township by one of their pioneer citizens Kirchin Roberts. Mr. Roberts was one of the first settlers to acquire a tract of land in what is known as the Colored Settlement of the township.

The records of the county show that on January 29,1838 Kirchin Roberts,colored, conveyed to Jordan Anderson,Dixon Stewart and Abel Anderson, trustees, one acre of land off the southeast quarter, Section 5, Town 12,Range 8 for the sum of $10; same to be used for a school site for the exclusive use of the colored people of Lost Creek Township forever.

It is a significant fact that this plat of ground was dedicated to the use of the colored people for educational purposes and has been so used to the present time. It of course receives additional emphasis in this case, springing as it did spontaneously from a people which was still at that time held under the yoke of civil and mental bondage in our country. Thus we see in that period before the schools had yet received any adequate support from the state,indomitable initiative and interest **demonstrated** which was the most important characteristic of pioneer education.

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Some of the most interesting side lights on the early schools of the county are found in the memoirs of Captain Wm. Earle, the first male white child to be born in Terre Haute. When quite an old man on board his ship which tossed on the waters at the opposite side of the globe, it seems that the sentiment of the poet expressed in the lines, "How dear to my heart are the scenes of my childhood", impelled Earle to write an account of his boyhood impressions of Terre Haute and vicinity.

In this account he writes: "Mr. Marr's dwelling of hewed logs stood at the southwest corner of Cherry and Fifth streets and the school house at the northwest corner of Fifth and Mulberry, a roughly hewed log house of one story. Joseph Thayer was my first school master. He was a man of very steady habits during vacation, that is, steady at the whiskey bottle, but in term time, he was never known to drink. Yet he was kind and was a good teacher. How well I remember my first school day. I was a small boy a little more than four years old. Mr. Thayer took me on his knee and called me "a little man". I knew I was a little boy and thought him a very wicked man for telling stories.

"We once had a school master by the name of Rathbone. I remember nothing of him except that the big boys locked him in one Christmas and burned brimstone beneath the floor. This was such great sport that Ralph Wilson, in the exuberance of his joy, sawed two of his fingers to the bone with a rusty pen knife. As we advance in life we look fondly back to our school days, and I think we do rightly for there was all our fun.

"We had one teacher who took the wind out of our sails. He made a threat to flog a boy one day and sent a couple of young scape graces out to cut him a switch for the purpose. They were gone nearly the whole afternoon and returned just as school was about to be dismissed with half a dozen sycamore rods ten or twelve feet long and lugged them up to the teacher's desk. "School is dismissed said Mr. Brown and made a [illegible] at the two young scamps. "My last school day was when I was fourteen and as I carried my books home, I felt a premonition that I had seen the last of a school room as a scholar. Since then the world has been my teacher".

In this brief reminiscence taken from the memoirs of Wm. Earle, we find revealed much of the spirit of the early schools and many of the characteristics of the Hoosier Schoolmaster of that [illegible].

Although Joseph Thayer probably was the first teacher in Terre Haute, the records show that R.W.Gail ran an advertisement in the first newspaper published by Osbourne in 1824. In his advertisement Gail expressed his willingness to receive"most kinds of produce in payment for tuition".(So it might have been possible to have seen in those days a well grown youth trudging to the temple of learning with a sack of beans on his back with which to pay his tuition.)

From about 1825 on for several years Charles T. Noble occupied a prominent place in the schools of Terre Haute. It was said of Noble that he was not only a teacher who was interested in the subject but interested others. He lived to see the schools of his town develop until the city became noted for its schools. While it is not the purpose of this sketch to trace the history of the schools of the city, mention will be made of one of the first and most ambitious school enterprises to be attempted by the city without the aid of taxation. In 1827 a two story brick building was erected on the northwest corner of Fifth and Walnut streets.

The prime movers in the establishment of this school were-Judge Amory Kinney, John T. Cruft, Elijah Tillson, Moody Chamberlain, Thos. Houghton, Russell Ross, Enoch Dale and Mathew Stewart. This building continued to remain a monument to the zeal of the people in education for many years.

Although Vigo County was exceptionally fortunate to be in one of the states of the Northwest Territory in whose future welfare Congress had exercised such an intelligent and foresighted policy in encouraging education, and fortunate too that the framers of the state constitution had made further provision for establishing a general system of public education, still the schools remained in a crippled condition until 1848 when the legislature made provision for a tax levy to be made for the support of the schools.

Even after this wise provision for maintaining the schools at public expense by means of taxation in 1848, it still dragged on through ten more years of injunctions and court rulings over the legality and constitutionality of the law before sufficient revenues were collected to run the schools. Thus we find that for a whole generation the pioneer people struggled on under most trying conditions to keep alive the spark of learning and in the main were dependent upon their own initiative and resources to provide this meager educational opportunity.

It was this struggle and spirit of perseverance which made the early educational advantages to be much valued and appreciated. Today we find the conditions entirely reversed.

One hundred years have passed since these silent heroes of the old Fort Harrison prairie made their contribution to the onward march of civilization. They were men of quiet action and of little speech; stalwart men whose sublime devotion to the humble but essential tasks of every day life resulted in the permanent establishment of that Trinity of our institutional life, the home, the school and the church. No memorials have been dedicated to the memory of these patriots who volunteered to sacrifice themselves to a life of privation, hardship and often death that future generations might enjoy the privileges of a civilization of which they could only dream, but could never enjoy.

Our soldier boys of every war have worthy tribute paid to their memories, even to the unknown soldier who lies yonder in historic Arlington with the peaceful Potomac on one side and that noble memorial of Grecian architecture on the other; to him the whole nation pays homage.

It is not so with the pioneer. Go we into some forgotten graveyard and there midst tangled vines and sunken mounds o'ergrown with the brier and thistle, still stands a few rough sandstone slabs to mark their last resting place. From these crude stones tumbled and broken and half erased by the rains and winds of the years, time has removed the simple legend of their homely but useful lives.

25

No martial blare of trumphets, no applauding world looked on, no bugle blast or fluttering flags fiered their souls to heroic accomplishment, but in the solitudes, the storms, the pathless unknown lands where lurked dangers, toil and at last death they moved on to supreme victory. So still must they lie in forgotten and unmarked graves, sleeping there in some forest glade or on yon hill side that o'erlooks the silent Wabash, where its murmuring waters sing an eternal requiem o'er their forgotten graves.

No. 19

E N Comins

3/26/1925

Significance of the Lausanne Conference

We like to talk things over with our neighbors. I think it was a man in an asylum who diagnosed the trouble of the world as that of talking too much. This is an age of conventions and conferences. In the 1927 December number of Scribner's, under the caption of "The Confessions of a Penitent and Puzzled Parson," Bishop Charles Fiske says: "There are so many conventions, conferences, discussion groups, commissions, and uplift gatherings of every sort, that any one of us may have a perfectly good time travelling about and attending conferences designed to show what should be done, and foregathering with those who are so busy learning what to do that they have little time to do what awaits their zeal and knowledge."

Possibly you may remember the squib recently published in one of the local papers about the National Association of Music Merchants calling a special session to devise a way of making melodious the morning warning of the alarm clock, since it has been called to their attention that the present clatter is the cause of certain nervous diseases. The tragedy is that some conferences have even less to justify their existence, for it is only too true "that lots of national associations for some-thing-or-other don't amount to much. Their chief purpose for existence is the excuse for holding conventions and having sessions, which the merrier members do not attend." Tho we may not be of the merry sort just alluded to, I wis that most of us have attended conventions, which we did not attend - very regularly. We know too well the convention enthusiast who was "urgently requested" to appear on the program. When it has been repeated time and time again we begin to suspect the origin of the urge. We not only like to talk together, but there are quite a few who like to talk to us. Hence, some conventions.

The intent of this paper is not, however, to treat lightly this tendency of human beings to act together for the furtherance of great causes. Our purpose is rather to see some of the great unifying forces that operate for the betterment of humanity, and to discover, if we may, why those forces are more vital to day than ever before. The scope of the paper is, therefore, broader than the title may indicate. The Lausanne Conference is but one of the many efforts to bring people into more harmonious ways of living. In her excellent summary of the Lausanne Conference Margaret Slattery says: "A long distant future may look upon our day as 'The Age of the Dawn of Unity' and deem its accomplishments as great as we do those of the early Renaissance."

The many conferences may be fostered for selfish purposes and are futile so far as beneficial results are concerned, the fact remains that this tendency to act together in local, national, and international affairs is one of the outstanding social phenomena of the present age. In his chapter on "International Humanitarianism" Buell lists over fifty International conferences or conventions and discusses many of them fully. A few of them are:

1. Society for the limitation of the slave trade. Cooperative action between Great Britain and the United States began as early as 1814, and the pact was renewed in 1842. The Berlin Conference in 1885 and the Brussells Conference of 1890 formulated further regulations. These proved so ineffective that they were abrogated in 1919 and a new pact made. In 1923 when Abyssinia applied for membership in the League, she was refused at first because of her slave trade record. Her promise to obey the new covenant secured her admission. In 1924 a Temporary Committee on Slavery was established which seeks information, from any possible source, as to traffic in human beings.

2. A like purpose was served by the Paris Conference of 1902 on the White Slave Traffic. This White Slave Convention or agreement was signed

by twelve states or nations. It was strengthened in 1910 with sixteen states signing. This function has also been taken over by the League under the guidance of the Advisory Committee on Traffic in Women and Children, and made a part of the regular work of the League of Nations. In 1921 the League Commission restored to their relatives in the Near East many women and children.

3. In 1910 there was the Paris Conference for the Suppression of Obscene Literature, resulting in the first international treaty for the outlaw of sordid literature.

4. We have the International Marine Conference to secure safety of life at Sea; International Societies for the Protection of Animals; and the Public Health Conferences, held frequently before and after the war, have become an established part of the League.

5. The Red Cross is too familiar to need more than a mention, tho we are told by Dr. Barton, (Life of Clara Barton, Vol. II, p. 150) that the United States at first hesitated to join the International Red Cross because of the Monroe Doctrine. Great Britain likewise at first refused to sanction the quarantine provisions of the International Sanitary Convention, fearing harm to shipping interests.

6. We are familiar with the great international political conferences before and after the war. We are hoping earnestly that Locarno may be more lasting than Berlin; That Havanna may more effectively secure Pan-American good will and unity than did Washington limit naval armament. Either will succeed only to the degree that selfish nationalism is controlled.

To develop this higher type of human action some fundamental influences must have been at work, and must continue to work, long and tirelessly. Not only must the Church help us to save ourselves in a future world, but it must be one of the vital forces in saving this world for us. How can it best accomplish that formidable task? Will it serve more effectively as a host of competing small armies, known as denominations, or must there be one Superme War Council, such as was found necessary to win the World War? This latter view the Holy Father has expressed very emphatically in his recent Encyclical on Church Unity. Is there a middle ground?

We talk together and we trade together. We make conventions and enter into agreements, but fail to vote together on vital issues. Side by side with men of all races and colors we minister to the sick and relieve the distressed as one great brotherhood when great crises come. Will we learn to pray together as one great family in the vital issues of daily life? Can we do this and retain, or possibly attain, the highest ideals of religion, without descending to the common plane of making God into a magnified Rotarian, as Bishop Fiske suggests?

What are some of the forces that have wrought this tendency to work together? I mention but three of the many. First, we have accumulated a great store of knowledge about things and people. We know each other better and have developed a more tolerant spirit toward each other. We not only know more but we have tested our knowledge by scientific methods and know that we know more.

In the second place we have annihilated, for all practical purposes, time and distance. When we asked an eighth grade class how much farther it was across the Atlantic when Columbus crossed than when Lindbergh accomplished the same feat, the ready response was - several weeks farther. Two captains in Manilla wanted leave of absence to travel in and through the peninsulas and islands of south-eastern Asia. On a Monday morning they "radioed" their request to San Francisco, from whence it was wired to Washington. At noon they were on their way. In September of 1886 an eighteen year old boy came from a country home to enter the Normal in Terre Haute. The 50 miles was so great a distance that he could not afford to go home until the Christmas holidays. Now it is a delightful week end trip, or even an afternoon's round trip when necessary.

We talk about the effect of this marvellous development on our business life. We know that our political life is affected as profoundly as is our industrial life. But what about our religious life? Without any thought of sacrilege may I ask you is the distance to heaven the same to day as in the time of John Knox? Can we answer as quickly and as surely as did the eighth graders about Lindbergh and Columbus? I mean, of course, only this, our religion has been affected as fundamentally by the onward march of civilization as has any other phase of our life. Possibly it would be more exact to say that the objectives and manifestations of our religion have changed.

A third important influence that has revolutionized our religious thinking is the substitution of the religion of the spirit for the religion of authority. No longer may high church officials nor lowly pastors tell many of us, and certainly not the younger generations, what to believe. To discuss this even superficially would require a paper of itself, so we assume it as a premise, without any further attempt to prove it.

The world had had and does have several great religions. One of these great religions is divided into two great branches, and one of the branches is subdivided into a multitude of sects or denominations. No doubt many of these divisions came partially and possibly largely from the absence of such unifying forces as we have been discussing. Now that our knowledge is greatly extended, and that our knowing each other better has made us more tolerant; now that time and distance are all but annihilated; now that we think as freely for ourselves on religious matters as we do on political and social affairs, will the cause for which the church has labored long, earnestly, and certainly to some extent effectively, be better served by a reunion of the many parts?

Several years ago the writer, in conversation with the editor of a Serbian newspaper, himself a Greek Catholic, learned of the movement to unite or re-unite if you prefer, the Episcopolian and Greek Catholic bodies. It was a strange thought then, but has been rather widely discussed since that time. To come closer home, we have tried to reunite our northern and southern Methodists, our northern and southern Baptists, and the Presbyterians of various kinds - all with indifferent success. Congregationalists and Universalists have been flirting with each other, and we have many instances of the consolidation of various churches. Canada has led the way, but, naturally enough, we are slow to follow. So far the old centrifugal forces have over balanced the centripetal energy demanded and provided by a new civilization. Even though this may be true, we may further paraphrase - Kilpatrick's paraphrase of an old motto - "There is no place like home - and thank God there isn't" - to "Churches are not what they used to be, and thank God they aren't."

Why is this question being so earnestly considered by churchmen just now? Probably the study of Rev. Charles Stelzle in World's Work, September 1927, will answer in part. Sixty-nine ministers responded to his question - "Suppose you were a man outside the church, what is there in your church's present program that would make you say with enthusiasm, 'That is great; that is worth lining up for'?" Not one gave an immediate and satisfactory answer.

From 1800 to 1900 church membership increased from 7 in each 100 of population, to 24. From 1900 to 1915 the ratio was stationary and has since increased to 26 only. Why the slowing up? Dr. Stelzle says frankly that the church has not kept pace with the social development of the race. Or, is seventeen year old Queen Silver right when she says that a true religionist is "a man or woman who suffers from a compound fracture of the reasoning ability?" Many do not know what to believe and choose to disbelieve everything. The charge that atheism is spreading rapidly in our colleges gives many of us concern. We can say with Paul, "Old things are passed away: behold all things are become new" (II Cor. 5:17) This only leads Dean Inge to say - "We have come out of the Middle Ages into the muddle age." No longer can the church or any other institution, tell young people what to believe. They tell the church. That may muddle the issue but we have to meet it. No longer does a Pope Gregory VII keep an Emperor Henry IV waiting barefoot in the snow for three days, yet the same spirit undertook, in Oregon, to banish all parochial schools.

No matter how interesting it might be to follow these mere suggestions, they are used here only to emphasize the problem of the church today. Can the church best meet such problems as one, or as many bodies? Is the church taking its legitimate place in the movement for the unity of mankind?

We all remember the war time Interchurch World Movement. Though it died a borning it had a great conception. At a noon day luncheon the writer heard John D. Rockefeller Jr. say that though he was accustomed to thinking of money in fairly large sums, the amount proposed to be raised staggered him at first. He gave, but the expected help from outside the church failed to come. The Federal Council of the Churches of Christ in America, on the other hand, does carry on, more or less effectively. In Europe, we are told of the rapprochement of Greek Catholic and western protestant churches. A new spirit of cooperation obtains and the federative principle is gaining favor in many countries. Germany, Switzerland and others have definite federative programs.

In 1925, at Stockholm 500 representatives of all the protestant churches and of the Greek Catholic bodies met to consider their common problems. Temperance, new industrial conditions, and international peace were prominent problems. They did not agree fully, but their Continuation Committee, meeting at Winchester, England, in 1927, for further discussion, perfected the "International Social Research Institute" with offices at Zurich. This body has set a high goal for its endeavors. (See Lynch, New World Order, Congregationalist, Nov. 3, 1927) ~~Lausanne.~~

But little is said of the origin of the Lausanne Conference on Faith and Order. Suddenly we found the religious periodicals full of it. The meeting was in Lausanne, Switzerland, on the north shores of Lake Geneva. There gathered almost 500 delegates only seven of whom were women, representing all brances of the Christian Church except the Roman Catholic. Beginning August 1, 1927, they continued for three weeks to consider the Faith and Order of the Church. A subjects committee had prepared the agenda, consisting of seven articles:

I. The Call to Unity; II. The Church's Message to the World - The Gospel; III. The Nature of the Church; IV. The Church's Common Confession of Faith; V. The Church's ministry; VI. The Sacraments; and VII. The Unity of Christendom.

Prominent churchmen attacked this program, saying it doomed the conference to failure from the start. The set addresses were printed in English, French and German. It was a notable gathering of churchmen, led by Bishop Brent. As one reads of that gathering from all parts of the world, he thinks much of a like gathering of Educators in world conference at Edinburgh in 1925. That was a most impressive experience and this Lausanne Conference could not have been less so. There was this difference. — Edinburgh was democratic, and a majority of the delegates were comparatively young. Lausanne was ecclesiastic and the delegates were largely old men. "It was the church of to day and yesterday that met there. The church of tomorrow was not there." Here the religion of authority and the religion of the spirit stood face to face. Authority won. Though deeply stirred by the pleas of the representatives from the missionary fields for unity; though the feeling of brotherhood was extolled, and honestly so, yet those 500 delegates were so tied by tradition that they ~~dissolved~~ adjourned the conference without having celebrated the Lord's Supper together. Wishing unity and professing unity, distinctions prevailed. We remember a conversation with Rev. Keene Ryan, a Prebbyterian minister of Chicago, whose grandfather was a Kentucky predestinarian Baptist deacon. Rev. Ryan could remember this grandfather motioning his own daughter to leave the church when it come time to celebrate the communion; all because she had become a Presbyterian. That was a common practice in the memory of some of us, but we had hoped for something different in 1927.

It would be intersting to follow some of the notable addresses but time does not permit. Bishop Brent opened the Conference with his sermon on the Call to Unity, and Dr. Cadman's sermon on the Nature of the Church was said to be a classic. Our own Bishop McConnell's address on "The Gospel - the Church's Message to the World" was rated as a masterpiece. We can easily imagine the impassioned pleas for unity ascribed to the India delegates - but the obstacles were too great.

We quote now a few impressions of the results of the Conference as stated by prominent delegates: -

Rev. Robert A. Ainsworth - Baptist - "We took a very long step at Lausanne, but on a very long road."

Dr. Daniel I. Marsh, President Boston University. "The Lausanne Conference was worth while. It was the first time since the Reformation that all the members of the Body of Christ, with two glaring exceptions, got together to study their agreements and their differences. It is worth while for the world to know the many ways wherein the many branches of the Church agree, and it is worth while for the churches to know wherein they disagree. It is worth while to have a permanent record made of these agreements and differences so that spiritual descendants of the informing geniuses of this Conference may be proud of the noble conception that convened it, and ashamed that the dead hand of the past held in its clutch a sufficient number of the members to prevent much progress being made. Still the mere fact that the conference was held was some progress and that was worth while."

Dr. Peter Ainslee, Chrisitan, Baltimore, "Had the delegates been younger, they would have gone still further."

Margaret Slattery - "A long-distant future may look upon our day as 'The Age of the Dawn of Unity," and deem its accomplishments as great as we do those of the early Renaissance . In that sense, what took place at Lausanne will share the honors of the difficult task of creating something like unity for the human race."

Yet we come to this conclusion I think, that the way of unity is not through conferences, nor through the efforts of church officialdom. If church unity comes it will be from the bottom up. We have many instances of the community church which I would like to consider, but have not the time to more than mention a few of them.

In her book "United Churches," Elizabeth Hooker lists 1300 communities which are trying the plan. Small towns with two to five dying churches have united the remanants into living, growing institutions. Grandview, Iowa, with three churches and 75 members, unite and before the merger is complete, they report 192 members. The greater number of people have little interest in denominational creeds, but will give willingly to a real religions program. Budgets are more easily raised and better salaries are paid, making possible a better ministry. Miss Hooker further reports that Sunday Schools ~~[illegible]~~ have increased in attendance. Not only the salary but the spirit and opportunity in these churches makes the supply of pastors adequate and many men are very willing to go to the community church.

Some Wag has said that Idaho has little of note other than its prize potatoes and a United States Senator. With a population of ~~only~~ 325000, only 114000 of whom profess any religious faith, and the greater proportion of these Mormons, one could not blame the protestant ministers for seeking a plan of cooperation. In 1921 was organized the Home Missions Council, which meets annually. In it are representatives of the various denominations. The work of the churches is allocated. Where one denomination is in the field, all others keep out. There are 42 such allocated districts. It would be heartening to attend this Council and hear a Methodist tell of his work in a Presbyterian parish; or a Baptist tell of his sending for an Episcopal archdeacon to baptize an infant in an Episcopal home, since that was not in his line.

One could multiply these examples of this Idaho experiment. But this is the Crux of the situation - several sections now have resident pastors which before had been pastorless and practically chruchless. Their experience leads them to believe in a community church sponsored by some denomination. But that is less important than the principle which they have adopted - The practice of Christian cooperation is much more effective than the talk of it.

The plight of the rural church is no less striking than the present economic condition of the farmer. It is said that one fifth of the rural churches receive "home mission aid" and that 71% of these are in active competition with other aided churches. Of $4,000,000 annually turned into these rural churches as subsidies from the denominations, $3,000,000 goes into little churches competing with other subsidized churches in the same neighborhood. Religiously as well as economically the farmer needs to cooperate rather than to compete. Some one has inelegantly but forcefully said "Cooperate or be damned." Niceties of creeds may, like the Irishman's trouble, be adjusted. He went to his friend with the question:

"Father, what is the difference between seraphim and cherubim?" The wise, though possibly puzzled priest said: "Pat, don't you be puzzled about that. There was a difference once but it's been adjusted." To a very large extent the people have adjusted their religious differences. Church officialdom must do like wise. Let us hope that tomorrow may see fewer but better churches.

Some progress is being made. The Walpole Massachusetts experiment is attracting much attention. Here three fairly prosperous churches united because they just felt that better service could be rendered. The Canadian movement is progressing. Since Lausanne Conferences in Baltimore and Cleveland "have communed together" and decided against further competition A like spirit prevailed at Birmingham, England. Though Lausanne certainly did not produce a crop, it may have planted some seeds.

Many people were concerned over the recent Papal Encyclical relative to church union. The Holy Father probably took the only possible stand. Its significance may be this - that he sees greater results from Lausanne than do many of its friends. What high church officials could not or would not do, the laity may accomplish. Possibly we may agree with Dr. Ashworth, already quoted: "We took a very long step at Lausanne, but upon a very long road."

We come now to what is a still greater problem. If the road to Protestant unity is a long one, the road to Christian unity is a much longer one. But why, in this age of truth seeking, of progressive, scientific thinking, limit our imaginations? For Christian union why not substitute religious union? Does that make the road not only without end, but full of mud holes? Or can we see beyond the old corduroy, along the plank and then gravelled roads to a broadly paved road, in the not too distant future, on which all religions may drive along in many makes of cars to be sure, but all obeying, by choice, the "rules of the road," as given by a common God? It is said that at the present time there are eleven religions that have been in existence for more than a century. Many others have flourished for a time and then have passed on. These latter are the religions of Europe and America. The Greek, the Roman, the Teutonic, no longer function. No more do those originating in North and South America. We have many new cults, some of which seem to flourish for a time, but the great religions are those originating in Asia and today dominating the religious thoughts of the vast majority of the people of the world. Can the Hindu and Buddhist of southern Asia, the Confucianist or Taoist of Eastern Asia, unite with their brothers of Western Asiatic origin - the Zoroastrian, the Islamite, the Judaist and the Christian, on some great World endeavor for the good of mankind? The Church Peace Union says yes.

This body, including Protestants, Roman Catholics and Jews has issued an invitation to consider questions of international peace and good will and the relation of all religions to the establishment of human brotherhood, and to the cooperation of all religions for the attainment of these ideals. This conference is to be planned by a Preliminary Conference on Plans and Arrangements to meet this year (1928). The greater Conference will, if the first succeeds, better than Lausanne, meet in 1930. Chicago had its Parliament of Religions; Wembly its "Conference on some Living Religions within the Empire;" but this "Universal Religious Peace Conference" is something new under the sun. Let us hope it succeeds. To do so it must be more than an exchange of pulpits. In July 1927, at Constance, Germany, the World Alliance for International Friendship through the chruches met. Though this World Alliance was born at Constance in 1914, and even in the very week that the war broke out, we are told that at the recent conference the war was hardly mentioned, and that German and French churchmen were on the friendliest terms, honestly seeking a new international order. Some claim that out of former World Alliance meetings came Locarno.

Verily, the Churches have a greater mission than to fuss over petty, outgrown creeds. May they help to bring about the vision of Tennyson - Better, may some future Tennyson dip into the future farther than human eye hath seen, nay, where only the eye of God yet may see, and see the vision of a world, where the Parliament of Religions prescribes co-operation rather completion in the service of God and Man.

Edwin N. Canine

March 26, 1928

20

Read 4/9/1928

277

Read before the Terre Haute
Literary Club April 9, 1928
by
J.A.Wickersham ,Hon.member

Religion in the magazines

The present frequent discussion of religious subjects in the magazines has been a noticeable departure from their former custom. Formerly religion was almost entirely tabu in them; now there is hardly an issue of a magazine that does not contain at least one religious article.

For those of us laymen who have not too strong prejudices this is an agreeable change. We may not be church goers or even church members, but religion interests practically everybody and for the magazines to leave it entirely out of their discussions would seem to be poor policy, to say the least.

In attempting to give an impression of these articles of the last few years I have depended entirely upon recollection. In this way I hoped to get the points that interested me most and thus to give them something of a personal coloring. I wished, however, to introduce no subject or even comment that was not, at least in part, a recollection from the magazines.

This reading covers approximately a ~~reading~~ period of the last seven years and, while not exactly desultory, it was not done with a view to writing it out; so that I may hope to catch, to some extent, at least, the thoughts and impressions of the general reader.

The style of most of this writing is, of course, journalistic; that is, the style of the sophisticated expert and not of a prophet crying in the wilderness. No one would be likely to mistake it for that of an Amos or a Micah; Its message has been too greatly subordinated to the~~ir~~ writers' art. But they have been thoughtful articles on serious subjects, articles that to many persons meant something more than mere information, that touched upon a manner of thought or way of living that comes home to us personally and to which we cannot be altogether indifferent. In some cases we heartily agree with their conclusions, in others they have somewhat aroused our opposition, depending on our own prejudices or, what is quite as likely, on the style of experssion of the articles themselves.

I have discussed many of these articles with friends of various attitudes of belief, in order to avoid straying too far from the beatan track, or sometimes in order to confirm my own judgment of what the writer intended to say; religious opinions are not always caught at once by the casual reader.

As to the influence of such writings, if, as has been claimed, the more illogical and inconsistent a religion is, the more chance it has of effective survival, then these articles would have little influence - their intellectuality and logicalness would prevent it.

The most noticeable tendency of all this writing is to a dissatisfaction with present conditions and to doubt as to their final outcome. Personal religion is praised and ecclesiasticism adversely criticised. Religion is not disparaged. These articles are not irreligious. Granted their notion of what religion is, they praise it. They are not atheistical, though it must be acknowledged the word does not produce the shudder that used to accompany it. Nor can I recall seeing any of the old Ingersoll aphorisms, such as AN HONEST GOD IS THE NOBLEST WORK OF MAN. The argument strikes a higher note, is not destructive, is more fundamentsl, more applicable to real life. It is critical, of course, but for the most part constructive, seeking to open the way to something better.

It is true, this intellectual treatment of religion reads a little harsh and cold; only the emotional, the mystical, the miraculous can give the devotional tone and these are lacking. Deism, perhaps one might say, characterizes most of these articles; at any rate revealed religion does not characterize them, while the unalterable laws of a greatly expanded universe are taken for granted as the most intelligible conception of God.

Most of these articles treat nonconformist Protestantism as if there was something the matter with it, as if it were on its last legs and needed to seek out a residuary legatee. They question whether the latter will be Catholicism, a new prophet, or a new formulation of religion altogether.

There seems to be a decided spirit of religious unrest in them. They are full of it and expectant of some change. They call the present a transition state. Just what they are expecting, unless it be the new prophet, it is hard to see. This critical spirit is almost universal. I cannot recall a single article in which the unselfish life or act of some preacher, parson, or priest is shown forth in heroic light - there are stories in which missionaries are so treated. but They do not publish such things of them. They used to do so. Possibly the public would not read them.

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One article amphasized the difference between religion as an institution and as something personal and private; and, sure enough, Christians are conceivable without a church as Shakespearians without a Shakespear society; and ~~surely~~ to make ~~of~~ ~~an establishment an~~ of a church institution something more important than the religion upon which it is founded is to put the cart before the horse. To be sure to have the Gospels alone would greatly simplify matters for some of us, and the suggestion has been made that we go back to them entirely for our Christianity.

One man has stated that he did not care for religion except as a basis for the church, which he considered an institution for the good of society; if this institution could be permanently founded on some other basis, he thought, it would do equally well. But that was precisely the point, he considered that religion was the only basis on which an instution for the good of society could be permanently founded; ethics, economics, social wellfare do not go deep enough, they are not lasting. And while religion is mere sentiment, as he thinks, it is universal and brings men together in a way that nothing else can.

But logically such opinions seem left without a foundation. Religion and some sort of church must go together if they are to last. Yet one cannot help wondering what would have become of Christianity if it had not been for Paul and his church-founding activities. The answer can only be surmised.

But this opinion would seem to be contrary to that of most people who reason about the relative importance of religion and the church, if there be any such, these thinking , most likely, that the source is more important than that which grows out of it, religion than the church, namely.

The preacher has been the target for much adverse criticism. To such an extent has this gone that it has reacted in his favor. In fact, it is quite impossible for some of us who are not church people and know little about preachers to consider them such ignoramuses as they are sometimes pictured. The intrigueing, political prelate, however, probably deserves the knockdown, journalistic blow he has received. The kind of prelate that raises money as best he can, by fair means or foul, has been well hammered. Such prelates are not yet popular in the magazines.

Next to nonconformist preachers - parsons and priests escape -

the most noticeable objects of attack are theology, dogma, and creeds. This is nothing new, is, in fact, a little stale. It is almost uninteresting to read about them, one knows so well in advance what will be said. But, really, if one accepts a church at all, must there not be creed, dogma, and theology? Would not religion be unintelligible, at least incommunicable, otherwise? One ardent minister in a recent article professes his disvelief in almost everything, would retain, it seems, only an ideal. The ideal, it is true, may be the best part of it, but an ideal with nothing to stand on seems to be the baseless fabric of a dream, and the dream itself might then soon disappear. A body must have form. Without form the spirit cannot be known. It is true the letter killeth and the sprlit maketh alive, but it is just as true that the letter continueth the life of the spirit. The fact of it is that everything, good or bad, can be overdone: in this case both the spirit and the letter. Too much of either is too much. On the one hand we have the howling dervishes and the primal ravings of nearly all the sects; on the other the cold, dead formalism of conventionality. Nothing too much is in this case, surely, the right principle.

As to the great allegory of Christian theology, if it could be accepted and taught as an allegory, it would make a stronger appeal to the intellectual man.

Pervading the Modernist articles following the Dayton trial was the strong feeling of doubt and uncertainty. What would be the outcome of a movement thus started. The antagonism to the power of dogma was greatly strengthened. The feeling that the aid of the law should not be called in to enforce doctrine; that this was to invade the jurisdiction of persuasion, of personal opinion, of individualism, an approach to th control of the state by the church_ which of all things is most unAmerican.

On the other hand the old picturesque ideas of our childhood, the Heaven and Hell, the Personal God, the future life were in danger. Without locality their meaning would be lost and with it the Fatherhood of the God of creation, the very essence of the Christian doctrine. It is difficult to think of the laws of the universe, which constitute the scientist's conception of God, as a loving father. And the idea that these laws, this God, provide for the genus, the race, and not for the individual is unsatisfactory. We think of the hairs of our head which are counted, of the sparrows which do not fall to the ground unnoted, we believe there may be a conception to cover the case, but we miss it as yet. Our feeling is rather cold and lonely as of one standing a[illegible] naked on some infinite nebula waiting for it to condense into a habitable world. Yet some manage to look with tolerable complacency on even this prospect, to cling on Sunday to some modification of their old beliefs and on week days to try to adapt themselves to their new, more scientific outlook.

There was published not long ago a story called THE MAN WHO SAW THROUGH HEAVEN. This magazine hero was a missionary on his way to Africa. He stopped off in Boston and visited an astronomical observatory. There he gazed through a telescope and received for the first time an idea of the nature and vastness of the surrounding universe. The enlightenment was a shock to his religious ideas. He went on to Africa, it is true, but there became a maker of idols in clay. The expanded vision had been too much for him.

Similar stories and discussions with similar conclusions must have prevailed in the journals in the time of Darwin. These were followed by subsidence into silence and tabu on all religious criticism, and that may be the result in the present case, as is predicted by some.

The most profound writing has been on the weakening of authority, biblical, ecclesiastical, traditional, as this question is fundamental. The extremes are rigid Catholicism and absolute individualism of judgment. But extremes are generally wrong, and, if here, the excesses of both sides could be eliminated, we can imagine some lovely compromises. Great concessions have taken place in Protestantism. Forty years ago an attack on the literal interpretation of the Bible would create a stir; now it would hardly be interesting. Lyman Abbott' explanation of Jonah and the Whale, as given in the Outlook a generation ago would look young and bashful among present day religious articles.

The social evils said to have arisen from the weakening of this authority have occupied many pages; whether they have originated in this source, or whether they even exist outside the imaginations of those disgruntled with the present in comparison with their own haloed youths is a question; but they have furnished good writing and a lot of it. There is a looseness in morality and a lack of deference to authority, but so there always have been and probably always will be. Some claim that more simple, downright authority, in the family, in the church, in the state is what we need and must have, and such a claim in a well written article always reads very well indeed. But some of us older people remember some things from our youth that give us pause.

Tolerance is a favorite theme of writers. We are all tolerant, but a little hypocritical about it withal when it comes to church upion. This subject connects closely with tolerance. Probably we never think of it, but the BALANCE OF POWER comes into our minds, and we like it; but church union leads to power and power to intolerance. Division into sects is our only safety, say some and write the article on THE BENEFICENT BARRIER OF SECTS. From another inquisition, Good Lord, deliver us. With increase of power force tends to replace persuasion. This is a vital point. The power of religion should be limited to persuasion. A principle applicable to may social activities, to trade unions, leagues, societies, censorships of literature, art, and minor moralities as well as to churches.

Attacks on foreign missions have not been numerous recently. Many articles have taken the part of the missionary, though they do advise him not to sing that good old Methodist hymn, THE HEATHEN IN HIS BLINDNESS, but rather to compromise, to spread helpful information on how to live, on medicine, on sanitation, and not to proselytize.

These and many other subjects have been treated in the magazines, together with many ~~others~~ that follow from them; such as, the irreverence of the younger generation, the deterioration of family life, sex immorality - Prohibition, too, has crept into religious discussion, where it is again the question of personal liberty in matters of conscience. Some dub the action of certain churches in this matter of Prohibition as downright meddling, claiming that it is not the business of the churches to lobby, but to teach morality and persuade others to follow it. Catholics are said to be by no means the worst sinners in this regard.

Summing up the tendency of this modern writing I find it to be toward individuality in religion; toward the weakening of authority; toward still more compoete separation of church and state; toward modernism, evolution , and tolerance; toward ethics rather than theology, dogma, or creed; toward intellectuality without mysticism or miracle; but with a decided pessimism as to the outcome.

That many have been thinking about religion of late is evident from these articles, and to the Protestant mind that is well; open diplomacy in statesmanship is not more necessary than open thinking in religion. Concealment in the one is intrigue and in the other hypocrisy. Not one of these magazine articles has been expressed in terms of anarchy. Some of them have been quite hopeless, it is true, but with a hopelessness as to the outcome of the church and not of religion itself. They have not bein smug or complacent, at any rate.

One wonders from what condition in life these writers have come. Many of them are preachers and, I should say, these the most dissatisfied with present conditions. Some of them have given up preaching and written out their reasons for doing so.

In part at least this crop of magazine religionists is a growth from decaying church relationships; some may even trace back to the heresy trials of a former generation. But, from whatever origin, they are a school, artists of a kind, and in a semse prophets, though not of the sanguine sort. Instructive they are and thought generators, but not of the type to become leaders. They constitute a multitude of contradictions; such as, church unionism and the beneficent barrier of sects; church autocracy and individualism in judgment; with a hundred other contradictions.

It must be accepted that the tendency of this highbrow religious writing is toward individuality in religion and toward the weakening of the churches. That is the charge of the Catholic writers and the charge is probably correct. But it goes too far. No Protestant, man, woman , or child, but is under some authority in religious matters, depends somewhat on the judgment of others, but - and there is the difference - he is encouraged to form his own judhment so as at last to depend on it. In fact, concerning all those articles written from a proCatholic or antiCatholic standpoint there is a decided sense of futility, the feeling that it is useless to write or to read such articles, that they will accomplish nothing, that the difference is too great to be reconciled.

Granted all the conclusions of Catholic writers against Protestants, that individual judgment in matters of belief leads to sectarianism, to weakness of churches, to confusion of thought; it is inconceivable to the Protestant mind that one should surrender his right to believe, his right to know, to question, to prove, and should accept complete guidance in matters of so great importance to himself. He cannot satisfy himself with this easy obedience, but must struggle constantly to keep the light burning within him and feels that this struggle is what makes religion of most value to him. On the other hand the Catholic, if he reads such articles at all, must do so with a similar feeling of their futility. One cannot but wish that there might be found some opening of approach from each side, but one has ~~but~~ little hope that there efer will be.

From declining churches as well as from broken church relationships these writers may also come. The influence of some of those churches that are no longer flourishing is not to be measured by that fact. Everything is not lost in such cases. The Universalists, the Unitarians, the Quakers, and many others have left something behind. They have leavaned the whole lump.

But they are not likely to become leaders, these writers. They have too many contradictory views, too much diversity, too much individuality. Is it any wonder that some writers have predicted the Catholic Church as the residuary legatee of Protestantism. And who knows? Who can tell? It may come. But it looks as though human nature would have to change first.

Many more subjects of recent articles come to mind; such for instance as the worth of theological seminaries, of the Sunday school, of the Institutional church, of the Bible heroes for childrens' reading, of the Bible in the schools, the parochial schools, and many others.

It is impossible to sum up disticntly so great a mass of reading matter, but on the whole it can be safelly asserted that these articles advocate a personal rather than an institutional Christianity; ecclesiasticism is not popular in them. They are protestant in tendency and would place the highest authority in individual judgment or conscience. They look upon Christianity from the individual standpoint, its teachings strong in the heart, but not enforced by book, priest, or civil law.

Unlike the magazines the newspapers publish no opinions on religion as a rule; the subject is also avoided in general conversation; many preachers avoid it; some churches have no more to do with it than they would with politics - on the whole one will hardly find religious discussion anywhere except in the pages of some highbrow magazine. But if discussion means enlightenment, it is hard to see how one can do otherwise than praise the magazines for admitting it; and, if Protestantism, as so many seem to think, is in need of help, it is equally hard to see where they will go with more prospect of finding it.

Ne. 21

O. T. Allen

LAW AND ORDER IN HUMAN CONDUCT

Those who are at all aquainted with the history of the past three centuries must be aware of the fact that each succeeding generation demonstrates some events to be regular and natural which former generations had considered supernatural; so that the marked tendency of advancing civilization is to strengthen our belief in the universality of order, of method, and of law. This being the case we should hesitate to deny that increasing knowledge will continue this process. That the element of chance has no place in the operation of the material world, will, I think be conceded. That it has a little to do with events in the psychic and spiritual world, it seems to me, should be conceded also. So the question naturally arises- Are the actions of men, and therefore of society, governed by fixed laws, or are they, the result either of chance or supernatural interference.

This question is best approached by a study of the early history of man. Civilization has developed first as a reaction of man to nature. and second as a result of the reaction of man on [illegible] Was it chance that our earlier civilizations were developed in India, Egypt, Mexico and Peru? Was it chance that these civilizations were developed to a certain crude state and never proceeded further?

If it can be shown that in these countries there were certain fundamental conditions which favored the development of early civilization and that these conditions obtain practically no where else in the world we may conclude that the location of these early civilizations were not a matter of chance.

We first notice that practically all this territory is located within or very near the tropics. Hence a warm climate where early man needed little clothing and shelter. Second-Fertility of the soil which is common to all these countries. Third-an abundant food supply due to favorable climate and sufficient rainfall in all except Egypt where the annual over flow of the Nile supplied the moisture needed for vegetation. These foods, rice in India, dates and palms in Egypt and corn in central America, Mexico, and Peru by their abundance, cheapness and availibility were the cause of a rapid increase in population in all these countries. This rapid increase in population was accompanied by a rapid increase in wealth, which on account of the labor market always being glutted, caused cheap wages and an unequal distribution of wealth. As a result we find in these early civilizations a laboring class that always have been and practically always will remain in slavery. Also a wealthy ruling class represented by a relatively few favored individuals.

In these countries where nature furnishes abundant sustanance and where climate, food and soil aand the very aspects of nature, combine to suppress energy, effort and individuality, the great majority of mankind are destined to slavery and servitude.

While wealth increased rapidly it was due to the bounties of nature and not to the exertions of man. In these as in all similar civilizations, a very few men by superior mentality arose above their neighbors. These formed a separate cast and made up the ruling and intellectual class. To the intellectual class we owe the meager civilization developed. And as men have always been selfish we can readily appreciate the conservatism of the wealthy class who naturally would not want to change the conditions under which they aquired their wealth. So we should expect the cast system in these countries where the heavy hand of nature tends to keep mankind in bondage by rendering him unfit for the assertion of individuality and unable to overcome the submissive

missive and servile character forced on him by these conditions.

In all early civilization ante-dating European the caste system was established and represented that conservative spirit which is always present where the upper classes have monopolized power.

Another evidence of the general servility and degradation of the masses of mankind in all these countries is the waste of labor in the construction of such buildings as the Pyramids of Egypt and similar useless structures of all early civilizations.

So we note in all countries a similar type of environment produces a similar type of civilization.

A rapid accumulation of wealth with an unequal distribution of the same results in a large slave class dominated by a small clerical and political class. These individuals were actually assisted by nature in keeping the mass of mankind in bondage. The slaves were to indolent to care much for improvement in their living conditions and the ruling class were only interested in maintaining conditions as they were. So here we have a spirit of conservatism due to a perfectly natural cause and we may safely predict that any improvement will result from civilization developed elsewhere and transported to these countries.

Generally speaking in Asia, Africa and America the external world is more formidable than in Europe. That is, these countries offer more obstacles to the progress of man than Europe does. If we consider the tropical regions of these countries we find that those aspects of nature which tend to cause mankind to submit to her laws without a struggle are here most formidable. Here we find famine and pastilance most common. Here also earth-quakes and hurricanes are frequent occurrence. Here the mountains are highest ~~and~~ the rivers broadest and every obstacle to the progress of man is presented in a most formidable array. One of the most disasterous of these phenomena is the rainy season which interferes with any industrious habits the natives may have, while the hot dry season following is not conducive to habits of industry. All these factors tend to act unfavorably on the human mind by stimulating the imagination at the expense of the understanding or reasoning power, by causing mankind to look to the clouds for help instead of girding up his loins and tak~~ing~~ling the obstacles that block his progress.

Here we may appreciate the fact that India is the birth place of practically all great supernatural religions. As an illustration of the uncontroll~~able~~ed imagination I quote the sacred scriptures of India. In referring to one of the sainted kings of the Hindus the Vedas relates that that particular individual lived in a pure and virtuous age and that his days were indeed long in the land, since when he was made king he was 2,000,000 years old; he then reigned 6,300,000 years having done which, he resigned his empire and lingered on for a hundred thousand years more. To me there is nothing incongruous in this story when we take in consideration the country which produced ~~provided~~ it. It is perfectly natural.

But nature is not every where so cruel. We find in the development of European civilization a tendency to restrain the imagination and develop the reasoning power.

This was first accomplished in Greece. In Greece man first discovered himself. Where former civilizations produced saints, Greece produced men. The tendency in Asiatic civilization was to widen the distance between men and deities; the tendency in Greek civilization was to diminish it. Thus in Hindoostan all the Gods had something monstrous about them; as Vishnu with 4 arms and the body of a fish, Brama with 5 heads. These monstrous Gods were natural to India but in Greece where nature taught man to help himself, the Gods were simply deified men.

In Greece the climate was much more agreeable. The rivers were small and none of them navigable. The mountains were much less imposing; in fact nature is manifest in a much more ~~favorable environment~~ feeble way. Nature intimidated man in India but in Greece she encouraged him. He could ford the streams. He could climb the mountains. He had safe harbors which enabled him to sail the seas and develop commerce. He lived in an environment he could conquer and each step made in mastering nature and natures laws gave him a courage and confidence that could never be attained by man in India, Egypt and Central America.

The Greeks respected human power, the Hindus superhuman. In Greece for the first time in the history of the world was developed a man made civilization. The Greek tamed his imagination and developed his understanding. Here we have the first civilization in which man has a predominating part. We are all familiar with its progress from Greece to Rome, from Rome through Europe and from Europe to America where primative man was unable to make progress on account of unfavorable physical conditions.

This brings us to the question of, Lamarks triangle of life-environment, heredity, and response. Lamark thought environment was the most important factor and surely in all civilization prior to that of Greece it has been so. Surely it will remain a prominant, if not the dominate factor in shaping human conduct. I think we can predict with almost a certainty that the highest civilization of this planet will always be in the temporate zones. We know that it will occur where natural environment does not depress, but where it stimulates. Where man can acquire confidence and will-power or habit formations by gradually conquering nature and developing his own power and resources. We must however admit that at the present time environment does not play the dominating part it has in the past. And as man becomes more enlightened its influence will be less. In the future the base of Lamarks triangle will be heridity. In fact by the majority of authorities it is considered so now. The new conception of Genetics since the importance of Mendles law has been generally recognized, has revolutionized our theories of heredity. The recognition of the individual as a bundle of unit characters rather than a unit in itself has led to the development of a new science of Genetics which gives heredity an influence which will ~~probably~~ surely become predominant in the higher civilization to be.

Dr. Maud Slye of Chicago by adherence to the principles of Mendels law has been able to breed cancer families and cancer free families at will. She not only can tell when the progeny of a certain pair of mice will have cancer but can tell in what organ or portion of the body it will appear. The expermental work has been carried on by many investigators, using guinea pigs, rats, mice, flowers and vegatables and has convinced scientific men that Mendels discovery is one of the most important of the 19th century.

I hope that in the preceeding remarks I have convinced you that man is not always master of his destiny. That in this clash between man and his environment he can not always do the things he wishes to do. Millions of years of animal ancestry and a few thousand years of civilization gives man a heritage that must spell disaster in many cases even under the best possible environment. He surely can not escape anti-social tendencies. We cannot always steer clear of the rock and shoals of life. (Crime). We are unable to say that certain man will commit homicide next year, but for any city or state that has dependable statistics of homicide for the past ten or twenty years we will be able to tell with an almost uncanny accuracy the number of murders that will be committed during the year. Of course the longer statistical record one has as a basis for the calculation the more accurate will be the prediction on account of transient and local influences which tend to interfere with the action of the general law controling homicide. We know that about the same percentage of population will commit suicide year after year. We also know that adverse economic conditions, high prices[3], unemployment and hard times will, during the time those conditions operate, decrease the number of marriages, increase the infant mortality and decrease the birth rate, that the growing knowledge of contraceptives will tend to continue the decrease in the birth rate and the decrease will be most among the more intelligent members of society. We also know that all these local and transcient conditions except those due to intellectual causes will have no effect on the general law controling these actions over long periods of time and that the gradual decrease in crime will, in the future as in the past, be in exact proportion to our increased intelligence and training or as Watson says habit formation. Crime was formerly thought due to innate moral depravity and the instigation of the devil. This theory is surely no longer tenable.

Let us quote later authority. McDouglas has abandoned the theory that social behavior is primarily governed by reason or considerations of utility. I am loathe to admit this statement is wholly true but think it is almost so. The average mans conduct is clearly the result of his character and the circumstances surrounding his actions. His character is the product of his past environment and his heredity. Surely the great majority of us cannot avoid the ~~inviolable~~ inevitable sequence of cause and effect in the mental as well as the physical world. To admit a casual chain in the organic world is therefore to accept it for even the subtlest process of human thought. The tracing of physical character in the line of decent is much easier than the tracing psychic and mental characters. But the science of genetec will aid us in explaining many of the apparently erratic traits of character which do not seem to be in accord with the individual heritage. We should first remember that we are each the product of a long line of ancestry instead of being the product of our immediate ancestors. We are all chips off the same block instead of being chips off the old block as is the usual expression. We should remember that traits of character will reappear after being suppressed for centuries. We are all familiar with the expression the black sheep of the family. We frequently observe a family whos members conform the usual standards of social conduct and are considered, an[illegible] family in which there is one socalled black sheep.

His environment has been the same as the rest of the family. How explain? These cases can be explained by a chance union of ~~Pendletan~~ Mendellian factors or genes. It simply means that in the line of decent antiesocial factors that were ordinarily suppressed were brought to the surfaca by chance. The union of two anti-social factors (purely accidental) were sufficient to make this individual anti-social while in the case of the brothers and sisters the anti-social genes failed to unit, leaving these individuals more susceptable to favorable environmental influences.

Let us consider the recent murder of 5 year old Dorothy Schnieder of Michigan. The man who commited this crime was 47 years of age, had apparently always borne a good reputation and was at the time an active member in the church. The exciting cause of the murder seems to have been brooding over the Hickman case but the active cause was surely anti-social tendencies that up to this time had been suppressed. In this case we see the immediate clash between heredity and environment. To me it seems perfectly reasonable that a proper sublimation would have prevented this crime. The thing this man needed was some driving force, some over weaning desire or hoboy that would have kept him so occupied that he could not have waisted his time brooding over the gastly details of the Hickman murder.

What form should sublimation take? Any line of activity that conforms to social standards that would be most enticing to the individual. In this case it probably would have been more entensive church work.

But let us take a more pleasing example. Most of our heritage is good. How may we explain Lincoln, a great character which the immediade line of decent does not explain. In the physical realm the most radical variations; are thot at the present time to be due to mutations. If we admit physical mutations we should admit psychic mutations and we do not need to go further to explain Lincoln. It must have been heredity. To me it is the only explanation of this great character. This with an environment that helped to develop his character and opportunity to prove that character has made Lincoln one of the greatest figures in history.

But what of our own personal conduct? How much of it is rational? We all do things every day that we know we should not do, not only from a social but from a purely personal and selfish standpoint. The more intimately personal, conduct is, the more it is influenced by emotion rather than by reason. Logic may have more influence in our less personal ideas; our more purely intellectual attitudes. One may be reasonable; yet in conduct unreasonable; thot and conduct may be in direct conflict on a certain point, and this conflict may be realized by the individual; his thot will endorse the reasonable view, but his conduct, stimulated by emotion and desire, will follow the unreasonable way, yet logic cannot be denied its value even in our most intimately personal conduct; for the man who is in the habit of thinking, of clearly considering his actions and turning the light of reason on the circumstances of life will profit, in action as well as attitude. Hence rational thot does not necessarily mean rational conduct. But this rational thot and conduct is a part of our response to heredity and environment. A few thots on heredity- can it be improved?

It would seem then that the logical thing to do to lessen anti-social conduct is to do every thing possible to improve both heredity and environment. Watson says it is the fault of society when individuals (other than defectives and psychopaths) go wrong. This is of course a very radical statement and does ~~has~~ not seem~~ed~~ to take into consideration the influence of heredity. It will ~~not~~ surely take many centuries under the most favorable genetic conditions to eleminate the bad influences of heredity. But this question difficult as it is, is to my mind the most important question facing the sociologist today. In fact I think a failure of the solution of this question means the failure of the race.

Equal opportunity means nothing unless we have equal ability and our present social organization is gradually widening the gap between the natural abilities of individuals. Our present social and welfare work is tending to load society with the very class of people that should be gradually eleminated. The defectives and psychopaths are kept alive and encouraged to propigate by our efforts to relieve them. 50% of births at present come from the lower one sixth of the social strata. If heredity means anything this spells social disaster.

What are we going to do about ~~this~~ it?

This is anybodies guess-Here is mine.

We know no higher power than nature. Nature sacrifices the individual for the benefit of the species. Let us immitate nature. Let us eliminate the unfit. Let us do it humanely and with a broad sympathy, with a sympathy that extends to the family of the murdered individual as well as to the murderer, with a sympathy that extends to the poor down trodden taxpayer as well as the frousy ne'r-do-wells who are continually looking to our social agencies for aid.

How should we proceed?

1st. Segregation

There is a class of defectives that can be made self supporting. These can be kept on state farms where they are taught manual labor and where they will live under better conditions than they could outside.

2nd. Steralization

This should be, not obligatory but optional because the defective and criminal are by nature anti-social and do not choose to obey the dictates of society. We all know sterilization through legislation has been a failure. But to attempt it by persuasive and educational methods will, I feel sure, prove beneficial. When onee the harmless nature of the proceedure is made plain to the criminal, I believe that a large percentage of them would permit it. This educational work should be done by the chaplain in all our prisons.

In connection with every social organization there should be someone capable of intelligently presenting this subject to the heads of families who are unable or unwilling to maintaine an economic independence.

Without some method that will prevent the propigation of the unit we are doomed; with it we are headed for a higher civilization. I conclude with a brief quotation from Volney's Ruins of Empires.

"Poor deluded race! - seeking vainly seeking, as the source of its evils mysterious and ramote causes. No doubt mans condition is subject to inconveniences, and his existence is governed by superior powers; but those powers are neither the decrees of a blind fatality nor the caprices of whimsical and fantastic beings. Like the world of which he forms a part, man is governed by natural laws, regular in their course, uniform in their effects, immutable in their essence; and those laws-the common source of all good and evil-are not written among the distance stars, nor hidden in the codes of mystery, but are inherent in the nature of terrestrial beings, interwoven with their existence, and at all times and in all places they are present to man. They act upon his senses they warn his understanding; they give to every action its reward or punishment. Let man then know ~~their~~ these laws! Let him understand the nature of the elements which surround him, also his own nature, and he will know the causes of his evils and the remedies he should apply".

Superstition and Science Education

J. F. Mackell

No 22

SUPERSTITION AND SCIENCE EDUCATION

by

J. F. MACKELL

Read Before

The Terre Haute Literary Club

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SUPERSTITION AND SCIENCE EDUCATION

This age in which we live has been very rightly called scientific. We proudly boast of our sophistication and with the "man from Missouri" we demand that we "must be shown." Yet notwithstanding all this much boasted cosmopolitanism, a striking paradox presents itself in the shape of a lurking mass of fairly well organized ignorance commonly known as superstition. Of course it must be admitted at the outset that it might be difficult for one to find many intelligent people nowadays who would admit that they are really superstitious but in their inner consciousness there are lurking certain fears and instincts either inherent or acquired which make them hesitate at the number thirteen.

It is the belief of the writer that the younger generation now being educated in our elementary schools and colleges is very rapidly weaning itself from this body of nonsense and, while it must be admitted that these old fears and traditions are fighting a stubborn battle for existence, yet the truth of modern scientific thought and experience is very rapidly bringing the conflict to an end. It must be borne in mind, however, that this great change has taken place only during the past decade or two.

Only a few years ago, in 1907 to be exact, a study was carried out at the University of California by Dr. Dresslar who obtained 7176 separate confessions from 875 different students in the College of Education. These students were preparing for the profession of teaching. Of the 7176 confessions approximately 55% were expressions of disbelief as against 45% of belief either total or partial in certain current superstitions. When one remembers that these people are of college grade and that they are from a very progressive state, what might one expect from the less cultured regions of our commonwealth?

It might be of interest to note the nature of some of these pet superstitions of California's prospective teachers:

68 students believed it would bring bad luck to spill salt unless certain things were done, for example, burn some of it or cast some of it over the left shoulder, etc.

The origin of the salt superstition appears to have been in France where it was thought that ill-fortune followed the spilling of salt unless some of it be gathered up and cast into the fire.

Four leaf clover meant good luck to 36 of these students. Many other kinds of trees and plants meant good and bad luck to some. There is an old Chinese proverb, "If the lilies bloom in February, the year will be prosperous."

"Rainbow at night, a sailor's delight,
Rainbow at morning, a sailor's warning,"

and kindred rainbow lore was believed in by 17. This belief probably comes from the old German folk lore.

As might be expected the moon was responsible for the greatest number of beliefs. 250 students believed that the moon had something to do with growing crops, rain, bad luck, good luck, etc. It was pretty generally agreed that seeing the new moon over the left shoulder brought bad luck while seeing it over the right shoulder brought good luck. Eleven believed that potatoes planted in the dark of the moon would mean a good crop while seven believed that a good crop would be assured if they were planted in the light of the moon.

A rooster crowing at the door meant a death to 54 students. Peacock feathers ~~bring~~ meant bad luck to 8.

Black cats or in fact any kind of cats ~~are~~ were associated with luck, bad and good, to 126 students.

Howling dogs meant death in some form or other to 99 of these California teachers. There is an old German tradition that "If a howling dog holds its head up it means fire, if down it means death."

131 superstitious beliefs were associated with the finding and giving of pins. According to an old English superstition it is bad luck to find a crooked pin.

To drop a dish rag presaged company to 72 of these students. This old superstition comes from Germany.

The horseshoe tradition comes to us from the Middle Ages. Some form of horseshoe lore was held by 89 students.

Thirteen was considered an unlucky number by 145 and Friday an unlucky day by 158.

A great number of other superstitions might be cited having to do with umbrellas, chairs, snakes, etc. which these students believed. A sufficient number has been cited, however, to illustrate the general trend, and it appears that the evidence is conclusive that even in this twentieth century there is more missionary work to be done against the powers of darkness than might at first sight appear.

When one finds such a deep rooted and universal institution lingering with the human race through all its long period of development, one is naturally inquisitive as to origins, etc. Just what is superstition anyway? Does superstition have any basis of fact? How have the same superstitions become so universally accepted ? These and many other questions suggest themselves to any one who honestly makes an attempt to study folk-lore, superstition, voodoo and allied subjects.

Superstition has been defined in many ways in the past. Some writers on the subject have tried to confine their definition to physical terms and have assiduously avoided a spiritual implication. As long ago as 1869 Dr. Charles Kingsley in addressing the Royal Institution of London declared that to his way of thinking superstition is a purely physical affection, quite as truly corporeal as eating, drinking, sleeping or dreaming. He defined it as "Fear of the unknown." Cicero defined superstition as "an empty dread of the gods." This definition may be considered as carrying a purely physical implication also if we remember that these gods were merely impersonations of nature and that the injury dreaded was purely physical. The early Roman and Greek philosophers made a valiant attempt to separate superstition from religion.

Theophrastus, the ancient disciple of Aristotle, says that the superstitious man after washing his hands in lustral water will go about with a laurel leaf in his mouth to keep off evil influences. If a weasel crosses his path, he stops and throws three pebbles in the road, or he will let some one else precede him along the road to attract from himself the harm that lurks. If he passes at a four cross way an anointed stone, he pours oil upon it and kneels down to adore it. He purifies his house at frequent intervals for he fears that the moon has some malign influence upon it. He spits in his own bosom when he sees an epileptic patient to avert the evil omen. All these fears are of a physical nature, fears of bodily harm.

A more modern point of view is that superstitions grow out of a naive belief in the all-pervasiveness of mind or spirit. It incorporates in it the idea that man may know this universal mind or spirit through suggestions made to him by ordinary things and events in his immediate environment. The folk mind visualizes all things animate and inanimate as akin. These rocks, trees, stars, rats, owls, birds, brooms, etc. possess the uncanny ability to foresee coming events and communicate them to the unseeing human mind. This common mind or spirit which he shares with his fellows animate and inanimate is much more highly individualized in his own being, but this high state of specialization in his case has played havoc with the more general powers of interpretation now possessed exclusively by his lowly brethern, the rats, cats, roosters, rocks, etc.

As an example of the line of reasoning pointed out above there is a well observed superstition to the effect that rats will leave a ship in wholesale numbers before the ship leaves port if disaster is emminent on the voyage. If sailors observe this phenomenon and take proper precautions the disaster may be averted. The fact that corn husks are thick and heavy presage a hard winter. The dry new moon and the wet new moon are to a great number of semi-intelligent people infallible omens. The rooster which persists in crowing at the front door has a message that may be variously interpreted, but sir cockerel is trying to break bad news of some kind to his kinsman, "genus homo".

Some people are believed to have an unusual ability to interpret the language of flowers, birds and beasts. This doctrine has given rise to a rather widespread belief in fortune tellers, necromancers, and persons of "second sight". Furthermore, since it is believed that all man's earthly companions in the animate and inanimate world are forever trying to pass on their knowledge to him, it behooves him to keep an eye on these creatures. Since the cat is his very close associate and especially since the cat is gifted with nocturnal vision and is more or less stealthy in its tread, this animal comes in for a very large share of man's superstition. If the cat is black, the medicine is stronger.

There is no doubt that the element of fear plays a very important role in all superstition. This fear is based upon the belief that the whole universe is in the hands of a spirit or spirits and that these spirits for no known reason but seemingly at their own pleasure can bring upon man good luck or bad luck, joy or sorrow. This fear is intensified in time of war, famine or disease. It is greater at night than in the day time. It is furthermore exaggerated when one is alone for a long time.

There are many things in the material universe which man cannot as yet understand. The untrained, illiterate mind is very anxious to free itself of the trouble of trying to interpret. The savage is driven to reach a quick conclusion about these things. Of course his conclusions are likely to be erroneous but they are conclusions just the same and his weary mind is set to rest. He is satisfied. He may have reached an original conclusion but more than likely he has accepted the interpretation of some one else, probably an elder of his tribe. Thus tradition is passed along. To a Wordsworth a boulder on the ocean shore inspires a beautiful similie.

"Like a sea-beast crawled forth, that on a shelf
Of rock or sand reposeth, there to sun itself."

To the savage the boulder becomes a very material and awe inspiring fact. He looks up at it. It takes on the shape of a sea monster; he fears it; finally he decides it is alive. He runs away to tell his fellows that a terrible monster dwells around beyond the cliffs. A storm comes up at some subsequent date or a famine hits his land. The monster is angry and must be appeased. He worships it, sacrifices to it. In dread the whole tribe may move away but the tradition of the monster will be cherished, and the superstition migrates with the tribe. In time it will be varied to suit conditions but it persists in some form.

Dreams have played a very important role in the fixation of superstitions. The savage mind as well as the childish mind has the faculty of reproducing internal images of external objects, both when the subject is awake and asleep. Let us suppose that a savage in his waking hours has passed a dark cave or a dark thicket. He stops a moment and pictures in his mind's eye some dreadful beast dwelling therein. He becomes scared and scurries to his companions. He forgets for the time being his fears in the companionship of his friends or family. He feasts and sleeps. He dreams. In his dream he is again before the cave or the thicket. The monster comes out. It chases him but he excapes by awaking. He tells his companions of the beast. He cannot be reassured that he was asleep. Even if he was asleep, yet he must have gotten out of himself and wandered in the woods. When we recall some of our own very realistic dreams, can we blame the savage if he fails to recognize their true significance? In fact, all children at a very early age imagine they have such experiences as this savage. Probably the experiences are ~~more~~ of a more wholesome variety with fairies etc. but they are all in the same category. The little child experiences something or sees something new. It wants an immediate explanation. If one of its elders happens to be near an explanation is sought from him, if not an original conclusion is arrived at in a short time. Furthermore any explanation will suffice to set the childish mind at rest. It does not stop to reason. Later when the child has developed a reasoning faculty these explanations must be specific. Every answer to his questions is weighed in the analytical balance of his reason. He is becoming a rational being. It must be observed, however, that childish impressions are lasting. This applies to the savage mind as well as to the child. Thus it is that superstitions persist in the savage mind and they even haunt the mind of the civilized and rational child long after he has developed the power to see their fallacy.

It seems very important, therefore, that children in this very impressionable age be shielded from superstitious fear if we wish to eradicate this form of ignorance. The writer is aware of the fact that there is a widespread feeling among many authorities that most of this superstitious lore is inherent in the human race, that it is a child of heredity. The very fact however that children who are never told that darkness implies spooks or boogie men, are no more afraid in the dark than in the light seems to belie this doctrine. There is little doubt that a certain element of fear may be inherent in all creatures but in the opinion of the writer, an opinion based upon observation of young children from cultured families, the superstitious trait is almost wholly acquired. If a child has never been told about the number thirteen, the howling dog or the crowing cooster, these things mean nothing to him. Of course the child will create an imaginary playmate or it will carry on an imaginary conversation with its dolls and animal pets, but no element of superstitious fear is apparent.

It is perfectly natural for children to enjoy fairy stories, and stories which represent animals as speaking and carrying on various ordinary pursuits of life, and the writer does not mean to imply that these stories should be taken from child life, but this is quite different from superstition. No impediment should be placed in the way of developing the child's imagination and interest. The element of fear of the unknown is entirely remote to the childish mind until some one suggests it. It must be borne in mind however that this little mind responds with alarming alacrity and the slightest suggestion of the sort is likely to play havoc. It might be remarked in passing that there have always existed a number of adult pests who take great delight in making children uncomfortable and selfconscious. We all remember the old "smart aleck" who used to threaten to cut our ears off when we were children. When this sort of environment is further supplemented with threats of "black men", terrible policemen and devils, there is little wonder that the child takes refuge in amulets, rabbit feet, etc. when he grows older. It is true that when the child grows older and is introduced to school training under modern teachers wherein all taboo has fortunately disappeared, he will see the folly of such practice. Naturally he will cast off his false fears or at least he will try to cast them off, but there will still linger in his inner consciousness that subconscious element of fear which still urges him to avoid starting on a trip on Friday and makes him whistle loudly when passing a dark alley. It is to be hoped, however, that his children will be spared this remnant of primitive ignorance.

A thorough discussion of superstition with all its many side lines is not possible in a paper of this length but there is another phase of the cult which needs to be pointed out especially since this latter avenue is the one over which many of our so-called "moderns" are travelling. Dr. David Starr Jordon has very aptly coined a word which means "shadow-wisdom" to cover this branch of pseudo-science. The word is "sciosophy". Dr. Jordon further defines sciosophy as "systematized ignorance". It has nothing to do with cause and effect. Orthodox science requires too long a time in arriving at a scientific truth to suit the demands of the sciosophist. A much shorter route may be taken by relying upon intuition and pure reasoning. A clever nostrum such as "Day by day in every way you are getting better and better" when properly applied in a proper setting may be interpreted to mean almost anything. Dr. Adolphe D'Assier, a member of the Academy of Sciences at Bordeaux, has set forth in a remarkable volume a very explicit treatise on phantoms, shadows and astral doubles. According to D'Assier the whole doctrine of sciosophy is readily understood without the laborious laboratory methods of the orthodox scientist. If apparatus is used at all by the sciosophist, it is used merely to impress the uninitiate. For example he says that all plant and animal life is built up of cells or chambers which are partly filled with a certain astral substance. These cells are partly filled he says with the life giving protoplasm and as a matter of fact this protoplasm is not really a fluid but a network of living tissue having much the appearance of tangled yarn. Into this network the odic forces of the universe permeate and build up therein a phantom form similar in every particular to the physical body itself. In this way the whole doctrine of "shadow-wisdom" is built up. A great many stories are related concerning people losing their shadows and suffering until the shadows were found. By the same line of reasoning D'Assier shows that what we call darkness is in reality not a lack of light but a very real thing, just as real as light itself.

It is but a step from this form of reasoning to various phases of spirit or shade "science". According to D'Assier, a shadow or phantom is free to wander at random when its host is dead but is is likely to haunt familiar scenes and try to converse with friends of the dead person. In a similar manner mental telepathy or thought transferrence is accounted for. D'Assier is clever enough however to dispose of these phantoms in a short time for if they are real and are not withdrawn it is obvious that long before now, the earth and her atmosphere would be so full of shadows that there would be room for nothing else. Since these phantoms are by their very nature astral in character they are drawn back into astral space within a period of twenty days after the death of their corporeal host.

These ideas of D'Assier are extended and expanded in many different ways by other eminent pseudo-scientists. All these cults have the one great common attribute of being able to arrive at the truth without the aid of laboratory methods. Sometimes a great discovery in natural science offers a suggestion to a clever fakir or an emotional crank whereby he may play up on the emotions and pocket books of a credulous public always eager to be swindled. A classic example is the celebrated oscilloclast therapy of the late Dr. Abrams. Inspired by the physical researches of Millikan, Rutherford and other eminent physicists upon the vibrations of electrons, Dr. Abrams conceived the idea that all human ailments are due to faulty electronic vibrations. Furthermore he felt that a very simple apparatus could be made to diagnose a patient's ills by merely having it record vibrations in a drop of blood submitted. The apparatus itself could be assembled by a high school freshman by merely using a few discarded Ford coils and a dry cell or two. The writer is not attempting to fasten any conscious guilt or any effort to defraud to the name of the late doctor but subsequent facts will bear out the statement that the oscilloclast was an absolute failure. Examples of the failure of this mechanism to perform as advertized might be cited by the hundred. The writer recalls one classic example which came under his own observation: A perfectly healthy white male professor of science at the State Normal sent a sample of his blood to a doctor having one of the Abram's machines and asked for a diagnosis. The diagnosis was something like this:- "Patient is a colored female of the Baptist faith, strong symptoms of syphillis, gonorrhea, carcinoma, and tuberculosis." This professor is still alive and still retains his male sex, white color, and Congregational religion. Another case of a similar kind is even more amusing:- A drop of blood submitted from the University of Michigan was diagnosed as follows:"Congenital syphillis, gonorrhea, carcinoma of stomach, colon, kidneys and bladder, chronic malaria and diabetes." A fairly definite promise of cure was made in spite of this formidable array of ailments and we do not doubt the prognostic optimism so much when we learn that the drop of blood was from a perfectly healthy plymouth rock rooster.

The subject of sciosophy might be dealt with ad infinitum for it may be extended to embrace the belief that illness and sin are non existent, that war is a necessity for peace and peace results in war, etc. etc. The fundamental principle in all these cults however is the belief that all nature may be interpreted by inherent instinct and pure reasoning. The necessity of a search for cause and effect by laborious laboratory method is unnecessary and clumsy at best. As the eminent William Jennings Bryan once said "More can be learned about God and nature by contemplating "The Rock of Ages" than from a detailed study of the "Age of Rocks".

To a half educated mob a clever phrase such as is attributed to the late Commoner is sufficient to instill into its consciousness a fear of everything scientific and a superstitious hatred of scientists. Fortunately our civilization has moved forward too far to permit witch burning and trial by ordeal etc., as was the common practice a few centuries ago, but the mob must have a chance to give vent to its venom so it organizes a cult or a secret organization with a mysterious name, and ritual. A clever fakir who understands the mob spirit sees his chance to gain fame and fortune overnight by organizing these fears of his fellow semi-savages into a formula of reform and the mob goes forth in the name of the "Cross, the flag and the Bible" to purify womanhood and save humanity from the Pope, the devil and orthodox science. It is wholly unnecessary to apply the rigid formula of cause and effect to these fears, a few high sounding phrases coming from the "wise men" of the cult are all sufficient. It is true of course that Truth will finally prevail. The mob with all its ignorance will finally grow weary, the leaders will become brazen and light will finally enter the beclouded mob mind. But the important point to all this is that the fears will remain, they will be handed down by tradition to the coming generation to be dragged out again at a future time when war, hard times or civil strife have stirred up the emotional instinct. The important implication for science and education in this particular is that intolerence in all its varied forms is based upon superstitious fear. If we are to cure the disease of intolerence we must first remove the fears which are at its very root.

Thus far the writer has made an attempt to point out the fact that great masses of our so-called intelligent population are influenced to a greater or less extent by fears and taboo, which, if they ever served a useful purpose, (and this is doubtful), are at any rate entirely without merit today. Furthermore an effort has been made to establish the fact that these same fears or superstitions are the principles underlying a number of our social evils such as intolerence, bigotry, class hatred, and quasi-medical quackery. It is imperative, therefore, that any educational plan which poses as being most worthwhile must take into acount the mental conditions and inheritances of the people whom it is supposed to serve.

It is the contention of the writer that in as much as a study of the laws of natural science and the application of these laws to experimental laws of natural science and the application of these laws to experimental evidence will reveal the absurdity of all superstitious lore, some avenue of a scientific nature is the best one to pursue in freeing the race of superstition. Science attempts to reveal the truth by the well tried method of cause and effect. A scientific truth is one which has stood the acid test of laboratory analysis. Indeed a scientific hypothesis does not take on the dignity of theory until it has been backed up by experimentation. Intolerence and bigotry have no place in the field of science. When scientific theory runs counter to experimental fact, no amount of politics nor chicanery can save it.

Science education should be started early in the child's school life. It is not at all impossible for the child in the elementary grades to understand a great many of the simple facts of nature. At any rate he may learn enough to realize that things in nature do not "just happen", but that nature is founded upon law and order, cause and effect, truth. It would not require a very elaborate set of experiments to establish the fact that potatoes will grow as well when planted in the dark of the moon as in the light, or conversely.

There are people who will contend that children need to re-live the life of the race. That there are certain stages in a child's mental development, which are inherent from lower stages of civilization. no one doubts. There are also many physiological hangovers, but who cares to re-develop a now useless appendix, tail or gill? There is just as much absurdity in believing that children of today need to be brought up to believe in the outgrown conclusions and superstitions of the race as it would be for scientific thinkers to resurrect the Ptolemaic system of astronomy or for the Mayo Clinic to revert to the "blood letting" practice of Washington's day. There is no intention to deny the fact that the great cultural epochs of the past have served and are still serving a great purpose in helping to mold into our educational system a refining influence, a better ability to choose the worthwhile things in art, literature and science, but that does not carry with it the implication that everything of the past is good or that the blind alleys of the past should not be closed. It is for us today to add our contributions to those better cultural heritages so that the children of future generations may find a structure upon which they may build an educational system adapted to the changing needs of a growing civilization.

The forces of organized ignorance seem to know that their greatest enemy is science education for witness the recent travesty at Dayton, Tennessee. The greatest enemy of civilization, superstitious fear, cannot long withstand the withering fire from the batteries of scientific truth. But the old veteran of many battles "knows his human race". He has been the gay witness to many a trial by fire, to many a witch burning. But witch burning has gone out of style here of late so he must use something more modern. The doctrine of organic evolution offers him a new morsel. The whole body of scientific truth looms on his horizon as his most deadly enemy. He now works through the medium of civil legislative and judicial bodies instead of the old ecclesiastical diet and court. But the same arguments are at hand, the arguments of revelation and superstition.

It has been pointed out earlier in this paper that the horizon is clearing for our younger generations, but the battle is not yet won. For centuries the forces of scientific truth and investigation have been gradually wearing away the forces of ignorance until today the worst horrors of our barbaric superstitions have all but vanished from civilized lands. Nature has paid dearly for these victories however. Countless thousands of human lives have been sacrificed in order that witch burning and similar remnants of our savage past might be closed. The remnants still remaining with us are probably not so deadly as the former but they are "blind alleys" nevertheless, through which civilization will never move forward. If education is to function at its best, we must found it upon the gospel of law and order and fearless investigation. When that gospel becomes a part of our heritage, there will be no room left for superstition and man will have moved a step farther toward solving the great riddle of the Universe.

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THAT MAN HEINE

A Review

R. E. Luhn, Jr.

Just why Lewis Browne chose such a flippant title as "That Man Heine" for his biography of the great poet, Heinrich Heine, would be hard to determine without consulting the author. The title is more suggestive of the latter day self-advertised man of letters than of the man of great genius. It makes one suspect that Browne was thinking somewhat of adding to the sales record of his book through an intriguing title.

Lewis Browne, the author, is a man young in years and in authorship. He is so little known that his name is not yet entered in "Who is Who in America," though of course it should be there. He left college early, by request, 'tis said, since which event he has spent much time in completing his education through travel. His previous books, "Stranger than Fiction, a Short History of the Jews," and "This Believing World" have been and are being widely read, in Jewish circles particularly. ~~but have not attained [illegible]~~. [illegible] of the present work appealed to the editors of the Literary Guild, thus insuring an immediate sale of some forty or fifth thousand copies and serving the author well by bringing his name to the attention of the discriminating readers who make up the membership of this cooperative readers' organization.

Browne, in this biography, has chosen to give a colorful and spirited account of the life of Heine as a man, a lover, a dreamer, a wit, a revolutionist. He provides, however, little or no analysis of the mind of the man as a poet, though much of the mentality of the nervous, super-egotistical, selfish genius. There are, of course, descriptions, many descriptions, of the works of the poet, presented in orderly progression with the unfolding of the poet's life story, but there is little or no attempt at critical analysis of his work. It is probable that Browne adopted this course deliberately. He gives us a charming word picture of the life of one who in the realm of his genius was superman, and Lewis Browne evidently recognized himself as incapable of providing a study of the poetical products of this genius in competition with eissner, Bourget, Faure, Gautier, Benedetto Croce, Matthew Arnold, Havelock Ellis, George Elliott, Howells and others of equal celebrity, nor was it necessary for him to enter into a competition of this kind, for whatever our like or dislike for the title chosen for the book, we must admit that it states in no uncertain phrase the intention of the author to tell the reader about "That Man Heine."

The book is divided into two parts, the first entitled "The Exile in Germany," the second, "The Exile in France." Heine's story as told by Browne and by other biographers makes it evident that these titles might logically have been combined into the one phrase "The Exile in Europe," or "The Exile on Earth" for if ever there was a man without a country, Heine was such a man, nor is it strange that such should be the case when one considers his parentage, the singular influences to which he was subjected as child and youth in family life, in educational and religious circles and in sex relations. Heine was destined to be set aside as one without a country, without religion - almost without a God.

Heine's pathetic "already in my cradle was the line of march laid down for all life" must have referred to the opposing influences of his father's and mother's lives; the first, indolent, somewhat swaggering, worldly-wise and yet incapable of self-protection through thrift or far-sightedness in trade; the second, of the Van Gelderns, ambitious, cultured, out of place with her consort yet determined to put up with him, even to admire him, proud of her gifted offspring but fearful always that he, as his genius unfolded, would not reach the heights of adulation and praise from the populace, which she desired, therefore always spurring him on to new and higher endeavor; wanting for him the utmost of success, dreaming, nay, planning that he should be a millionaire: these are the influences at which Heine hints and which Browne makes so clear. The carelessness, bluntness, indifferent attitude of the father, yet withal with a certain worldly wisdom which probably shone forth in the home, with its inevitable influence upon young Harry, offset by the culture, energy and shrewdness of the mother are influences which are in evidence all through Heine's life, responsible for the severe mental conflicts which afflicted him always. He wanted place and power; He desired ease and comfort. His nature required quiet and repose yet he deliberately sought out companionships and habitats which would provide neither. Capable of, and putting into effect, an amount of nervous energy which resulted in a tremendous output of literary product, over a short period of time, yet he was incapable of quiet, plodding, sustained work which would have provided at one and the same time a livelihood and peace of soul.

The boy, Harry, as he was called, having been named after an English gentleman, a friend and customer of the house, was subjected too, to strange influences in companionship, education and in religion. His father was practically without religion, his mother a Deist. Orthodox Jewish religious customs were observed in the household through habit only.

His early intimate friends included several Jewish boys, one of whom, nicknamed the "herring philosopher", called himself an atheist. Quoting from Browne: "His closest friend, however, was a Gentile boy named Christian Sethe, a strong, handsome, blue-eyed lad who belonged to a well-to-do family, and labored under none of the disadvantages which made life so hard for Harry. Temperamentally he was altogether of a different type. He was habitually deliberate, and carried himself with so serious an air that his schoolmates called him the 'Councillor!' Yet he seems to have cherished a great fondness for the nervous little Jewish boy, and always tried to protect him."

Harry had no friends among the girls of his class, loving his little sister Charlotte, but being too shy, diffident and weak to shine forth with splendor sufficient to attract girl friends in higher quarters. He formed a strange attachment for little Red Sefchen, the niece of a reputed witch and, according to Heine's memoirs, the granddaughter of the executioner of Goch. So that in early social connections Harry was influenced by opposite forces which carried their mold throughout his life.

Harry's early education, following a year spent in day school with a teacher whom he hated, was obtained in a private Hebrew school where "the major interests were of course, the Bible and the Hebrew prayer book. ---- The language of instruction must have been the sorry Judeo-German of the ghetto; and the spirit was probably still that of the sixteenth century. ---- It was essentially a parochial school, narrow, benighted, pitiful: a thing as anachronistic in a free-thinking world as the pitiful ghetto which had produced it. - - - - Yet the years spent in that school were perhaps the most influential in the boy's life. --------their mark, deep and ineffaceable, was on him nevertheless. Not merely did they provide him with a treasury of Bible lore on which to draw all the rest of his life, but also they inculcated in him certain mental mannerisms whereof he never freed himself to the day of his death. ----during those two years the boy was brought as never before - and almost as never again - into immediate and exclusive contact with Jews -------What the accident of birth had left tentative and merely probable, those two years in a Jewish *Cheder* made certain and inevasible. The soul of little Harry Heine became definitely that of a Jew." And then Lewis Browne brings out the sudden opposing influence to which Heine was subjected, at one and the same time in religious and secular instruction,when he was placed in the hands of Franciscan priests. It is true that those priests were presumed to have control of his secular education only but Catholic priests the world over combine religious instruction with the secular so that the surroundings, and companionship of Christian boys, most naturally affected his outlook on religion. This experience was not a happy one for this sensitive piece of mechanism and educationally it was a failure. Heine, educationally, received more benefit from the books which he read in the attic of his uncle, Simon van Geldern, than he did in the school of the Franciscan friars.

And so we can go on ---- change, change, change. At eighteen, Harry, in furtherance of his mothers ambitions to make of him a millionaire, was taken to Frankfurt, there to accept a place in a Jewish banking establishment. The boy of dreams, of poetic longings, was expected and was expecting to be a success in commercial enterprises, to learn to be a money grubber, a banker. The bubble soon brust. Within two weeks he was discharged by his first employer and his second retained him scarcely longer. Then comes dark period of which Browne is able to say little because there is no record from which to speak, but it is certain that Harry drank of the bitter cup which at that time was the common cup from which nearly all Jews in Germany were made to drink, full to the brim as it was of hatred, persecution and injustice. He found out what it meant to be a Jew. "And so he left," and returned to Dusseldorf his birthplace and the home of his parents still.

Of the continuing antagonistic influences which entered Heine's life Browne's account is full and entertaining. Salomon Heine, his millionaire uncle of Hamburg, was persuaded, undoubtedly by his mother, to take him under his wing and permit him to enter his household. There his love for Amalie, his cousin, developed, continuing the strange antagonisms, the fearful conflicts which, almost from birth, raged in his breast. For anyone but a dreamer, hope of interesting a worldly-wise young woman, who knew life only through its luxurious and care-free side, was vain, but his mind was set on nothing else.

"Mornings, I arise and wonder
Will she come today?
Evening passes, still I ponder
Still she stays away."

There seems to be little indication that Amalie was at all interested in her spirited, poet cousin. This added to Heine's bitterness of soul. He could not interest himself in business. The firm of Harry Heine & Company which Salomon Heine had sponsored, failed. Lewis Browne, while making it plain that Salomon Heine did much for his nephew, is rather sympathetic with the latter's complainings of cruelty and lack of interest on the part of his uncle but looking at the facts dispassionately, as presented by other biographers more favorable to Salomon, and as presented by Browne, it appears that Heine was the beneficiary of a very patient, generous, though albeit, rough-tempered man. Failure, failure in everything he undertook, is the record of the young man Heine. Failure, in business, at the University of Bonn, in his love affair; failure in everything except extracting help from a rich uncle who existed for him only as a well from which to draw up golden ducats. But if Heine was a failure along all practical lines in this early age, he was becoming more and more successful as a poet, in that he was writing poetry and obtaining some recognition for it. He would not, coud not, labor as a merchant, banker or even as a student of law. He did work industriously, tirelessly on his compositions, on his tragedies, "Almansor" and on another play "William Ratcliffe" is "malicious - sentimental" poetry of this period appeared in great quantity, inspired largely by his hopeless love for Amalie:

"My blood is boiling, foaming made
Because of an evil dream I've had...
It was a wedding revelry,
The guests were seated smilingly.
And when the happy pair I spied---
Alas! My darling was the bride.....

I saw the bridegroom fill his glass
And drink, and with a gesture pass
The wine to her. She drank and laughed---
And, woe! It was my blood they quaffed.

The bride then took an apple, and
Put it into the bridegroom's hand.
He took a knife and cut it straight ---
And woe! It was my heart they ate"

Mr. Browne quotes other passages from the translations of Louis Untermeyer, most effectively, to illustrate this important formative period of Heine's life.

"My songs, they say, are poisoned.
How else, love, could it be?
Thou hast, with deadly magic,
Poured poison into me."

And, as Browne says, "all love seemed to him evil:

"The angels call it Heaven's desire,
The devils call it Hell's own fire,
And man, he calls it - Love!"

"Evil, all existence became to him evil, hateful, rotten. And in such a mood he dragged out the dreadful weeks."

From this time on Heine developed rapidly in literary power. He transfered his love from Amalie, who married, to her younger sister Therese,. At first he fought against this passion, "for as he well knew"

"He who, for the first time, loves
Even vainly, is a God.
But the man who loves again---
And still vainly---is a fool."

"No matter how many galling disappointments had come to him in the twenty-six years of his life, he still refused to surrender his fantasies." This maiden became another ideal to him, offsetting some of those uglier mind formations with which he was afflicted. This was expressed in "Du bist wie eine Blume".

"Thou seemest like a flower,
   Sor fair and pure and bright;
A melancholy yearning
   Steals o'er me at thy sight.

I fain would lay in blessing
   My hands upon thy hair
Imploring God to keep thee
   So bright and pure and fair."

At this period though Heine was progressing as a poet, in the ability to create poetry, he was making little progress with the multitude. His tragedy "Almansor" was a dismal failure. "Ratcliff" could not find a producer. The great poets of the day did not even acknowledge receipt of his volume of poems and those poems which Browne tells us were later set to music by great composers - Schumann, Schubert, Mendelssohn, agner - were considered by the critics of his day to be without merit.

So unfolds that part of the chapter dealing with the German poet who was in exile in his Fatherland. In Dusseldorf, his old student friends despised him because he was too much of a Jew. In Hamburg, the friends of his banker uncle Salomon despised him because he was not a Jew nor a banker.

There were periods of brightness. At Cottingen the university people received him well and respected him for a time. It was during this period that Heine made his disastrous call upon Goethe - disastrous in its effect upon his spirit. Goethe received him coldly and the young poet was not happy in his boasting so here was another shock to the sensitive spirit. Heine finally completed the formal university work required for his law degree but to receive it he must be baptized. "After five long years of broken study, at the price of stifled resentment, humiliation, debt, and baptism, at last Harry (now Heinrich) Heine was ---- respectable....."

About this time Heine wrote to Moser:

"I am very sorry I had myself baptized. I do not see that things

> have gone any better with me since. On the contrary I have had nothing but misfortune. Is it not absurd? As soon as I am baptized I am decried as a Jew....Now I am detested by Christian and Jew alike!....

But with all this repining there were bright periods in his life. His fame as a poet began now to spread. He was successful in getting money occasionally from his uncle. He finally landed a lucrative editorial position, but with it all life was intolerable. He wanted a professorship. He wanted recognition as the outstanding poetic genius which he knew himself to be. He wanted love. All these longings were left unsatisfied; hence, as defense reactions he occasionally desended to low depths. He consorted with diseased women. He exercised his wit against the ruling powers of university and state, He decried all religion. He became utterly reckless in his actions and in his writings.

Heine's sufferings developed his powers as a wit. In his essay on Heine in the New Spirit Havelock Ellis describes the passage in the poem Disputation in which a Capuchin and a Rabbi disputed before the King and Queen at Toledo concerning the respective merits of the Jewish and Christian religions. To quote Ellis: "Both spoke at great length and with great fervor and in the end the King appealed to the beautiful Queen by his side. She replied that she could not tell which of them was right, but that she did not like the smell of either; and Heine was generally of the Queen's mind."

Havelock Ellis says of Heine: "One hemisphere of Heine's brain was Greek, the other Hebrew --- Heine's ideals in all things, whether he would or not, were always Hellenic - using that word in the large sense in which Heine himself used it - even while he was the first in rank and the last in time of the Romantic poets of Germany."

And now Lewis Browne brings to us a period in which Heine became involved more and more in difficulties with the authorities, eventually leading him to abandon Germany and repair to France, to spend the remainder of his days. Heine attacked the Junkers, the reactionaries, even the liberals. He allied himself, in his writings and in his thoughts, with radicalism, with the Revolution, as it was known. He visited England coming away with dislike for the smug middle classes. He visited Italy and for a time found peace in the beauty of that country and in the companionships he entered into there. At home the King would not give him the coveted professorship because of fear of the nobility. This caused Heine to write his third volume of the "Travel Pictures" in savage mood and all of his writings from now on contained more and more savage attacks upon the powers that were, until finally a volume which was a supplement to his "Travel Pictures" so incensed the state officials that Heine was forced to abandon Germany and flee to France. "It was late in April, 1831, when Heine left the hateful old town on the Elbe. His heart was not light. He realized that he was going off into exile and that in exile the poet in him would have little chance to thrive. 'A German poet', he lamented, 'must live on German soil.' But it was of no use to cry now -- he had to go."

The second part of Browne's biography, dealing with Heine's life in France under the sub-title, "The Exile in France," is as entertainingly executed as the first with, however, a conscious effort on the part of the author to make the work entertaining. Browne is very successful in making clear the great part religion played in Heine's life. His early experience with Catholicism, his later ritualistic Judaism, then embracing Protestantism as a matter of experience, his professed atheism, Saint-Simonism taken up because of his need intellectually for a liberal religion to tie to, and finally his surrender to the conviction that an Almighty Power exists but that the outward form of acknowledgment of the existence of God is unimportant, these are the many cycles of his religious experience and constitute evidence of the need felt by the man for spiritual security. Browne brings out most interestingly the influence of this religious conflict, not only on Heine's life, but on his literary productions and on the development of his wit. Heine, for many years, was far more celebrated for his wit than for his poetry and other literary productions. Browne depicts the relationship between Heine's religious impulses, his dreams and his wit. "Sigmund Freud in his 'Wit and its Relation to the Unconscious,' points out the parallel that exists between the technique of wit and the technique of dreams. He makes frequent mention of Heine in that volume and offers him as an outstanding example of an individual who used xx wit as a mechanism to relieve an internal spiritual conflict."

If Heine achieved something of stability during the latter part of his life in his religious requirements, through Saint-Simonism and later through his own thinking, he likewise, through his Mathilde (Crescentia Eugenie Mirat) settled down in love. Heine's relations with Mathilde afford food for contemplation and study. An infatuation, existing over a few months, or even a few years, is readily explained by his need for constant adoration and companionship. His feeling for Mathilde, who had only beauty, sprightliness and a certain sort of good humor combined with faithfulness, to offer him developed into a deep love which lasted until his death. Mathilde was for many years merely Heine's mistress and, from the evidence presented, entirely content with that relationship. It was Heine who conceived the idea and put it into execution of making her his wife. Twelve years after removing to Paris Heine wrote to his mother as follows: "As for my marriage, there has been no change in it. On the contrary, my wife becomes every year more reasonable and pleasant, and I have never regretted having married her."

About this time Heinrich paid his old mother in Hamburg a visit. Of the delightful account of that visit entitled: "Deutschland ein Wintermarchen" Browne quotes one or two verses:

"My darling child, in your foreign home
Are you carefully served and tended?
Does your wife understand how to keep a house?
Are your shirts and stockings mended?"

Heinrich could not afford to tell his mother that his former mistress, now his wife, was a slattern and as apt as not, if incensed, to throw a dish of hot food in a visitor's face so, according to his poetic version, he replied evasively:

"Dear little mother, the fish is good,
But fish is a risky diet;
You so easily choke on a bone if you speak;
Just leave me a moment in quiet."

The mother was anxious to learn something about her son's life so she persists:

"My child! And what are at present your views?
Is your interest still as hearty
In politics as it used to be?
What is your creed? Your party?"

Heine was one of those selfish personalities who must always receive, not only praise, but material support for the very necessities of life. He records that he found his mother on this visit feeble, shrunken and retiring - never going out because she could not afford to entertain visitors in return. There is little or no record of Heine giving much of anything except the products of his genius, which went to the world and ~~was~~ of small help to his family. He received much but gave little, yet there is a note of complaint always, in his writings and his recorded utterances, of the harsh treatment accorded him by relatives and friends.

Of Heine's further life in Paris, his relations with Borne, and with other notables of his time, his long drawn out death - for it required ten years for Heine to die, I commend you to Lewis Browne, who has performed a real service by renewing interest in this remarkable syphilitic, this first apostle of internationalism, this wonderful character - poet, wit, essayist, literateur - this genius known to the world as Heine.

Browne has furnished a full bibliography of Heine's writings, biographical references in German, French, Italian and English, and critical essays. The volume is furnished with a complete index and is supplied fairly well with reference notes. It is stimulating, absorbingly interesting but ie in most inappropriately titled "That Man Heine."

TERRE HAUTE
LITERARY CLUB
VOL 8-9
1928- 29

Eugenics. Zimmerman, Charles.

Program

The Terre Haute Literary Club

CHAMBER OF COMMERCE
MONDAY EVENING
7:30

1928-1929

KEEP FOR REFERENCE

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Program

1928-1929

October 1 .... R. W. Himeli
"Annual Dinner. President's address."

October 8 .... L. N. Hine
"Interview with a Son of John Brown."
Leaders: Acher-Zimmerman.

October 15 .... F. C. Wa
"McNary-Hawkins Bill."
Leaders: Levin-Allen

October 22 .... L. E. Halberst
"Must we have a Mexican Quota?"
Leaders: Blumburg-Weng.

October 29 .... James F. Mack
"The Spirit of Discovery."
Leaders: Byrn-Welborn.

November 5 .... Chas. Zimmerma
"Eugenics."
Leaders: Camine-Wade.

November 12 .... Howard Byr
"A Bit of Original Fiction."
Leaders: Ewers-Tyler.

Novemebr 19 .... A. R. Mark
"Before The Bar."
Leaders: Fair-Taxay.

November 26 .... C. T. Mala
"Is The Voter Who Does Not Vote, a Slacker?"
Leaders: Shortridge-Forsythe.

December 3 .... Frank E. Wiedema
"The Historic Nile." (Illustrated).
Leaders: Wisely-Moore.

December 10 .... C. G. Shortridg
"Which Way America."
Leaders: Malan-Wade.

December 17 .... Henry W. Moor
"Voltaire."
Leaders: Halberstadt-Piety.

1929

January 7 .... J. B. Wisel
"Our National Sin."
Leaders: Himelick-Hickman.

January 14 .... Chester Y. Kel
"Psychological Phases of Democracy."
Leaders: Hines-Markle.

January 21 .... LeRoy Fai
"Driftwood."
Leaders: Kelly-Malan.

January 28 .... J. E. Ewe
"Subject Announced Later."
Leaders: Kemp-Mackell.

Eugenics. Zimmerman, Charles.

Program

February 4 .... B. W. Tyler
"Equal Rights and Equal Privileges."
Leaders: Levin-Luhn.

12 February 11 .... Chas. E. Piety
"Taxation."
Leaders: Zimmerman-Wisely.

February 18 .... D. H. Forsythe
"Conservation of Wild Life In Indiana."
Leaders: Weng-Welborn.

February 25 .... E. E. Ramsey
"What Is Democracy."
Leaders: Wade-Blumburg.

March 4 .... Benj. Blumburg
"Subject Announced Later."
Leaders: Machell-Kelly.

March 11 .... Rudolf A. Acher
"Subject Announced Later."
Leaders: Wiedemann-Kemp.

13 March 18 .... Reynold E. Luhn
"They That Go Down In Dust."
Leaders: Markle-Himelick.

March 25 .... Joseph M. Taxay
"Subject Announced Later."
Leaders: Moore-Hines.

14 April 1 .... E. L. Welborn
"Subject Announced Later.
Leaders: Piety-Hickman.

April 8 .... Ellwood W. Kemp
"American Agriculture."
Leaders: Ramsey-Halberstadt.

15 April 15 .... H. S. Hickman
"Insanity."
Leaders: Forsythe-Fair.

April 22 .... F. H. Weng
"Cicero's Letters."
Leaders: Taxay-Shortridge.

16 April 29 .... O. T. Allen
"Eyes."
Leaders: Tyler-Canine.

May 6 .... C. A. Royse
"Subject Announced Later."
Honorary Member.

17 May 13 .... A. N. Levin
"Chain Stores, Its Promise and Its Menace."
Leaders: Wade-Ewers.

May 20 .... Edwin N. Canine
"My Fathers Library."
Leaders: Wilborn-Weng.

May 27 Election of Officers .... May 27

June 3 Annual Banquet with Lecture June 3
under Auspices of Literary Club Foundation.

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Officers

President	R. W. Himelick
Secretary-Treasurer	LeRoy Fair
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Blumburg, Benj.
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Hickman, H. S.
Halberstadt, L. E.
Himelick, R. W.
Hines L. N.
Kelly, Chester Y.
Kemp, Elwood W.
Levin A. N.
Luhn Reynold E.
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Malan, C. T.
Markle, A. R.
Moore, Henry W.
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Tyler, B. W.
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Welborn, E. L.
Weng, F. H.
Wiedemann, Frank F.
Wisely, J. B.
Zimmerman, Chas.

W. Vaney

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Mack, Wm. P.
Peddle, Chas R.
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Rhoades, Haskin E.
Seiler, Michael
Thompson, Chas O.
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Scovell, Josiah T.
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W. W. Parsons
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Royse, C. A.
Statz, Wm.*
Schlicher, J. J.
Starbuck, J. E.
Tilley, J. M.
Tippy, W. M.
Townly, H. P.*
Wickersham, Jas. A.

*Deceased

[illegible]
C. C. Tiller

Committees

Program	Wiedemann, Wisely, Canine
Membership	Shortridge, Forsythe, Wade
Attendance	Malan, Kelly, Moore

ARTICLES OF THE TERRE HAUTE LITERARY SOCIETY

Vol. 8
(Vol. 9 - p. 234)

Allen, O.T. Eyes. No.16 - PP- 179-189
Aviation. Piety, C.E. Aviation in Terre Haute. No.12 PP-139-143
Australia. Wiedemann, F.E. Highlights on New Zealand and Australia. PP-83-89 No.7
Brown, John. Hines, L.N. Interview with the son of John Brown. No.1 PP-20-3
Byrn, Howard. Wind(a story). No.5 - PP-67-75
Chain stores. Levin, A.N. no.17 - PP-190-198
Dependents. Fair, Leroy. Driftwood or the problem of poverty and dependents. No.11 - PP 125-138
Eugenics. Zimmerman, Charles. Being well born. No.4 PP56-66
Eyes. Allen, O.T. Eyes. No.16 PP 179-189
Fair, Leroy. Driftwood or the problem of poverty and dependency. No.11 PP 125-1
Halberstadt, L.F. Must we have a Mexican quota? No.2 PP35-45
Hickman, H.S. Insanity. No.15 - PP 168-178
Hines, L.N. Interview with the son of John Brown. No.1 - PP-20-34
Immigration, Mexican. Halberstadt, L.F. Must we have a Mexican quota? PP35-46 No.2
Immortality. Luhn, R.F. They that go down in dust. No.13 - PP 144-151
Insanity. Hickman, H.S. Insanity. No.15 - PP-168-178
Kelly, C.V. Last will and testament. No.19 - PP-211-243
Kelly, C.V. Some psychological phases of Democracy. No.10 PP 113-124
Levin, A.N. Chain stores. No.17 PP 190-199
Mackell, J.F. Spirit of discovery. No. 3 - PP 46-55
Markle, A.R. The so-called intelligent voter. No.6 - PP 76-82
Melville, Herman. Welborn, E.L. Herman Melville. No.14 - 152-167
Mexican immigration. Halberstadt, L.F. Must we have a Mexican quota? 35-45 No.2
New Zealand. Wiedemann, F.E. Highlights on New Zealand and Australia. No.7 83-89
Piety, C.E. Aviation in Terre Haute. No.12 - PP-139-149
Poverty. Fair, Leroy. Driftwood or the problem of poverty and dependency. No.11 - PP 125-138
Shortridge, C.G. Which way America? No.8 - PP-90-100
Spirit of discovery. Mackell, J.F. No.3 - PP-46-54
Stantz, Guy. Tests of mechanical aptitude and general intelligence of students in Gerstmeyer Technical High School. No.18 - PP- 200-210
Voting. Markle, A.R. The so-called intelligent voter. No.6 PP-76-82
Welborn, E.L. Herman Melville. No.14 - PP 152-167
Wiedemann, F.E. Highlights on New Zealand and Australia. No.7 - PP-83-89
Wind(a story). Byrn, Howard. No.5 - PP- 67-75
Wiesly, J.B. Our national sin. No.9 - PP-101-112
Zimmerman, Charles. Being well born. No.4 - PP- 56-66

Building For Citizenship

P. M. Amick. Oct 1, 1928

For countless centuries animals have made little if any progress in their method of doing things. Each succeeding generation follows strictly the various methods employed by its ancestors. The oriole builds its nest with the same materials, in about the same kinfd of a place and in the same manner as its ancestors did a thousand years ago. But the strange thing about it all is that they do their work well without any teaching or training. It is true that we call it instinct. Any other name might have answered the same purpose. The mystery is still there. This same mysterious instinct will drive animals to fight to the very last ditch any effort of intrusion from the outside. Instinctively they are of course fighting against extermination. They do not know why they do it. Yet we know it is true.

Man apparantly is a step further advanced than the animal He does many things in practically the same way in order to accomplish the same results as is done by the animal thru his instinctive nature. Man is, however, a step further advanced than the animal. He at least does things differently than were done by his ancestors of the past centuries. He is capable of and does plan his acts to fit the case to be dealt with. It is probably difficult to determine just how many of our acts are still controlled by instinct. The most of these instincts of course in the case of man have been crystallized into habits.

There is a force, however, more powerful in the control of mans actions than instinct. It is what we ordinarily term tradition. We are in many ways the blind followers of what has been done. Endless examples could be given to show that by far the greater majority of the human race are slaves to tradition We do things in a certain way because our ancestors did them in that way. We seem to be more or less shocked and considerable notoriety is given to it if girls attempt to attend high schools stockingless. Yet we mix promisciously at the bathing beaches where all are scantily clad. What is it that causes the difference? It is that we have not been accoustomed to one while the other is merely the traditional thing. It has been said that at the present day that more than ninety five people out of every hundred belong to a political party or to a church because their fathers and mothers did. We apparantely do very little thinking along these lines.

Practically all of our laws are based more upon what has been dohe than the things which should be done to make people happier and better.

Why was the whole world plunged into the most disasterous of all wars at a period when we were beginning to feel that civilization was at its height? Whatever the details of this story may reveal it was the influence of that subtle thing called tradition. For an invited guest to be insulted or injured was an unpardonable sin. Why or how the thing came about was of little concern. The deed was done. A man was killed . Not even the nations apology would be accepted. Millions of men were destined to die. All of this because the same type of a deed for the past centuries had brought the same results. A man who may call himself an American citizen, even tho he may deserve to be hanged, had he stayed at home may go to a neighboring country and become a pretext of all sorts of diplomatic relations. Even more may result from any insult he may receive. The admonition that if a man smite you on one cheek turn to him the other, never got very far. That is not what men had been in the habit of doing. In most cases for untold centuries it has meant a dual. In some countries the difficulty was settled by the sword. To say thr least things of this kind are not settled by mans greatest asset, his brain. We all rejoice over the signing of the pact by the various nations to outlaw war. We only wish that it might mean that. But no thinking individual will fail to realize tht in each and everyone of these countries there are traditions centuries old which must be recokoned with. Because of the accumulation of age old experiences and the tendency of the individual to act instinctively under stress and strain man has not as yet become a real thinking animal. He is moving toward this goal slowly. He does think and base his actions on his deductions when probably it matters little which course he takes. When an emergency arrises he becomes an animal and acts without thinking.

It does not require an undue stretch of the imigination to connect the conflict which is being waged between the fundamentalists and modernists with what I have just said. about tradition and customs. If an individual or a group of individuals attempts to break away from the old traditional way of thinking and acting they are at once classed as radicals. The principles involved in fundamentalism and modernism apply to every other field of activity as well as to religion. The line of least resistance always lies in doing things as they have been done.

I have presented briefly a few things concerning the two great forces of instinct and tradition with the idea that they may throw some light upon our tendency to do things as they are done today in our social activities.

One of the greatest stumbling blocks in our onward march toward perfection is that we become infatuated with the machinery with which we work and loose sight of the product which is being turned out thru the working of the machinery. The affairs of the world have become so complicated and we have done things on such a large scale that there is little wonder that we have lost sight of our real purpose. the making of a man.

In spite of the fact that one of the dominant preachments of these thousands of years, " what does it profit a man if he gain the whole world and loose his own soul " has been the center of our philosophy it has gained little headway. We cling to the fond hope that man somehow or other is getting better. We point with pride to his achiwvements, yet in spite of that it may be well for us to stop and consider some of the things which he is doing. We have no other yard stick with which to measure the stature of a man except the caliber of his actions.. I wish to say by way of paranthesis that I do not believe that the material achievements of man go hand in hand with the increase of true manhood. In fact I wonder sometimes if mans marvelous achievements of the past one hundred years has not unduly blinded us to the real purpose of mans existance.

A few years ago a few men intoxicated with the magnificance of the machine over which they had control deliberatly planned to use this instrument for the purpose for which it was constructed We must not loose sight of the fact that these men were the product of the methods of modern civilization. They were at least outwardly believers of the equality of man. Yet in spite of this they plunged not only their own people but the people of the entire world into a conflict to well know by us all. In the twinkling of an eye the foundation was swept from under the civilization of the world. Men again were beasts. They fought relatives, friends and foes alike. Each was asking God to bring victory to his side. The most grotesque mockery of the ages is that men all the product of the same fundamental principles of generations of teaching should invoke the divine blessing upon the butchering armies. Mind you I do not say men because only under the rule of the iron hand of the military would men act thus.

This is but an example of the mass action of men. Countless others of course could be added to this. When we turn to the individual where he has a chance to be the architect of his own fate the picture is not much brighter. We read with a sense of horror about the robber bands and tribute takers of centuries ago. Jesse James and his gang even stimulated the brain of one man to such an extent that he wrote a book telling of the wonderful things which this man and his followers accomplished. But all of these things are indeed tame to the things which are going on today. The army of policeman in our great cities are helpless against organized crime. Apparently it seems that even this army in some of our large cities are actually protectors of criminals and perpetrators of crime. The criminal is no longer of the bowery type. He rides in the most expensive automobiles. He lives in the most magnificant apartments. He even sits in the executive offices of the city, state and nation. His hand today is on the public purse. The criminal is no longer of the illiterate type. He is the product of our public and private schools, colleges and universities. He is the product of the efforts of our whole social fabric.

I sometimes wonder if the man whom we consider as a criminal one who takes life is as great a detriment to society as he who betrays his sacred trust. The taking of a purse or of a life involves but a small circle. The misuse of ones influence and authority is far reaching. We blush with shame when we read of the number of governors of states , members of our law making bodies of our states and nation that have used their high office for utterly selfish purposes. All of these men too we must remember are the product of the educational forces of society. The social group as a whole must therefore bear their part of the blame for the actions of these men.

We point with pride to the constitution of or country and especially to that clause which says that we shall all be free and equal. Yet even a casual study of the things as they exist today reveals the fact that the wealth and power of this great nation of ours is passing in ever decreasing circles into the hands of a few. That fiery Wisconsin senator uttered a distinctly modern truth when he said that you cannot convict a million dollars The teapot dome is a notable example. With conspiracy written upon every page of the story yet everybody goes scott free. These men of course are convicted so far as the public mind is concerned yet to them with their countless wealth this mattered little. This of course again is only one of the hundreds of examples that if known would probably be far worse. The perpetrators of the most revolting crime of the past generation will soon be free men. These two young men who had had all of the advantages of money and position could give them deliberately planned to murder a child. Even confine it to them has meant very little punishment They live inm luxury and ease. Now we are told that upon a mere technicality they can even soon be freed to do as they please. This is one of the greatest curses of the laws of this nation. When these men were sent to prison it was understood that they were to be there for life. If they are released it means that the constitution and laws of our country are mere mockeries of justice. Society cries not for revenge but for justice. Again we must not forget that we educated and trained these people. Our failure to produce the right kind of a product probably lies more largely in omission than commission.

It is useless to multilpy examples. Every thinking man and woamn today who has at heart the good of the country looks with alarm upon what is going on. We should not however be discouraged. We need not even be pessimistic. While these are great problems there is always a possibility of a solution. I do however believe that there is a tendency even among thinking people to look too lightly upon these great problems. The most popular thing to do of course is to evade the unpopular issues of life. We can never however solve these perplexing problems by ignoring them. Neither will they be solved by discussing only the things which is most popular to society. We must become interested in the contributing causes of crime. What of course we are especially interested in is some plan by which these things may be solved.

There is always something which is responsible for any existing condition. We are today what we are because of what people did yesterday. Some may believe in fate. This will of course a answer some of these things in part. But by far the greatest burden must rest upon training and education. And by training and education I mean every force which has anything to do with the moulding of human character.

What is it that constitutes the educated man.? In our school texts we confind literally thousands of definitions of education. It may help to better understand what it means to the man to be educated by considering some things which do not educate. Graduation from the grade school high schools or colleges does not mean that an individual is educated. It is not the mastery of a technique or a trade or a profession that enables men to bind together continents or solve momentous questions. It is not the ability to accumulate imense wealth or even head a billion dollar corporation

In my judgement education does not mean the mastery of the arts of reading writing and arithmetic. All of these things added in one way or another to the man who possesses the real essentials of education means progress to men and civilization.

An educated man is courteous, humble and dependable. He is one who fully realizes that selfishness is mans greatest enemy. An educated man is one who learns early in life how to turn all the forces toward the construction, first of all his own manhood and then the advancement of mankind. An educated man is fully conscious of the fact that civilization cannot be measured by material achievements and accomplishments. It must be measured by the statue of mankind. Illiteracy as measured by ones inability to read and write means very little. It may have some significance in material achievements but little in the measure of a man.

We are probably too far advanced in the scale of civolization to believe that we are nearing the end of another cycle of achievements and as has always been the case that there will be the usual disintergration of society with a close up view of all the things that are going on it is not difficult to believe that we are headed toward a whirlpool of destruction. Most of us however have the faith to believe that in education lies a remedy and a way out of the difficulty. It is this system of education with which I am primarily concerned in this discussion.

If we believe in education we must acknowledge the fact that it is responsible for the defects as well as the good features. We are not entitled to claim all of the glory that comes thru training and ignore the other side.

In the first place our whole educational scheme of today is based to strongly upon tradition. The good of the past must always form a vital part of the present. We must however be on the alert constantly to keep the training of the youth so that it will meet the present day conditions. The center of that tradition in so far as education is concerned is that education is always a preparation for the next step higher. We graduate from the grades into the high school. We apparently ignore the fact that there are thousands who never go into the high school. These must go out into the world and meet the real problems of life. The high school is formed primarily to prepare people for college. Here again we fail to realize that not more than ten percent of those who started in the grades will ever enter college. We are immensely concerned apparently with those who continue thru the entire scheme and leave those to drift who fail to meet our standards. I am not unmindful of the fac fact that there are notable exceptions to this rule both in so far as the institution and the individual teacher is concerned. It is given out from many sources that the boy who completes the grade is worth so much in dollars and cents. If he completes the high school, he is worth a little more. And if he completes the college course his success is almost assured. Have you ever stopped to think what this philosophy and practice followed to the end will ultimately mean? It would be a fine thing for every man and woman to be a college graduate. But this graduation should not be placed upon what they are going to achieve in life in a material way. There would not be either enough money or positions enough for all. Somebody must sacrifice. There are untold thousands of men and women in this country today equally and in all probability better qualified to be President of our nation than the two who are candidates. Yet in the very nature of things only five persons can in any one generation come to this high office. It is evident that the allurements which we hold out to young people if they complete our educational system are false gods. In the field of material achievements the same thing is true that we find in other lines. As I have already said we must keep in mind that mere material achievemnnts are by no means the only index to a high civilization. These achievements afford an opportunity for men to be bigger but it does not make them bigger. Training for a specific job and the education of the human mechanism to perform its mission are two distinct problems. Our job means that we are prepared to take our place in the social group and go thru life without our being a parasite on society. Our education trains our god given powers so they can go to the limit in making others happy and efficient in spiritual things. Education means that one has become saturated with unselfishness and courteousness toward all and a dependableness that others admire and imitate.

Our present educational system is so tied up with tradition that it does not do well either of these two great purposes of life. The child is still spending eight years of the most plastic stage of his life in learning to read write and figure a little. I know that from many of the fine personalities that are teaching him that incidentally he gets much more than this. But this is only in spots. And in a democracy it must be universal. In our elementary education practically nothing is done toward preparing for a specific job. We have been working for years on the assumption that if a child is prepared to do a specific thing that he is unfit to make a change in case he discovers that he is better fitted by nature for something else. There could be no greater folly . A child would surely be far better prepared from something specific than from no end at all. At the present time there is no definite course mapped out for him. He is litterally suspended in mid air and ultimately must stay where he falls. It is often argued that children of this age are too young to be taught a trade. Let us not forget however that under our present system litterally millions of them must enter upon the duties of life without any training in any way.

In our second purpose of education we are woefully lacking. Children are not trained to think. Knowledge is apparently our god. We have been trying to fill them with information with the fond hope that some day it may be digested. Then as has already been said by the constant and ever increasing pressure from above the teacher is helpless. She can do little else than to prepare her flock to pass an examination. The training to think should function in two directions. In the first place he should be taught how to use the tools which he is mastering to solve the problems which may come up. In the second place and by far of greater importance is the training of the individual to think rightly on lifes problems. If He fails in the first it is only a temporary loss. If he does not measure up in the second it means the loss of a life

I know that there are a few spots here and there where a conscious effort is being made to train children along both of these lines. But I believe that even the most ardent support of our present scheme of education will admit that children are not trained to think. Therefore it means that the great majority have no training for these special activities accept what they pick up in this home , the sunday school and on the streets.

To say that we cannot definitely and consciously train children in moral and spiritual things is to admit failure. in the most important phase of education. Considered from the standpoint of what it might be the high school as now organized is probably of least importance in our educational scheme. These four years should be a great source of inspiition . Here again the boys and girls are not being prepared for a job and are not being taught to think seriously upon the problems of life. Graduation from high school does not open up as it should a dome more vast in the life of the individual. From the standpoint of success there is only a small scuttle hole thru which the graduate can pass and that ends at the door of the university. We are finding fault with the youth of today and charging him with recklessness and indifference when it is not his fault. We are trying to force upon him our own adult traditional notion of things We are not training him to think for himself. Rather we are not giving him a chance to think for himself. The average home can not longer furnish employment of any kind for the children. In our great zeal for laws we have shut the door to the boys and girls in almost every sort of employment. We are forcing them to be loafers until they are sixteen years old. we talk about the plastic period as the time when habits should be formed and at the same time absolutely ignore this in practice.

Then we berate the young people from every angle. We wonder what makes him so much less dependable than his elders.

We need in some manner to change our conception of the real purpose of an education. It would be a fine thing as has been said if every man and woman of sufficient mental ability could boast of a college education. They should however be impressed from the very beginning that the real goal to be sought is not the ability to hold a bigger and better paying job than the one who does not have the training. These things of course may follow in some cases . Higher education should be sought fromt the standpoint of service and personal satisfaction. I am sometimes inclined to feel that even the word service is much overworked. Show me a person who does get an unselfish personal satisfaction out of his attainments and I believe that I can show you an individual that is also rendering an efficient service.

So far I have discussed very largely conditions as they exost and some of the causes for these conditinns. Physical, mental and social deseases have many attributes in common. Deseases of every nature we are told by physicians fall under two large heads, functional and organic. In functional deseases the organisms may in a large measure be sound and healthy but they are not hitched up properly and therefore disorder exists. Ohysicians tell us that in many cases functional deseases yield more stubbornly to treatment than organic deseases. In the case of organic deseases there is somehting definite upon which to wotk. In the functional deseases it is hard sometimes to know where to begin. I also believe that the organic social deseases are far less destructive than the functional or mal adjustments. The organic evils are nearly always confined to the lower types of humanity and limited areas. Functional social evils are wide spread. They are not confined to any definite strata of society or to any set locality. It is this last phase in which we are particularily interested at this time. It is here that education and training plays a large part.

As the twig is bent so it will grow is fundamental. If we solve the social evils we must first know what is best for society and then work toward that end. No democracy can ever exist for any length of time with the people half educated and half ignorant. We will never endure for any great length of time the domination of things by the few. Such a condition must always follow the training of the few at the expense of the many. Education therefore has a very definite thing which it must do. In the first place the whole educational scheme both formal and incidental must be directed toward training the faculties of men to function for a better manhood. We must in this connection place full stress on all that manhood should mean. We are pleading this doctrine today and then doing everything in our power to train for selfishness. Probably mans greatest problem is to learn how to live together in peace. Our government is one of the fundamental things in this connection It has been organized in order to attempt to show us how to live together. Yet in this very important matter in so far as the training of our children is concerned we have a supplement in the back of one of the books . We apparently have considered that in the teaching of the matter of government that this is sufficient.

One may graduate from all of the schools and colleges and know nothing of the great governmental problems of society. We are apparently afraid that we may get politics in our schools by teaching about our government. If politics is the science of government then why should it not be in the schools? and consciously from the time a child enters until he graduates? It is thru the efforts of the demagogue that it is not so. He does not want the people to know much about the thing thru which he plies his naferous business. We are in the throes of a great struggle today. Probably not more than fifty five people out of one hundred will vote. Why are they not interested in the second greatest problem in their existance? Because from childhood the thing has been ignored. Only a few foot notes and an appendix in one book says anything about it. Any thinking man or woman realizes that the things that are said and done in this campaign are directed toward the ignorance and prejudices of the people. We are not thinking about what is best for all the people. Each party is putting its entire attention upon something that will kindle the fire of hatred and prejudice against the other party If there is a solution to this problem it mustv start in the home, go the full length and breadth of the school and be the concern of the state and nation. It cannot be taught incidentally. It must be the real issue.

Very closely related to this is our social problem. We derive most of our happiness thru our ability to live in peace with our neighbors. Our personal relations to one another. The thing that causes us to be friends one to another. On this question we do a little in the home, something in our kindergartens and the primary grades and very little from there on. Incidentally of course throughout ones life we are taught by occasional examples. But these things will never become crystalized in our very flesh and blood until we think about them from childhood thru the entire habit formation period. Social problems must be thought out . Actions must be backed by careful and consistant thinking. Mere habits go to pieces in time of stress and strain. A definite course of action based upon thinking stands the storms of time.

If religion is to play the part which it should in the lives of men it must also be thought thru. While religion may perform largely thru the emotions, yet it too will become the governer in the lives of men when we think it thru clearly as to its relation of man to man and to God thru man. Training for the proper religious activity must be a constant concern from childhood to manhood, and not thirty minutes a day for fifty-two days in the year for less than hlaf our population. . Practically every child must go to the schools of our country and not fifty percent attend religious schools with any regularity. We will need to throw aside our traditional notions and traditional ways of thinking about things and face the real issues if we hope to stem the tide of indifference to the best interests of human welfare.

Then I wish only brielfy to touch another phase of our training A large share of our worldliness and contentment depends upon food clothes and shelter. To produce these constitute the work of the world. Theoretically these constitute the lesser concern of the life of man. Practically, it is the big issue. It is that because it is so tangible and has received the greatest emphasis in our educational scheme. Every individual should be trained and prepared for a job. Stress should always be laid upon the fact that in the preparation of mans necessities there is a great variety of work. All of which must be done. All of which is essential and honorable. Someone must do the hard and dirty work. All cannot wear white colars. If we say to the boy in our commencement addresses that there is always room at the top, that he will be worth so many thousand dollars more if he reaches the top, we are preparing for trouble. We are teaching him that all other work is low and menial and beneath the dignity of a college man. I have purposely avoided the use of the word education. Out of apporximately eighty million jobs in this country which must be filled, seventy million are of the so-called menial type. Why not face the naked truth? The business of every social agency is not to produce working men but men working for the good of all. Man was created in the image of God. In his earthly sojourn he must of necessity be clothed in the flesh. Nevertheless he is endowed with God given powers, hopes and aspirations. Every factor which has to do with his early training should center in his higher and better nature. He should be furnished with the tools by which he can build a more stately mansion for his soul.

701

AN INTERVIEW WITH A SON OF JOHN BROWN, OF OSAWATOMIE.

Manuscript of paper read by L.N.Hines before Terre Haute
Literary Literary Club, 7:30 p.m., Monday, October 8. 1928.

John Brown, of Osawatomie, was born on the 9th day of May, 1800, at Torrington, Connecticut. He was hanged December 2, 1859, at Charleston, Virginia. The fifty-nine years of his life were filled with many exciting adventures, much of which was the outcome of his zeal to abolish the system of slavery in the southern states.

In his earlier days John Brown engaged in farming and kindred occupations, in pursuit of which he was almost always unsuccessful. He was twice married and was the father of twenty children, of which twelve grew to maturity. His roaming life in three states, Ohio, Connecticut, and New York, was not such, to quote one writer, "to secure for him the standing of even an average citizen." He had, however, great natural force, and when his single idea of antagonism to slavery took possession of him, he was a man of great power although many of his acts were fanatic. His career was such as to admit of no middle ground as to judgment of what that career was like. The partisans of slavery regarded him as a criminal of the blackest type, while the abolitionists looked on his life and death as those of a martyr. His anti-slavery work was encouraged by many abolitionists, both financially and otherwise, and some of these people assisted from the beginning of his work in Kansas until his execution in Virginia.

John Brown came from fighting ancestry. His grandfather was a Captain in the Revolution, and his father drew his abhorence of slavery from Jonathan Edwards. His father had taken part in the rescue of fugitive slaves in 1798. Brown found his authority against slavery in the Bible, as the supporters of the system found their argument in the same place for it. Brown was an exceedingly active boy, but he grew up to abhor trouble with his fellowmen. He disapproved of war, and when he grew to manhood paid fines rather than perform militia duties. His feeling against slavery was confirmed by the seeing of the whipping of a slave boy, and he, using his own words,"swore eternal war against slavery." His twelve children, who grew to maturity, were filled with his spirit against the institution of bondage. They obligated themselves in prayer with their father to spend their lives in fighting the system, and went through the greatest tribulations to help him accomplish his one great end.

At the age of thirty-four he had formed a scheme, with the assistance of abolitionist families, to educate colored children. This scheme was first to be applied in Virginia, but the next year he went to Ohio in order to further the plan which never materialized. In 1840 he surveyed [redacted] coal land in Virginia and dreamed of forming a colored ~~colony~~ there. In 1846 Garret Smith offered one hundred thousand acres in Northern New York to colored people who would settle on them in clear them. In 1848 Brown, in order to work among these colored people, bought a farm in North Elba where his family lived until his death. In 1850, after the passage of the fugitive slave law, Brown went to Massachusetts and formed the Gilleadites who swore to protect each other in the rescue of fugitive slaves. By 1854 Kansas hade become the decisive battle-ground between the two great systems of slavery and freedom.

Five of Brown's sons, who were living in Ohio, went to Kansas in order to settle there and increase the number of free-soil voters. The Browns located near Osawatomie, and the father joined them there in October, 1855. The family became the strongest fighters, in the next two years, against the activity of the "Border Ruffians." John Brown's zeal, his energy, his enthusiasm, brought him into National prominence. It was not the size of the stage but its setting on the frontier that brought these figures into so great public attention.

The most marked incidents were the killing of five pro-slavery men near Pottawatomie on the 24th of May, 1856; the capture of Captain Pate at Black Jack, June 2nd; and the great fight at Osawatomie against the large force of Missourians in August of the same year. After these events the free-soilers had the upper hand in Kansas. Throughout all these controversies the older Brown had the support of eastern abolition leaders. The slavery party in Kansas had formed a government by open fraud and maintained it by lawlessness. These men sacked towns, burned homes, murdered some of their opponents, imprisoned many others. The United States courts at the time were lined up with the slavery forces, and the Federal troops acted as their army. If the free-soilers had submitted, Kansas would undoubtedly have been a slave State. As it was, there was resistance to the high-handed slavery element, and Kansas was saved to the cause of freedom.

Brown had entertained for many years the scheme of establishing in Virginia a place for fugitive slaves. His idea was for the slaves to flee to this stronghold and then escape to Pennsylvania. That Brown supposed the United States would allow such an enterprise to be maintained seems scarcely to agree with the idea of sanity, but, as one writer says of him, "Brown was insane as only all intense religious fanatics are insane." He finally formed a scheme of attacking the United States armory at Harpers Ferry in order to get a foothold for his attack against the system of slavery. He and some of his men took up their residence on a farm near Harpers Ferry. They came into that region without explaining what their plans were. Wild stories began to be told by the neighbors in regard to the proposed activities of the Brown party, but no story was as fanatic as the real truth.

It did not occur to Brown that attacking the armory was an act against the Nation, and that not even the abolitionists could uphold him. In 1857 he began drilling men in Iowa. In June, 1859, he was ready for action, and assembled his twenty-two men besides himself, with some arms, near Harper's Ferry, where, on Sunday, October 16th, with eighteen men he seized the armory and took the village. The next evening Colonel Robert E.Lee came from Washington with a company of maries and surrounded Brown and six of his remaining men in the engine room. The fighting continued until two of the men were killed, and he was severely injured. He was tried in the Virginia courts and hanged on the 2nd of December, 1859.

Whatever may be thought of Brown's career hereafter, there can be no controversy over the effects of his demeanor and language all through the trial and through the days of waiting for his death. It revealed a character of heroic simplicity and grandeur. His adversary, Governor Wise, admitted his clear-headed simplicity and ingenuity. The Governor further felt him to be wholly truthful. However, his death made compromise on the slavery question impossible. Some of the abolishionists in the North offered to make an attempt to liberate him from his prison while he was waiting to be hanged, but Brown did not approve of this idea, and expressed the thought that he was worth more to the anti-slavery cause dead than alive. He became the defender of the spirit of liberty. The North began to sing of him and his death, and the lines, "John Brown's body lies moldering in the grave and his soul goes marching on", were on the lips of everyone throughout the northern states.

Brown was not a statesman. He was a prophet. He may have had the blood of his fellows on his hands, but he never admitted this blood was on his soul.

Nearly all those who had a part with John Brown in his two years of active active fighting in Kansas, as well as those who were with him at Harpers Ferry, have passed away. Little can now be learned of him save by written history, and hearsay at third hand, to quote a writer on Brown and his times. Up till recently, however, there was one remaining son, Salmon Brown, who resided in Portland, Oregon. John Brown's first wife was the mother of seven children. His second wife bore thirteen children, and Salmon Brown was one of the children of the second wife. This son grew to maturity and took up the fight that his father led against the system of slavery.

In the spring of 1855 Salmon Brown joined with two of his brothers and their families and left Ohio for the promised land of Kansas. They selected claims aoound the Osawatomie country in what is now Miami County, Kansas, within twenty miles of the Missouri line and about fifty miles south of Lawrence. Salmon Brown was the last of the survivors of the original Brown family. He was looked upon by his father as a leader among men. Salmon was all through the troubles in Kansas from the beginning to the day when the Browns left that part of the country. The older Brown, by that time, had become known as Osawatomie Brown from the wonderful victoyy won in the settlement of that name.

In the spring of 1917 I was planning to make a trip to

Portland, Oregon, to attend the annual meeting of the National Education Association. One day in reading the papers I came across the statement that the only living son of John Brown was residing in Portland. I made note of the fact as portrayed in the article, and made up my mind to find this son if possible, I have long been of a disposition to see or to come in touch with as many as possible of the men and women who were or are engaged in making history. When an actor in great historic scenes passes, a historian dies. It is a privilege, indeed, for any one to come in touch with those who have had a part in forming the tremendous issues that have made the republic.

I went to Portland, Oregon, as I had planned, and, after disposing of most of the business that took me there, I started out to find the one living son of John Brown. I could get no help from the city directory nor the telephone book. Inquiry developed no information in regard to the last of the Browns. One day I stopped in a second-hand book store with the thought that the type of man conducting such a place might be well posted on the older citizens of the community. The man in the store told me that Salmon Brown had been living in Portland but he thought he was dead. Undiscouraged, I pursued the matter and finally found his name in a city directory that was just off the press. One afternoon I started to visit the man. I rode the stret cars a long time and walked a long time, and finally came to a house on East Couch Street in Portland. The house is a rather plain one, two stories high, and in the summer surrounded by many flowers. I knocked at the door and an elderly woman answered my knock. I asked if Mr.Brown lived there. She said, "Yes." I asked if it was Salmon Brown, son of John Brown, and she said, "Yes." I told her I would like to talk with him if I could do so. The elderly woman told me to come in, and I was directed to a living room in the rear where Mr.Brown was seated in a large chair and where he was confined with rheumatism. I found before me a man of large frame, and in many ways resembling the picture of his father. He was every inch a gentleman and was most courteous and kind in receiving me. I asked him questions about his father and he answered fully every inquiry I made. Two or three times he apologized for talking so much and expressed the thought that perhaps he was wearying me. I protested that it would take a long time to wear me out listening to a man who was such a good talker and had so muhh to talk about. It developed that the elderly woman was his wife and she sat near by while we talked and occasionally supplied details as the conversation of the husband and father ranged over the years that preceded the outbreak of the Civil War. I noticed on the walls of Mr.Brown's room three pictures, one of John Brown, one of Abraham Lincoln, and one of Theodore Roosevelt. Mr.Brown expressed the greatest interest in Mr. Roosevelt because of that man's kindly statements concerning the career of John Brown.

Salmon Brown told me the story of the exciting days just previous to the Civil War. He said he did not engage in the battle at Harpers Ferry because he was opposed to it. He said he could not see how it could succeed. He tried to dissuade his father and brothers from undertaking the enterprise, but John Brown was a man who could not be shaken when once he had decided to adopt a certain course, no matter how impossible that course might be. So Salmon Brown did not go to Harper's Ferry and, probably for that reason, lived for more than half a century after his father met his fate on the gallows at Charleston. Salmon Brown reminded me of the fact that a man by the name of Forbes, who did the most of the drilling of the men at Harper's Ferry, had deserted and gone to the Government with the full story of the enterprise. Mr.Brown said he saw his father for the last time in the spring of 1859.

When the Civil War broke out Salmon Brown became intensely interested in helping raise troops for the Federal Army. He was promised, so he told me, by the authorities in North Elba, that if he raised a company for the northern army he should have a commission. During the winter of '61-62 he traveled over the country horseback, in deep snow, recruiting men for the company. Finally a company was made up and all were gathered in for organization. When it was proposed to give Salmon Brown a commission the soldiers protested and said they would never go to Virginia with the son of John Brown. They felt the Southern feeling was so bitter against John Brown that they- the soldiers- would be subjected to the bitterest antagonism of the South. As a consequence, Salmon Brown was not admitted to the Federal Army, and had to content himself with being merely a private citizen during all the heroic struggle that his father had done so much to bring about. Salmon Brown told all this without rancor or ill-feeling. He referred constantly to his father as John Brown, seeming to consider him in a removed and impersonal way, as not being merely his father but as being one of the great heroic actors in a drama that stirred the nation to its foundation.

Salmon Brown was married previous to the Harper's Ferry raid, and after he was refused the privilege of being a soldier he and his wife decided to cross the country to California and get away from scene of strife and trouble. They started, and reached Omaha, from where their party proceeded by wagon train across the plains. Southern sympathizers heard that Brown was with this wagon train and tried to overtake him and murder him. Mrs. Brown joined in the telling of this story. She said that day after day she would sit in the rear of the last wagon in the train and watch the distance, dreading to see coming over the top of the last hill the horses of the pursuers. Finally they reached what is now Soda Springs in Wyoming, from where soldiers were sent along for several days to protect the Browns. They reached California and took up the peaceful lives they were to live from then on. The Brown family lived in California for twenty-two years and then removed to Salem, Oregon. About fifteen years later he and his family moved to Portland, where they have since resided. Salmon Brown was in the live stock business but retired a few years ago and passed the remainder of his life at his little home on East Couch Street, Portland.

Salmon Brown was not injured in any of the battles in which he had a part, but he was the victim of an accident after the affair at Black Jack, in Kansas. The accidental discharge of a musket caused a terrible wound in his arm, but he finally recovered, although he felt the effects of this accident the rest of his days.

After I left the Brown house in Portland and was standing in the front yard talking to Mrs.Brown and her married daughter, Mr.Brown called to his wife and asked her to come into the house. She came out presently with a copy of a picture that had been sent Mr.Brown by the Women's Relief Corps in Kansas. This picture was of the memorial that the Relief Corps had erected to his father at the Osawatomie battle field.

Later Salmon Brown sent me a statement about himself and his family. This statement I had typewritten and forwarded to him to sign. He seemed much interested in every way in giving a complete and accurate idea of his father and his father's career.

When I was having my interview with Salmon Brown I was introduced to a married daughter, Mrs. Ethel Brown Chamberlain. After I returned to Indiana I wrote letters some three or four times to Salmon Brown, but, because of his physical condition, he was unable to answer these letters himself. This married daughter, Mrs.Chamberlain, was his secretary and took care of her father's correspondence, In one of these letters Mrs.Chamberlain writes: "My mother, however, has a very distinct recollection of the personal appearance of John Brown, whom she describes as being of medium height, blue eyes and gray hair, and in the later years of his life, with long, flowing white beard. He had a very firm, straight mouth and hawk nose. His eyes were unusually blue, with a piercing, eagle-like expression seeming to look one through. In manner he was always dignified and commanding."

I wrote to Salmon Brown because I wanted further first-hand material in regard to the career of his father in whom I have always been much interested. The letters that Salmon Brown sent through his daughter are of the greatest interest, to me at any rate, since they touch on the life of a man who affected in such a vital way the history of his country.

In one of the letters that Mrs.Chamberlain sent for her father she forwarded some clippings touching the career of the Browns in the great World War then just closed. The spirit of John Brown lived in the lives of some of his great-grandchildren. One great-grandson, Russell B.Chamberlain, was a member of the Naval Medical corps; John B.Scott was a fireman in the Navy, and John Brown, Junior, of Seattle, a cousin of the two foregoing, was also a fireman in the Navy. Salmon Brown spoke with great pride of these three grandsons who were serving their country. The participation of these cousins in the great world conflict brings up to date the complete record of the Browns in fighting for their country. Three were with the Ragged Continentals with Washington; three were enlisted in the War of 1812; the Maxican War had some of them as soldiers; while, as one writer says, the record of the family in and before the Civil War forms one of the hero tales of the nation. One of the grandfathers of Russell Brown Chamberlain was a Federal officer in the 4th Vermont cavalry; his father was a soldier in the Spanish-American War with the 2nd Oregon. Wherever we touch the lives of this remarkable family we find them enlisted in the cause of right. Russell Brown Chamberlain, great-grandson of John Brown, was disabled in the World War. He was taken home and recovered from his wounds very slowly.

On May 15, 1919, Salmon Brown died at his residence in Portland. He had always been a man of slender means, so far as this world goes, but he had been industrious and faithful to all the duties imposed upon him. He had long wanted to take the trip up the new Columbia River Highway, but that desire was never to be fulfilled. He went to his dying day with a reverence for his father and a memory filled with some on the phases of the great story of his father's fight against the institutions of human slavery. For my own part, I have only gratitude for the privilege that was given me to come in touch in such a way with the memory and the family of the man who died for what he thought was right; an unreconcilable opponent of the great evil that had fastened itself upon our country. With Salmon Brown's death the chapter was closed, and to history is given the complete task of carrying to coming generations the story of the man that would not be denied in his pursuit of freedom for an oppressed people.

COPY

Portland, Oregon
Sept. 9, 1917

Mr.L.N.Hines:-

Dear Sir-

I am replying to your letter written to my father, Salmon Brown, as he is ill and has been confined to his bed for nearly five weeks.

He has signed the typewritten copy sent by you, but, as you will observe, it was done under much difficulty as he is obliged to lie flat upon his back and cannot turn an inch to the right or left. However, he was very glad to do this for you, and grateful for your evident appreciation of the article.

Certainly you may use any part or all of the copy you may desire in your lectures. We are glad there are those who care enough for John Brown and the work he tried to do to endeavor to still keep his name alive in the land.

I am sorry Father is unable to write you and furnish you with a little more material than I am able to offer you, but it seems to worry him to think, or try to recall past incidents.

My mother, however, has a very distinct recollection of John Brown whom she describes as being of "medium height and build, iron gray hair and in the later years of his life a long, flowing, nearly white beard. He

He had a very firm straight mouth and a hawk nose. His eyes were unusually blue, with a piercing eagle-like expression, seeming to look one through. In manner he was always dignified and very commanding."

My father and mother wish me to remember them to you with sincere regards, and to express to you the pleasure we enjoyed for the call you were able to take time from your duties to make us.

If at any time it is possible to assist you further shall be very glad to do so.

Very sincerely
Ethel Brown Chamberlain

2024 E.Couch St.
Portland, Oregon

No 2

MUST WE HAVE A MEXICAN QUOTA?

In a trip through the Southwest and West this summer, the writer was impressed ~~with~~ by the number of Mexicans in the United States. Realizing that Mexico was our southern neighbor with a foreign tongue and a social heritage different from our own and that we were joined to her with a border of 1800 miles, I was interested ~~to see~~ in seeing the Rio Grande. This most formidable barrier can be waded at certain seasons in the year and at one time the writer saw a man hauling sand from the center of the wide bed of the river with a wagon. At other points of our boundary not as much as a wire fence separates the two countries. Thousands of Americans go into Mexico each day and thousands of Mexicans come into the United States to trade, transact other business or to go to school.[1] It is estimated that we send $1,000,000 worth of goods into Mexico each day. The life of Mexico and the United States is interwoven.

"Old Mexico", as the country is called in the South West, at one time belonged to Mexico. Perhaps it is populated by a million descendents of former Mexicans.[2] When we took "Old Mexico", or the South West, in 1848 we granted citizenship to the settlers in this territory. Today their descendants are American citizens in every sense of the word and eligible to all of the highest offices of the land.

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[1] Jay, S.Stowell. The Danger of Unrestricted Mexican Immigration. Current History, August 1928, p.765

Many of them know little or no English. They speak Spanish. I have read that the new Mexican Legislature for years have had interpreters so that its own members might follow the proceedings.[3]

Since the overthrow of the Diaz government in Mexico in 1911, there has been a steady flow of Mexicans into this country. This was due partly to a demand for labor and our quota law curtailing European immigration.

[2] Ibid p.765

[3] Ibid p.765

It is estimated that there are from 1,000,000 to 3,000,000 or more Mexicans in this country. The official report of the immigration officers are as follows:

1907	91 came to United States
1908	500
1909	15,000
1910	17,000
1911	18,000
1912	22,000
1913 to 1919	the number seesawed between 11,000 and 17,000
1919	29,000
1920	51,000
1921	29,000
1922	18,000
1923	63,000
1924	87,000

In 1924 the fees and head taxes as well as tests were placed to retard this immigration. In 1925 the number was 32,000; for 1926, 42,000, and for the year 1927, 66,000.

It is difficult to estimate the numbers that come illegally. A recent estimate by a Mexican Consul of a group of 6,000 was that 5,000 came illegally.[5]

4. Ibid. p 673. E.R.Brown in his article "The Challenge of Mexican Immigration" gives three millions. See Vol.49. The Missionary Review of the World. March 1926. p 194-ff. This agrees with Mr.Roberts' article in the Saturday Evening Post. See Feb.4,1928 Vol.200 p 10-ff.

Mr.Roberts in his article in the Saturday Evening Post calls them "Wet Mexicans", and claims that in the 1883 miles of our border with only 400 officers that it is like policeing New York with 100 men. He placed the number of "wets" at least equal to the number entering legally. It probably is much greater.[6]

Another interesting fact is the gap in Mexico population reports of 1,600,000 between 1910 and 1921. The truth of the matter is that this little brown flood of Mexicans,- that is- Mexican Indians, half-breeds, etc., has risen from year to year; it recedes a little then surges upward again and is spreading farther and farther north, east and west, spreading out making ponds, lakes, and little oceans where a few years ago was barren soil.

You see them everywhere in Texas, Arizona, New Mexico, California and in many places in Colorado and Kansas. They raise Bermuda onions by the thousands of bushels in Texas; pick cotton in Texas, Mississippi, Arkansas and Tennessee, even replacing negro labor in many places.

5. Current History, August 1928 p 763.
6. K.L.Roberts, "Wet and Other Mexicans"
Saturday Evening Post, Vol 200 Feb.4,1928 p 39-ff

The Imperial Valley of California with its manifold productions is a Mexican product. In "Old Mexico" the peon raises lima beans, picks walnuts, raises citrus fruit; is a skilled horticultural worker, makes steel and cans salmon. 5000 workers of the beet fields of the North Platte Valley of Nebraska are Mexicans. There are colonies in Pittsburgh, Cleveland, Toledo, Gary, Chicago, Aurora, Joliet, Detroit, Milwaukee, St.Louis, Kansas City, Wichita and other cities. They are found whereever sugar beets are raised in Utah, Colorado, Wyoming, Montana, North Dakota, Michigan and Ohio. Some have reached the fisheries of Alaska.[6]

The strip of land 200 miles wide from Galveston to San Francisco, over 2500 miles long, except at the two ends along our border contains from 1,000,000 to 2,000,000 of Spanish speaking people with all grades of the social scale but the majority are so called Peons. This is the base of the Mexican pyramid that is raising itself up from the SouthWest.

After one has crossed the Mississippi and heads west across the plains he soon feels that the railroads of this country could not be maintained without Mexican labor. The Topeka and Santa Fe with the Rock Island reports 10,000; the Denver and Rio Grande 3000.

[6] Many of these facts are taken from Roberts' articles in the Saturday Evening Post, two articles in the August 1928. Current History and various articles in the Missionary Review of the World. See Bibliography at close of this paper.

The Great Northern 500 to 1000 varying with the seasons; the Southern Pacific 4,276 in Texas and Louisana alone; The Pennsylvania lines have 1200 regular workers.

Well, in the West and Southwest there are many areas where it can not be said that the Mexican is a stranger but rather that the Anglo-Saxon American is a stranger in his own country.

Is the Mexican a good worker? The popular impression is that he is not, but closer inspection points to the contrary. Talking to men that have employed Mexicans for years reveals that in many cases they prefer them to white labor. He is not a perfect worker as he is sensitive and may fail to "show-up" for work some morning because the foreman has abused him. He does not carry a watch and may be late. He is often undernourished and poorly housed.

The evils of seasonal unemployment hurts the Mexican. The beet sugar industry may cause unemployment for him from late November to the following May; other labor peaks of the Southwest are:

Cotton pidking - July 15 to late November
Spinach (Arizona) - January
Onions and cabbage (Arizona) February to March
Grapes, melons -(California) July and August.

In bold language the farmers of the Southwest need a great many laborers during a few months of the year and during the rest of the year they need very few. During these "off" seasons Los Angeles, San Antonio and El Paso are favorite rallying centers.

Many go back to Mexico and return with the Spring. This is possible if they do not remain longer than six months in Mexico.

Seasonal unemployment causes the Mexican to move about a great deal yet he is showing some tendency toward stabilization. In Los Angeles there are thousands of Mexicans living in the Mexican quarter with their own homes hedged in with beautiful flowers. Their children are in the modern public schools. It is reported that Los Angeles has 25,000 Mexican children in her schools. In the John Muir Technical High School of Pasadena are many Mexican boys and girls learning a trade. Such as these will give color to California's history for generations to come.

Racial prejudice is another problem. It is present. Some communities insist that the Mexican child which is legally white go to a colored school. There are many separate Mexican schools. Mexican extraction is used for discrimatory practices from exclusion from school or serving on a jury. Tricks are played upon them. They are exploited by employers and agents.

Living uncomplainingly under conditions which discloses his Indian origin the Mexican peon is a cheap laborer. Yet he is intellectually of low powered stock. Intelligence tests made in the California schools show that they rank with the negro, the Portuguese and the Sicilian. When one remembers the civilizations of the Maya, Aztic, Toltec and Inca that have passed away and view their offspring one is tempted to say that it was a civilization of the warrior and the priest.

Perhaps they resisted the Spaniard and were annihilated and only peon slaves were left which accounts for this docile condition today.

Mexican families are large. In Los Angeles a Mexican applied for charity funds to provide hair cuts for his 33 children. Many families have 10 to 15. In a western State Fair, the first prize at a large family contest was won by a Mexican family of 16; the second prize went to a Portuguese family of 15, and the third prize went to another Mexican family of 13.

Mr.Speranza who has studied the Americanization of Mexican claims that they can not be Americanized. Since 1848 the public school has been at work in "Old Mexico" and "it cost the new Mexican House during one recent session one fifth of its appropriations for employes for translators and interpreters". This item he claims means that there are members of the Lower House of New Mexico who cannot transact their legislative business in English.

What is to be the future of the Southwest? An Eastern professor recently declared that we are witnessing the passing of the Nordic farmer in the West. His place will be taken by Mexicans with Japanese foremen. Our border cities will be surrounded with Mexican slum belts and our relief costs will mount. Judge Box author of the bill to restrict Mexican immigration which is now before Congress recently stated "that Los Angeles with a population approximately five percent Mexican shows Mexican charity case percentages as follows:

Outdoor Relief Division	27%
Catholic Charities Bureau	53.31%
General Hospital	43%
City Maternity Service	62½%

The problem of sanitation illustrates the need of a quota. Unrestricted Mexican immigration is more or less a menace. A family contracted smallpox; it was quarantined but the father was a gambler and went to the pool room. Two men contracted the disease and ten others caught it from them. Of these, three died. This is but a sample case.

With a migratory population estimated as high as 40%; with an infant mortality as high as 25%, carrying such diseases as tuberculosis, trachoma and venereal diseases the Mexican is a menace. The usual winter run of whooping caugh, scarlet fever, diptheria, mumps, measels and smallpox have ideal ground to grow and spread in a Mexican quarter of a city. In the Maravilla Park section of Los Angeles one can see ignorant, destitute, illiterate diseased, pauperized Mexicans living constantly on the ragged edge of starvation yet bringing countless numbers of American citizens into the world. Then one realizes the social problem that the Mexican peon has brought to the United States. Continue this unrestricted flow and the U. S. faces a problem that will be far in excess of any labor problem with which a State might be confronted.

The San Francisco Commonwealth Club has scientifically studied the problem of displacement of racial groups within a nation through the influx of immigrants of low standards and states that if we had admitted no immigrants since 1800 that to-day we would have the same man power and would be racially homogeneous.

If this be true we are faced today with bringing the Mexican under the quota law. If we do not, can we escape hybridization of the American stock? The negro population today is about 10,000,000. This was one half million in 1776. If today the quota law was passed we would already have according to estimates six to eight times as large as the negro nucleus of 1776.

Recently Secretary Davis has declared himself in favor of a Mexican quota. Many others have thought the same. There is a bill sponsored by Representative Box of Texas to extend the quota provisions to immigrants from Mexico. This will be considered by Congress. Many Chambers of Commerce along the border are pleading for an abolition of the head tax and the visa fees so that the immigration may be stimulated. At present there is no quota but there are natural checks. The head tax is $10.00, other charges raises this to $18.00 for the adult. Children under 16 years of age are exempted from the head tax but are subject to the visa fee.

Does the Mexican want to be an American citizen? I am told they rarely do. Mexico is not far away and work is not always stable. In the second place he is not sure that he will be fairly treated if he threw his lot permanently with this country. He sees a great deal of injustice dealt out to his race. One Consular district in Mexico reported 22 young men, born and educated in the United States, who walked into the Mexican Consul's office and declared themselves citizens of Mexico. They had never lived in Mexico but they were doubtful of the just treatment in the United States. They did not have faith in the United States. One Mexican that I met and became fairly acquainted with asked me if Al Smith would be elected President of the United States. I asked him why he asked, he said that if he ~~was~~ were elected that they would all have to go back to Mexico. He told me that all Mexicans that he knew were going to vote for Hoover. I wonder about the background of that feeling and sentiment.

What we need is more "fair play" . Differences are handicaps. We need to teach more Spanish in our schools and to teach more English to Mexicans. We need a bi-lingual border. Lindbergh realized this as he flew over Mexico. We can not run away from Mexico. We can easily step across the border. The Mexican is here with us to stay a long time. His children's children will help make the United States. The situation demands mutual understanding and fair play. If we fail what will the Americans of tomorrow have to say about us who are "carrying on" today.

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No 3

The Spirit of Discovery

(J. F. Mackell)

When the newborn babe opens his eyes he little realizes his great heritage, the years of relentless search for truth which have borne fruit in his surroundings. He soon takes for granted the conveniences which are his everyday companions; the cheerful fire, the bright electric light, the warm clothing and the tender care of his parents. Before long he will be riding out along the concrete highway in a luxuriously appointed automobile, listening in on the radio and attending the movies. All these and countless other heritages have come to him by virtue of the fact that for long ages his ancestors have been busy at the great game of discovery and research. He finds that he is an inquisitive being himself and soon he is capable of asking more questions than his elders can answer.

This human trait of inquisitiveness is practically universal and in spite of all so called conventions tending to the contrary, it persists in a few individuals to a degree which marks them as eccentric. In the words of Juvenal "All wish to know, but few the price will pay."

Most great discoveries have been handed down to us by men who have spent years of patient toil upon their problems, and who have been glad to share the results of their labors with the rest of mankind without any hope of reward, pecuniary or otherwise. These men have sought to solve some of Natures riddles for the pure love of solving them. Farady might have been a rich man, had he chosen to patent his electrical devices, but the thought never occurred to him. The same may be said of practically all the other great discoverers whose names we now see engraved in Valhalla.

It is said that one day the great naturalist, Fabre, while seated on a rock at the bottom of a ravine where he had been studying instinct and reason in insect life since early dawn, was made the object of ridicule by some passing peasants who thought him an imbecile and in passing they crossed themselves.

Early one morning in the year 1591 in the city of Pisa, a crowd of professors and students from the University had assembled at the foot of the leaning tower to see a young professor, Galileo, mount the spiral stairway with two balls in his hands. They watch him as he drops these balls, one of which is one hundred times as heavy as the other; they see the balls fall through space and strike the earth at precisely the same time. The age old debate was settled by Nature's voice. Philosophy and logic taught that the heavy ball should and would fall one hundred times as rapidly as the lighter one. The elder professors returned to their classrooms to try to disprove by philosophical argument that which they had just perceived by their senses. For this and other discoveries Galileo was rewarded in his old age with imprisonment.

The greatest original experimenter the world has ever known, Michael Farady, while demonstrating the principle of electro-magnetic induction before the Royal Institution was asked by a lady, who probably voiced the feeling of the majority present, if he would tell her what use could be made of the experiment. Farady's reply was "Madam, can you tell me the use of a new-born child?" To this same question put to Farady by the statesman Gladstone upon another occasion, Farady replied "Why Mr. Gladstone, there is every probability that you will soon be able to tax it."

Fabre, Galileo and Farady represent three distinct types of investigators strongly imbued with the spirit of discovery. Fabre is typical of the naturalist, who studies Nature for the pure love of doing it; the hours of patient toil and vigilant search are as nothing to him if at the end of the vigil a little peep is permitted beneath the veil which Nature has drawn around her mysteries.

Galileo on the other hand typifies the iconoclast who ruthlessly rebels against conventions and authority even to the extent of destroying age long respected images and idols if he knows them to be false. He disturbs the peace today quite as violently as he did in the Middle Ages. His discoveries are unpopular and he rarely lives to see their fruition but if he speaks the truth about Nature, his torch of truth will burn the way to ultimate triumph.

Farady is typical neither of the naturalist nor of the iconoclast. Rather he belongs to the great school of investigators who by vigilant study are forever trying to find means of subduing Nature. She is cross-examined, coaxed, tested, and analyzed with the hope that she will surrender some of the secrets which she holds in abundance. To those only who are willing to spend infinite labor in overcoming the obstacles which arise in her conquest, is the least advance made.

There is a popular idea current to the effect that most great discoveries have been the result of some sudden stroke of genius. The story of the apple falling on Newton's head is often cited as the event leading up to the discovery of gravitation. The truth of the matter is that Newton spent years and years of painstaking study and research before he had obtained from Nature anything of consequence. It took Pasteur five years of hard, faithful research to discover the remedy for hydrophobia. When one considers for a moment the painstaking study and infinite investigations of Darwin, Kepler, Davy, Rumford, Koch, and others who have added materially to our storehouse of knowledge, the popular notion of spontaneous discovery referred to above becomes somewhat dissipated. To be a successful research student one must be prepared to meet all sorts of reverses, for Mother Nature reveals herself only to those who study her and commune with her in the most intimate fashion. As one writer on the subject has put it, she is a "Katherine to be subdued by a scientific Petruchio rather than a Juliet to be worshipped by a love-sick Romeo," and he who sets himself up as a conqueror of such a mistress has laid out for himself no mean task.

As has been pointed out before in this paper, pecuniary reward for discovery is foreign to the research mind. Of course there are glaring instances in which the invention of some trivial process in certain manufactories has brought material gain to the inventor. It is said that the patented process of making "Eskimo pie", an ice cream confection, brought to the inventor over a million dollars during the first year of its use in the commercial trade. There are many other instances of like kind but the truly great discoveries in every field of human endeavor have in the main been handed on to the race unpatented and with no thought of material reward on the part of the discoverer.

At a certain stage in the career of Michael Farady he was forced to choose between wealth or the pursuit of a research career unhampered by commercial restrictions. There was not the slightest hesitancy on the part of the great investigator. Tyndall says that after the discovery of the principle of electro-magnetism by Farady, no fee would have been considered too high by the commercial world for his services. It took more than ordinary courage for the apprentice of a book binder to turn down wealth and fame, but to a Farady as to the average investigator, great wealth has no meaning. Farady died a poor man but to him more than to any other investigator in modern times England owes her fame as the home of pure scientific investigation.

Napoleon III once suggested to Pasteur that he derive profit from his remarkable discoveries and their applications. To this suggestion Pasteur replied, "Men of science would consider that they had lowered themselves by doing so." On another occasion in reply to a like suggestion from Lady Priestly he remarked, "I could never work for money but I could always work for science." There is no doubt that Pasteur could have become wealthy by withholding his discoveries but he derived far greater satisfaction in the relief which his discoveries gave to human suffering and he was perfectly contented with his modest salary from the government which he received as professor of Chemistry.

To the science investigator, the pleasure derived from the discovery of one of Nature's secrets unknown before surpasses all the rewards the world can give. It was Robert Boyle who once said that he wanted to postpone death as long as possible because he was now enjoying so much the discoveries he was making and he believed that in the next world all of Nature's secrets would be revealed to him without further effort on his part. It is a remarkable fact that while men engaged in ordinary commercial pursuits are usually willing to retire from active service in their later years, men of science and exploration usually die in the harness. Once when the great naturalist Leidy in his old age was asked if he never tired of life, Leidy replied, "Tired! Not so long as there is an undescribed intestinal worm, or the riddle of a fossil bone or a rhizopod new to me!" To the average man of the street or indeed to the cultured man of letters these interests of Leidy may seem quite uninteresting, but the words reveal to any one a love of Nature which is quite common to all investigators.

The greatest investigators realize how much there is to do in their field and how little they can hope to do in the short span of human existence. Newton, shortly before his death, gave out this long remembered statement, "I do not know what I may appear to the world, but to myself I appear to have been only like a boy playing on the seashore, and diverting myself in now and then finding a smoother pebble or a prettier shell than ordinary, while the great ocean of truth lay all undiscovered before me." This was Newton's estimate of his life's contributions but it was the great Mathematician Leibnetz who later said that in mathematics alone Newton had during his lifetime contributed more than all his predecessors in that field put together. It must be remembered moreover that it was in the field of Physics that Newton made his greatest contributions.

It is the spirit of unrest, the ever persistent knowledge of other secrets to learn, which adds zest to the field of investigation. The less a man knows about his physical surroundings the more easily he is satisfied with himself and with his work. A truly great man realizes the imperfections of his knowledge. An incident in the life of the great Lord Kelvin illustrates the point just made. In 1896 on the occasion of the jubilee at the University of Glasgow celetrated in his honor, and in reply to the well merited congratulations heaped upon him, Lord Kelvin replied, "One word characterizes the most strenuous efforts for the advancement of science that I have made perseveringly during fifty-five years; that word is failure. I know no more of electric or magnetic force, or of the relation between ether, electricity and ponderable matter, or of chemical affinity, than I know and tried to teach to my students of natural philosophy fifty years ago in my first session as a professor."

Kelvin makes this remarkable confession in spite of the fact that during his lifetime he had no peer in his line of investigation. His hundreds of papers and his great contributions in the fields of heat, thermodynamics, ocean telegraphy and other lines are sufficient justification for a score of scientific careers but to Lord Kelvin all of these great contributions fade into insignificance in the face of his failure to arrive at the ultimate nature of matter. Such men as Kelvin are forever learning more and never satisfied with their state of knowledge, for every problem solved, there remain a thousand about which they know nothing.

In the field of geographical exploration the spirit of adventure and discovery have been the primary motive. In many instances, moreover, such as in the voyage now underway to the Antarctic, headed by Commander Byrd, there is a keen desire to add to the fund of common geographic and general scientific knowledge. The Norsemen preceding Columbus to

America by several hundred years were urged on by a love of adventure. Columbus, convinced in the sanity of his beliefs, set out over an uncharted ocean and reached the Bahamas. He was followed during the next century by other explorers, the Cabots, Vasco DeGama, Magellan, Balboa and others. We may in some instances question the purity of motive behind some of these explorations, but no one will doubt the quality of courage necessary to carry out such an expedition. Whatever the motive, the fact remains that civilization gains something every time a new world secret is exposed.

The map of Greenland carries the names of two modern illustrious explorers. On the northern shore of Greenland are Peary land and Mylius Erichsen land. Rear-Admiral Rob't E. Peary reached the North Pole after twenty-three years of relentless Arctic exploration, years of hardship and devotion which illustrate a love for discovery scarcely equaled in modern times. Peary explored the north west coast and part of the interior and left only the north east coast unexplored. To explore this part of Greenland and the Arctic regions in that vicinity the expedition headed by Erichsen set out in 1906. Erichsen and two companions set out in the summer of 1908 on a sledge journey over the remaining unexplored territory. Their food supply gave out in midsummer. In attempting to reach a food depot they crept forward daily without sufficient clothing and almost barefooted over the inland ice with the hope of leaving some of their records where their companions could find them. They knew that they were doomed themselves but the spirit of exploration burned deeply in their hearts and they wished to save for mankind the records for which they had willingly given their lives to obtain. Erichsen and one of the others finally died and the last to survive, Bronland, crawled the last few miles to the depot, wrote his last report and crawled into a fur coat and died. In concluding his report he says, "I perished in 79 degrees N. latitude under the hardships of the return journey over the inland ice in November. I reached this place under the waning moon and cannot go on because of my frozen feet and the darkness. The bodies of Hagen and Erichsen are in the middle of the fiord. Hagen died on November 15, Mylius Erichsen tendays later." The records of these heroic explorers were found intact the next year by Einar Mikkelson, a fellow Danish explorer.

The story of the last journey of Captain Scott and his companions to the south pole in 1912 is one which will live forever in the minds of those who are interested in exploration. Scott and his companions, five in all, set out in the latter part of 1911 for a dash on foot of 147 miles to the south pole. They reached it on January 18, 1912. After collecting specimens and making observations they set out on the return journey, but the summer was unduly short and sickness delayed them. They persisted however, in carrying their specimens with them and were within 11 miles of their depot when a severe blizzard forced them to camp. Their food gave out and Captain Scott was the last to survive. A last message was found under his head the following November. In this last message Scott says, "We took risks - we knew we took them. Things have come out against us and therefore we have no cause for complaint, but bow to the will of Providence determined to do our best to the last." Though these brave explorers gave up every thing that is mortal in the execution of their loved work, yet their spirits still ascend triumphantly to testify to the greatness of human endeavor and self sacrifice to the end that the storehouse of human knowledge may be more completely filled.

Modern scientific investigation has reached its high pinnacle in public esteem in the fact that the really great investigator makes his appeal to Nature directly instead of relying upon authority. Of course the present day research man has a vast fund of well organized and unquestionable scientific law at his disposal, but it is really remarkable how little of this the truly great investigator uses. There is a much used and no doubt much abused statement to the effect that "there is nothing new under the sun." If Newton, Galileo, Darwin or even Byrd or Peary had been satisfied with making a too literal interpretation of this bit of wisdom, the world would still be in a semi-civilized state. In observation and indeed in mechanical ingenuity many of the ancients command our greatest esteem. As a recorder and observer, the world has never seen the peer of Aristotle. No scientist of modern times has influenced the trend of human thought to the extent that this great philosopher by his keen logic and skilful reasoning influenced the most learned discussion of fifteen hundred years. No attempt is made to belittle the great contributions made to human wisdom by this master philosopher when we say that he lacked the one great and necessary characteristic of the modern investigator, namely the trait of experimenter. Many of the laws handed down by Aristotle were based upon observation, but observation backed up by physical intuition, a very tricky mistress at best. In fact the sum total of the experimental contributions of Greek science, so called consists of some experiments by Pythagoras on musical instruments, an experiment by Ptolemy on refraction and a few experiments in dissection of animals by Galen.

Among Medieval experimenters, Roger Bacon stands out as premier and, while he might not be classed as a truly great experimenter, yet he stands out because in that age of reason he was so bold as to advocate such heretical doctrine. Following Bacon by 200 years came that great Italian prodigy, Leonardo da Vinci who wrote incessantly about the value of experimentation. Leonardo who was by profession an engineer gained everlasting fame as the illustrious creator of the "Last Supper", a painting which alone would guarantee his place among the greatest of artists. He investigated experimentally the laws of hydraulics and anticipated many of the later discoveries of world renown. No one can deny that Leonardo was a true investigator and one who thoroughly delighted in discovery.

If time permitted it would be interesting to trace the development of experimental investigation in the several lines of scientific endeavor from their semi-philosophical beginnings to their present state. The development of the spirit of discovery and research in the case of human anatomy dating from the first conclusions of Galen drawn from animal dissection and pure reasoning down to the discovery by Harvey of the circulation of the blood and thence to John Hunter who really raised surgery from the barber's art to the dignity of science, would command more space for dignified treatment than may be allotted to this entire paper. A similar statement might be made concerning the development of any of the other branches of human knowledge founded upon experimentation, and when we say this we include practically the entire field for even in such fields as Civics, Languages, Music and Literature, the research spirit is gaining a more and more prominent place.

In conclusion it may be said that while we may admit that there is nothing new under the sun, we are forced to qualify the statement to the effect that while to Nature everything is old, yet to us there are in effect many new revelations of Nature and her works which we are daily recognizing. Truly great civilizations have come about and prospered due in no small ~~extent~~ degree to the insatiable thirst of a relatively small army of men imbued with a love for discovery and investigation, men who have braved a world of ridicule and scorn in many instances, but men who have been thoroughly happy in their chosen work of trail blazing. The social and economic as well as the moral and ethical implication in this connection is that we who now enjoy the fruits of these discoveries should see to it that every inducement should be offered to the pioneers of future thought and investigation so that the light enkindled by the zeal and perseverence of past explorers may be refueled as time goes on, whereby this world of ours may become a better place for human habitation.

no 4

BEING WELL BORN.

Manuscript of paper read by Charles Zimmerman
before Terre Haute Literary Club, 7:30 P.M.,
Monday, November 5, 1928.

For years we have heard of the United States as the melting pot. Is it not time for us to take an inventory of ourselves and see whether or not we are doing the things which will hand on to posterity a better race? We have had a remarkable growth in our population but has it been for the better? Better sanitation, increased medical knowledge, prevention of industrial accidents, cheapening of the cost of necessities, prevention of disease by quarantine, vaccination, and anti-toxins, the discovery of cures for some diseases, and immigration have enormously increased our population. In the matter of population we have been rowing but have we been sure of the shore? Great advances have been made in knowledge, in comfort, and in overcoming infectious diseases but have the results been so pronounced when it comes to better bodies, higher intellect, and better morals?

We must meet the question as to whether or not our race is deteriorating. A glance at the pages of history shows us that perhaps no race has ever equalled the Greeks in ability to produce men of genius. Their physical fitness cannot be doubted. Yet where are the Greeks of today! They have sadly declined. As with the Greeks we know that other ancient civilizations have risen to brilliancy only to pass into oblivion in a few centuries. Who knows the future of any people today?

If a slow general deterioration of the inborn qualities of our people is taking place, men of genius in the future will make their appearance less and less frequently. The drag of inferior inborn qualities is always present. It is this drag the pull of which we must lessen in future generations if the race is to progress.

While we as intelligent citizens abhor the thought of war, we must not blindly close our eyes as to its possibility. War is more and more becoming an affair of credit, of industrial capacity, of leaders, and of ability to produce the engines of war rapidly. It is to be taken for granted that any improvement in the inborn qualities of a nation, be it physical, mental, or moral would make it far stronger for war whether for good or for evil. Any improvement in a nation's innate moral qualities would make war for evil purposes less liable to occur. Our debt to posterity as far as war is concerned is by no means slight. Are we sure how we are going to pay that debt when we realize that girls of less than median intelligence, who for that and for economic reasons will not enter the ninth grade, will probably be rearing two-thirds of the children of 1940-70?

Since 1880 a huge stream of immigrants has come to our shores. Most of these should never have been permitted to land here. Many of these people were of long continued peasant ancestry yet they were permitted to collect in our cities where they are entirely out of place. Future generations will still be paying the penalty for this folly. But worse than that shipload after shipload of jail and poorhouse population has been deliberately shipped here. It has been a common practice for European nations to sentence a criminal to a penal institution or permit him to go to the United States. Our much heralded melting pot has been a convenient garbage pail for European undesirables. Would it not be far better for us to have paid our debt to posterity by admitting only those people who measure up to our own people - those immigrants who were honest, intelligent, industrious, and healthy?

We are in the midst of a great national movement to save the babies. Would it not be better to save only the babies that are worth saving? To save the life of a baby doomed to physical, mental, and moral crippledom is doing untold harm. To save potential low grade morons and moral imbeciles is a biological sin.

One of the most magnificent processes at work today in society is the awakening of the civilized world to the rights of the child. As we ponder over this problem it becomes evident that one of his rights is that of being well-born. We can no longer afford to ignore this fact. What a child is to become depends largely upon his inborn capacities. Education seeks to set going these inborn capacities and give expression to them. The parent and teacher must bring forth his good propensities. The bad must be kept dormant by preventing their stimulation, some must be repressed by inhibition, while others must be excluded by the cultivation of more desirable traits before the bad ones have any opportunity to become fixed by continued expression. This brings us face to face with the fact that the best of education and parental training has limits. Once we realize that a child's fate is oftentimes settled long before birth and that no amount of training and culture will make up for "bad blood" it must surely become evident that we have a problem of supreme importance in determining what inborn traits shall be passed on to posterity.

Every patriotic American wishes that the United States have great national progress. But we cannot have such progress if racial deterioration occurs. We may have one or the other but not both. If we have national progress we must have racial betterment. We can only have racial betterment if the superior stocks leave more descendants than do the inferior. Is this the condition today?

I am keenly aware of the fact that man is so taken up with the misery and woe surrounding him that it is difficult for him to take up reforms which will not produce marked results except in the distant future. Many restraints and restrictions which would tend to improve our human stock would be immediately galling to those now living. There is thus a direct conflict between those now living and those yet to be born. Still we must meet the issue. Our aim should be to promote the fertility of our best types, at the same time diminishing the birth-rate among the less desirable types. This is a difficult task since it must be done in such a way as not to give offense to our moral sense.

In the early days of our national life the privations and exposure of pioneer life killed off most of those who were deficient in mind and body. But few defective children lived to reproduce in pioneer days. How different is the background of our generation. Our immense wealth is making the struggle for existence less violent and as a result the weak are not perishing. I am sure that none of us questions the fine motive which is back of our modern philanthrophy. Yet one cannot help but wonder at the results. Many a weakling whom Nature would have permitted to perish in pioneer days is saved through our philanthropic institutions and lives to reproduce his kind. Is it fair to posterity? We cannot help wondering if it is not true that the more efficient classes in our country are constantly aiding their less efficient neighbors in ways tending to promote their survival and multiplication.

There is nothing to be gained by going into the old quarrel of heredity and environment. In the production of a better race it is the opinion of the writer that heredity, prenatal care, and environment all play their part. In man, there is a marked tendency toward the reappearance in offspring of structures, habits, features, personal mannerisms, minute physical defects, and intimate mental peculiarities like those possessed by their parents and even remote ancestors. These personal characteristics based on descent from a common source are sometimes spoken of as one's "blood heritage". Environment does not create new traits. It merely emphasizes or represses those which heredity has furnished. No amount of environment can make a walnut out of a pignut; a genius out of a moron. Some of the world's greatest men had they been born in the wilds of Africa would never have contributed to the world's progress.

As Gray says:

Full many a gem of purest ray serene
The dark unfathomed caves of ocean bear;
Full many a flower is born to blush unseen
And waste its sweetness on the desert air.

No environment under which a child is put after birth can make a good parent biologically of an epileptic, a victim of adolescent insanity, a pathological drunkard, or an habititual criminal. But wise environment may save such a child from an evil destiny.

It might be well at this time to consider the question of the size of our families. Do you know that the size of families is as follows:

College graduate - - - - - - 1 child
Who's Who - - - - - - - - - - 2 children
Successful farmer - - - - - - 3 children
Carpenter - - - - - - - - - - 4 children
Mormon - - - - - - - - - - - 5 children
Poor Miner - - - - - - - - - 6 children
High Grade Moron - - - - - - - 7 children
Epileptic - - - - - - - - - - 7 children

Do you know that according to United States Army standards:

4 percent of our people are rated very superior
12 percent " " " " " high average
27 percent " " " " " above average
52 percent " " " " " average or better
48 percent " " " " " below average
24 percent " " " " " low average
17 percent " " " " " inferior
7 percent " " " " " very inferior

These figures become very significant when we consider Dr. Guyer's statement made here last Spring before the Medical Association that one-half of the children being born in this country are coming from the lower one-sixth of the population rated according to intelligence. Further we know that practically all our low grade women marry; that four-fifths of our high grade woman marry; and that scarcely one half of the graduates of our finest women's Colleges marry.

Naturally one asks the question as to why the families of the better stock are decreasing in size. Below is a list of causes:

(1) Medical science, hygiene, sanitation, and better health conditions have lowered the death rate.

(2) The ambitious postpone marriage and also limit the size of their families so as to give their children better opportunities.

(3) Professional people and highly skilled artisans are forced to marry late.

(4) Child labor laws tend toward small families.

(5) Methods of birth control are becoming widely known among the better classes of people.

(6) Vice makes some potential parents sterile.

(7) The High standard of living and the increasing cost of living make children seem undesirable.

(8) Infanticide, abortion, and celibacy.

In considering the above paragraphs we realize that during the past few generations we have gained wonderfully in knowledge and, in the development of new social customs.

But this gain has been accompanied by a decided lowering of the birth rate on the upper classes and at the same time has removed from the lower classes a large part of the old regulatory force - the high death rate. We have gained socially but have we gained racially?

The problem of reproduction has two distinct phases, that of a conscious attempt to breed a better race and the elimination of the obviously unfit by preventing their reproduction. Mentally defective, habitual criminal, deaf-mute, idiots, and imbeciles certainly should not be permitted to perpetuate their kind. Unfortunately for us these undesirable types are more than replacing themselves while the more desirable types are not even replacing themselves. Formerly the richer a community was in professional and well-to-do classes the higher the birth-rate in these families. But not so today.

The gradual increase in crime is due principally to the rapid decline in the number of children in high grade families which do not furnish children with criminal tendencies. Among the native stock of America the law abiding, law enforcing elements have been rapidly declining while the lower types willing to commit crime and lacking the emotional control necessary to keep them from committing crime are rapidly increasing. Society owes it to itself and posterity to confine habitual criminals in a prison conducted in the most humane manner possible especially if the estimate be true that the child of an habitual criminal is ten times as liable to become a criminal as the child of honest parents.

Of all the undesirable types the feebleminded is the most important from our point of view because of their numbers and the unquestioned hereditary nature of their diseases. There are probably 7,000,000 in the United States who would be classified as feeble-minded. It has been estimated that should parenthood be prevented among people in this class in one generation the feebleminded would be reduced about 40 percent, in two generations 50 percent. With this reduction would go much of the misery, poverty, drunkenness, and crime accompanying this condition. Segregate the adults and sterilize the young before the age of reproduction has been proposed as the solution of the problem.

The elimination of the definitely unfit would be followed by the following results:

(1) Removal of an enormous financial burden.

- (a) Poor relief
- (b) Infirmaries
- (c) State Insane Hospitals
- (d) Insurance costs
- (e) Substitution of tax payers for tax consumers
- (f) Private charity
- (g) Family cost of maintaining the unfit

(2) Social

Attendance on juries, compulsory military service, and voluntary social services would fall upon all instead of upon the fit as it is now.

(3) Economic.

The stupid, the careless, the lazy, the inefficient, the untractable, the idle, the physically unfit, and the mentally unfit produce less than they consume. Hence they keep the cost of living up and the standard of living down. As long as this condition continues a large number of persons receive more than they are worth to society and the deficiency must be made up by the fit. Were there no unfit how much better schools, hospitals, and public roads could we have!

Various plans of eliminating the unfit have been proposed, among them being segregation, sterilization, and birth control. Segregation, the separation of the sexes as far as the undesirables are concerned, is hardly practicable since society has not yet reached the state where it would enforce wholesale segregation. Public opinion has not yet reached the stage where it will support segregation except in glaring cases.

Nor has public opinion yet developed to the place where it will permit sterilization on a large scale. Perhaps the time will come when the unfit will be sterilized with their own or their guardian's consent. A number of States have such laws but they are seldom applied, and hence, at this time are doing but little to elevate the race. A practical method of limiting the size of unfit families receiving public aid would be to warn the parents against having more children and in case of failure to heed such a warning withdrawal of public aid, segregation, or sterilization of the parents should follow.

Eugenists favor limitation of the families of the unfit by spreading information about birth control rather than preaching abstinence from sexual relations. The plain facts about the matter is that the more intelligent classes know about and extensively practice birth control. As conditions exist today this is one of the greatest menaces to society. It is helping to produce racial deterioration not racial betterment.

Other plans for weeding out the unfit have been proposed. One is to make education a matter of private rather than public expense- Although the people of this country are thoroughly committed to the policy of free public schools, the fact remains that the fertility of the educated classes has been steadily falling for many years. But to return to a school system conducted at private expense is unthinkable. We feel that the progress of our civilization is largely due to our public schools and that to attempt to promote the fertility of the better types by not offering education to all who wish to take advantage of it would be trying to preserve civilization by destroying it.

We ought to face the situation confronting us squarely, Dismal truth rather than cheerful error should be our guide to action. We need more of those people who make the country happier, more contented, purer, wiser, or better in some other way. They are the people whose brains are well balanced, well-directed, and active; people of fine temperament, fine intelligence and fine health. We need people who keep themselves in fine physical condition. Each of us has the sacred obligation of transmitting the germ plasm of which he is the trustee with its maximum possibilities, undimmed by malnutrition, poison, or vice.

Each of us bears his share of the responsibility for the environment in which our children grow up. Each of us must realize that if we expect to bring out the best in our children we must surround them with the influences which tend to bring out the best in them. With such parents and such environment the children of the future, four or more to the family, will be as they ought to be - bright, happy, healthy, competent, strong-willed, and clear thinking.

By Howard Byrn

No 5

WIND

All day the July sun had been beating down upon the barracks at Hampton Roads and by three o'clock the heat inside had become almost intolerable,so as soon as their period of duty ended John Moile and William Haley,two young medical officers waiting here for orders to embark for France,hurried out of the building hoping to find relief.Outside,however,they found the air almost as hot as it had been inside,for not a breeze was stirring and the atmosphere was oppressively moist and sultry.

"Let's go down to the river.Maybe we'll find a little air stirring there," said Haley wiping the perspiration from his brow.

" All right,' assented his companion.~~We are not likely to find any place hotter than this until we go below and~~ There's only one place that I ever heard of which is hotter than this and we are not likely to visit it until after we get across."

They strolled down to the shore and seating themselves upon one of the benches which were ranged along the walk they looked out over the water.Far to the eastward they could see the blue expanse of the open Atlantic a black smudge of smoke on the horizon indicating the presence of some steamer hidden from their view by the curvature of the earth's surface.Nearer the shore a four-masted schooner lay becalmed,her sails flapping idly as she rolled in the gentle swell.Nearer still a few fishermen put-putted homeward in their clumsy,flat-bottomed boats while a group of gulls circled about overhead.

"I always thought I would like to take a trip on one of those wind-jammers," said Moile pointing to the schooner."There is something fascinating about the thought of mastering the primitive forces of nature in that way,making the wind take you where you want to go whether it is blowing in that direction or not. I don't think I ever got as much enjoyment out of anything as I did from reading some of sea tales of Cooper and Jack London.I don't know whether the real experience would be as pleasant as the imaginary one or not but I would surely like to try it for a while. Were you ever on a sailing ship?"

"No,and that is only half of it,for I don't intend to get on board unless someone puts me on by force," replied Haley."That form of the mastery of the forces of nature does not appeal to me at all.I would just a little rather not get on water too deep to wade but if I must do it I prefer to have something under me that does not have to depend upon the wind to take it where you want to go. Now just look at that boat out there,just rolling back and forth and not getting anywhere at all. Give me a good speedy car and a good road and I shall be perfectly satisfied to do my traveling that way,There are plenty of thrills to be had on dry land,so I have no desire to add any that depend on water,either real or imaginary ones."

Their conversation was interrupted by the noise of a motor boat which was drawing near the shore. As it approached the landing and slowed down they recognized the occupant as Joe Benton,a member of a company stationed half a mile up the river.

"Want to take a little ride?" he called as the boat touched the dock."I've got a wonderful boat here.Picked her up for fifty dollars but she runs like a million."

"Do you think it is safe?" asked Haley looking at the boat which was in truth considerably battered and lacking in paint.

"Sure it's safe." returned the owner proudly."Why, I wouldn't be afraid to start to France in this boat if I could carry enough gasoline.This is a real boat.Come along and I will show you what she can do."

"Let's go,maybe we will find a little coolness anyway," said Koile beginning to climb into the boat.

Haley followed somewhat doubtfully and when they were seated Benton cranked the motor and headed the boat down stream. It was comfortably cool as soon as they gained speed and the two young men settled down to enjoy the ride. Interesting views were constantly opening up on the shore and as they went farther out toward the bay they could see more and more of the wide sweep of water which lay to the eastward. Koile was hoping that they would pass near the schooner which they had seen but when they drew out into open water and he looked for her she was at first nowhere to be seen.Then as his eyes wandered northward he caught sight of her at a considerable distance from where she had been before.Her appearance was as different as her position. No longer did she roll back and forth with flapping canvas but she was healed far over and was apparently dashing along at a great rate of speed while some of her crew were evidently engaged in furling her lighter sails.

" They must be getting some pretty strong wind over yonder," said Koile." Perhaps we had better turn back before it strikes us."

If Benton heard he paid no attention but continued to head toward the open sea. Koile looked back toward the now distant shore but saw nothing alarming and when he turned his eyes again toward the schooner she too had resumed her former attitude of restless waiting,though he could see that the sailors were still engaged in shortening sail. To his landsman's mind this had no particular significance, so he said no more about turning back.

They were now drawing near to a strange-looking structure which had been attracting their attention for some time. It was evidently some sort of a coaling station, for a large bin was perched upon piles some distance above the water. At one end was a kind of house with a stairway rising from the water, evidently the residence of the keeper. As they passed this last indication of the nearness of the solid earth Haley, for whom the tossing of the boat upon the swell was beginning to put an end to all pleasure in the trip, roused himself from his lethargy and said.

" Say, I'm not ready to start for France yet. We'd better be getting back while we can see the way. You've given us plenty for our money already, since we aren't going to pay you anyway."

" All right", answered Benton, "we'll go back. It's a long time before night though and it won't take Susie long to run back."

As the boat swung round and pointed her nose toward the shore Hoile noticed off toward the south what seemed to be a black streak on the water. He watched it for a moment, then as it seemed to draw nearer he called Benton's attention to it.

" What's that coming there?" he asked.

" Search me," he answered after watching the phenomenon for a moment," but whatever it is it is going to be here mighty soon."

All ~~now~~ watched with interest as the strange black streak, which now was seen to stretch far to the east and the west rapidly approached them.

" It's wind," cried Hoile at last." We'd better look out."

Hardly had the words been spoken when their truth became evident. A strong blast of wind struck them and at the same time the boat began to rock back and forth in an alarming manner. The waves seemed to rise almost instantly and the gusts of wind tore off their tops and dashed heavy showers of spray into the boat.

" Looks like we're in for a wetting,but that won't hurt us and the old boat will take us back all right," said Benton encouragingly."Get the bucket there,Haley and bail out what water comes in."

Hardly had he spoken when a wave larger than the rest curled its crest over the side of the boat and fell heavily inside. At the same time the motor began to cough and sputter in a most disconcerting manner.Benton opened and closed the throttle and advanced and retarded the spark,but all in vain. With a last despairing snort the motor stopped dead and another wave added half a barrel of water to what was already sloshing about in the bottom of the boat.

" Better get her head to the waves," shouted Hoile,remembering something he had read in some sea tale."If we lie here in the trough we'll be swamped sure.The water is coming in faster than three could dip it out."

Benton seized an oar and turned the boat's head to the waves so she rode more easily."We must get that motor started," he said."Maybe if you would take that piece of canvas and hold over it I could get it going."

Hoile and Haley took hold of the canvas and held it over the motor so as to protect it from the spray which was coming across the boat in sheets. Benton laid down his oar and started to crank the motor,but at the first turn Haley gave a yell of mingled pain and terror and dropping the canvas he huddled white-faced and trembling upon the seat.The wet canvas had acted as a perfect conductor for the high tension current and his wet shoes in contact with the metal of the motor had completed the circuit. The shock added to the sea-sickness which had been rapidly coming over him was too much for his nerves and he could not be induced to touch the canvas again or in fact to do anything toward handling the boat. Then the head of the boat fell off from the wind and another wave came over the side .

" You'll have to hang on to that oar and keep her head up," said Hoile bailing franticly."When I get this water out you can tell me what to do and maybe I can get her going."

"Well there is no chance to make a motor run when water is washing over it like that," said Fenton in a discouraged tone.

Hoile,who had now got most of the water out of the boat,found a few rusty nails and a wrench in a small tool-box near the motor. With these he managed to fasten the piece of canvas across the top of the boat over the motor so as to keep off the spray. Then he tried to crank the motor but there was no response. "What can I do to it?" he asked.

"See if you can dry off the wire that runs to the spark plug," suggested Fenton.

Hoile did so and then tried the motor again.There was no response.Then he removed the spark plug and wiped it off and tried again with the same result. An examination of the tank showed that there was no lack of gasoline.

" I don't know what else to do," said Fenton." I don't see why she don't go."

Hoile spun the motor until he was exhausted and then sat down to rest and think.What was it that had caused so much trouble that time with the first old car he had owned? At last it came to him, There had been water in the gasoline. Surely there was plenty of opportunity for the same thing to happen here. He found a valve at the bottom of the carburetor and managed to get it open so that the contents could run out. Then using his handkerchief as a sponge he squeezed a little gasoline into the cylinder through the priming cock.This time his efforts were rewarded and the motor was soon running as if nothing had happened.

But now a new difficulty appeared. They had been so engrossed with the problem of getting the motor started and of keeping the waves from swamping the boat that they had given little attention to their surroundings. It was not late enough for darkness to be approaching but when they looked about they found that they were unable to see the shore or anything that would serve them as a guide.

" Hey! Where are you going,to France?"cried Koile,as the boat began to move forward in a direction which he felt sure was taking them straight away from shore.

" Why no,I'm heading straight for the shore just the same as I was when the motor stopped,"answered Benton striving to peer through the darkness of the storm.

" Don't you remember that the wind struck us on the left? Now it is coming from the right and from behind. I don't think the wind has changed much,so we must have changed the direction of the boat's head.You remember that,don't you Haley?"

But the third member of the party was unable to cast any deciding vote,for he was huddled in the bottom of the boat,his head resting upon a seat and his only response to the question was a despairing groan.

" Well,maybe youre right,I don't feel so sure about directions now that I think about it," answered Benton and he began to bring the boat around getting a considerable portion of a wave over the side as he did so.

Then began a grim fight against the force of wind and wave. The boat was heading diagonally into the wind and while the little motor chugged along bravely the boat made very slow progress, sometimes seeming to stop entirely when a gust of unusual power struck it. The nose of the boat plunged heavily into the waves and heavy sheets of spray came aboard constantly. Koile baled steadily and managed to keep the water from getting too deep while Benton using both oar and rudder held the boat steadily to her course. Thus yard by yard they crept forward and at last they caught sight of a dark mass looming up before them and recognized it as the coaling station they had passed on their way out. They brought the boat in among the piles and clung fast finding the force of the waves considerable broken. From time to time they shouted but in the turmoil of wind and wave they had small hope of making themselves heard by the attendants.

After what seemed like hours they noticed a decrease in the force of the wind. Then the clouds cleared away and they could see the lights gleaming upon the shore. Casting loose from their temporary haven of refuge they began the journey shoreward. The waves were still very high but their tops were no longer broken by the wind and while the little boat leaped and tossed about like a wild bronco it forged steadily ahead and at last reached the landing from which they had started. Koile and Benton carried the still limp and helpless Haley to his room and got him to bed.

" There is one resolution that I want you to make right now," said Koile as he and Benton were separating . " I want you to

Resolve that before you take any other ignorant landlubber out on the water you will learn the signs of the weather. Most of us would be willing to be shot for our country's sake and would even consent to occupy a nameless grave somewhere in France if necessary but nobody wants to be among the missing right here in the U.S.A."

A. R. Markle

No 6

THE SO-CALLED INTELLIGENT VOTER.

"Good morning, Mrs. Mulcahey, I see your Denny has a job since the election."

"Ah, take shame to you, Mrs. Burke, 'tis not a job he has, at all, he holds office as assistant to the garbage superintendent, by appointment from the Commissioner himself, who was elected by Denny's own gang, over beyant the gas house. You see Mr. Kelley had the seventeenth place on the ticket and the boys remembered St. Patrick's day and scratched the seventeenth name and in goes Mr. Kelley."

"Yes, I know, they wanted my Mickey to do that but his education has never got to sementeen and so he was afriad and voted it straight and bad luck to me, I've got to keep his dad from knowing how ignorant he is, to vote that way."

Now it is evident that Denny was an intelligent voter, in that he knew for whom he wanted to vote and why and how.

Perhaps some of the rest of us were governed by some such a system and managed to elect the men we wanted to get into office, but I wonder if this was true of us all.

At the recent Republican election we were offered an opportunity to elect twenty five out of about sixty men who aspired to represent us and administer our affairs.

Of these three score, possibly more, who volunteered to conduct an important part of my business, and I will submit to argument that the administration and accounting of the affairs of Vigo County, Indiana and the United States is an important part of our lives, happiness and liberty, less than ten percent of them were well enough known to me to qualify for sawing wood for me and as to any hope of my becoming better acquainted with them, the preponderance of evidence seemed to be ~~that~~ from what I heard from their opponents, that I had better saw my own wood and lock it up at once.

Why do we know so little of the men we elect to office, why do we elect anybody to some of the offices and of those for whom we vote, what impelling reasons cause us to flock to the polls. Possibly flock is not the word, flock implies a herder and we rather shy at the use of that term for the well known process of getting out the vote.

Ordinarily, we vote for a man for one of the following reasons: first, the principles or issues for which he stands, and our belief that his election will bring about results best for ourselves or our community; second, because his personality leads us to believe that he will best administer the office; third, because we trust him to do for us in the event of his election something that seems desirable to ourselves personally, some public service that the rest of the community will not be able to get, some favor to us or a friend, something discriminatory for us and against the other fellow; fourth, because he bears some party label signifying that he believes in the national policy of one of the great parties, one who believes that being regular is more important than being right or that a Protectionist will be a better Street Commissioner than a Free Trader, a Catholic a better Treasurer than a Methodist, a Jew or a Prohibitionist; fifth because we believe he will win and we do not want to lose the satisfaction of being on the winning side and sixth, perhaps not lastly, because we do not know any reason for voting for the opposing candidate.

Let us consider these reasons in the order given.as they may have influenced our vote at this last and somewhat extraordinary election.

Extraordinary in more than the mere size of the vote or the majority, popular or electoral, though these mark it as unusual.

First as to the principles involved, nationally and state: What great national issues were at stake? Prohibition? Tariff? Religion? Prosperity? Farm Relief?

All of these were played upon as great issues, the success or failure of the very life of the nation being at stake.

Assuming that we are each of us a fair average sample of the voting public, let us ask ourselves if we believed that the election of Hoover meant any more strict enforcement of the Volstead Act than has been the case under Coolidge or Harding or the success of Smith meant the elimination of the eighteenth amendment or the return of the saloon.

Did we vote as we did because ~~of the effect of either~~ we hoped for a change or no change in the tariff?

Do we any of us confess that Smith's religion affected our vote for or against him?

Did we believe that the farmer would gain any relief from the success of either party or that he will ever gain by ~~such~~ a subsidy of any form, however termed, which increases the price of his products and our own necessaries?

Did we any of us seriously believe that the election of Smith would bring on a panic or increase unemployment?

Were any of the above reasons in our minds as we voted for or against Noble Johnson for Congress or for Robinson for the Senate?

What outstanding reasons impelled us to vote for the state tickets of either party?

And now we come to our own community, to Vigo County and the county ticket. Look it over gentlemen, the enchantment of distance is lacking, we see these men on the street, in our offices, by the wayside and surely there are no reasons we should not know why we voted for them as we did.

More than forty thoudand of us voted for men to fill the offices of the county, many of us because of the party label, no doubt, manymore, let us hope, because we had a personal acquaintance with the man himself and felt that he would more fittingly conduct the affairs that concern us and for which we employ these public servants.

We elected two judges for our courts of justice, one concerned with civil matters only, the other with either civil or criminal matters and we some of us at least must have felt that the candidates differed in their ideas of justice, possibly that Republican justice differed from Democratic.

We elected a prosecutor and a sheriff largely it is to be presumed because we felt that one would enforce the law and the other punish the law breaker more effectively than the losers.

Did any other reason influence our vote for Treasurer, Clerk, Coroner or Surveyor than the single one of personal acquaintance and why did we vote for either Commissioner?

Did any knowledge of the powers and duties of these officers concern us in the least in selecting certain men to hold the power and draw the salaries or emoluments pertaining to the offices to which we elected them? I fear not.

To again draw the questions home to us, we are as a body, slightly above the average as to business ability, in that we are business or professional men, concerned a little with business matters, investors or participants in certain corporations, possibly only as employees, possibly as executives and by that little above the average, we should recognize the difference between good and bad business methods and principles.

Let us then consider our county's business as our business and its administration as a part of our business.

Do we believe that the present county government by a Board of Commissioners, is the best system that can be devised for the purpose? That a body of three men, at once executive, legislative and judicial can command the respect that a court should have, can rightly handle a business concern of millions of dollars annual turnover, can impartially administer justice to those who come before it, in the light of what has gone on in this county in the past?

And do we believe that men of a suitable calibre to carry on such a business as this of our county can be had for $1800.00 a year? Or that they actually receive only that amount?

Yet we elect men year after year who mismanage our affairs, lose our tractors, hold up the construction of important roads and speed other less needed ones and generally carry on like school boys suddenly intrusted with a valuable machine for a joy ride or to perform stunts.

We spend vast sums annually to elect to office men who know nothing of the duties of the office before election and care less for them afterward, their main interest being the salary, per diem or the opportunity they offer for graft.

And let me say here and now that there are men elected at this late election who do not know what the office is to pay them and may serve out their term of office without being able to intelligently figure their earnings.

Certainly no one outside of the Treasurer himself knows what that office paid him in the past twelve months, vouchers are on file showing what has been paid to him, but no one is of record as knowing what his expenses have been for deputy hire although vouchers show what he has received for that purpose as well as other amounts received whidh he will admit bear no relation whatever to what he has paid for other expenses.

The sheriff, too, draws salary, fees, per diem and mileage to an indefinite amount, which bears no relation to what hea pays out for service to deputies, automobile expenses and soson.

We elect a Circuit Judge who is by virtue of his office the Probate Judge and all Probate proceedings are heard, all decisions made, all witnesses sworn, all interpretations of a probate nature made by a Commissioner who usurps the office of the Probate Judge and all his rights and duties except the actual signing of the docket or order book.

We, the socalled intelligent voters act like children who are playing a game, the rules of which we change as becomes expedient from time to time.

What is the remedy? We do not know. That there is a crying need for a change is certain, that we have the intelligence to work out a satisfactory scheme is doubtful on the basis of past performance.

First in a possible reform comes the short ballot or commission form of government, the Federal Plan, by which we elect an Executive and a Legislature and who together appoint the Judiciary.

For nearly a century and a half this plan has been in operation and but little has ever been said against it.

Certainly the administration of the law has been very much superior to the local sysyem. We have had our national scandals, it is true, but for every Harding we have a Wilson or a Rossevelt to restore the balance and while it is still difficult to convict a Fall or Sinclair, the Federal Court or the fear of it deters some of our criminally inclined.

As to the Commission plan and the elimination of the small fry politician in local affairs, we should have more faith of its successful solution of our troubles if we were certain that our intelligence would elect a better commission than it does a council, that our officers would serve us better or that better officers would serve us.

In conclusion, it might be well if I as a so called intelligent voter give my own reasons for voting for certain candidates, for I may say first of all that my own proof of intelligence, in my own opinion, rests on the fact that I did not vote a straight ticket.

To begin at the head of the ticket, I voted for Smith because of the enemies he made, to refute the statement of a Republican worker in my own neighborhood "that only gamblers, drunkards and Catholics would vote for Smith". I am neither.

For much the same reason, I voted against Robinson, in memory of his "birds of a feather flock together".

But I voted for Johnson as against Moore because of the "wet" stand of the latter.

I voted for the Democratic state ticket in an effort to "turn the rascals out" and locally for Evans because of a personal feeling against Douthitt as a corporation attorney and for Evans as a personal friend.

I was for anybody against Littlefield because of the miserable failure of several prosecutions of misbehaving officials due apprantly to a lack of effort of the part of his chief, a long time personal friend of mine.

For Treasurer, busimess associations of one candidate operated in favor of Shandy and for Sheriff, I voted for the independent as a protest against both of the others.

My vote for Whelan was partly for friendship but more because of a long time acquaintance with his character and I voted for Smock because of the bitter fight against him by those who had proved unfaithful servants.

Stalnaker for Clerk and Myers for Surveyor won my vote because of personal observation and contact in their offices and as to the Coroner, I, like other so called intelligent voters, have forgotten for whom I did vote.

no7

High Lights On New Zealand and Australia
Illustrated with movie pictures
by
Dr.Frank E.Wiedemann.

To-night I shall refer to but a few outstanding features of our South Sea Island trip - supplementing those remarks with movie pictures. Although on former occasions I have sailed the Pacific from East to West and from North to South I never before felt so keenly the immensity of this vast body of water.

The Pacific Ocean from Bering sea to the Antarctic circle and from East to West is practically 10,000 miles each way - being more than three times the width of the Atlantic.

So immense is this area that the entire land surface of the world could be dumped into the Pacific and be submerged 1200 feet under water. In more than 15,000 miles of water travel we passed but few boats.

The South Sea Islands represents the tragedy of the Pacific - many islands having at different times,experienced uplifts and subsidences.

Some through volcanic activity form substantial islands as New Zealand.Some do not quite emerge and represent coral atolls giving one a feeling of insecurity when passing these sentinel of geologic unrest.

There are more than 20,000 islands in the South Seas. Many are uninhabited.

The port of calls were hurriedly reviewed. The international date line was explained and other geographic points of interest.

Lack of time will permit me to speak chiefly on New Zealand and Australia.

The first surprise was the relationship between these two islands. They are diametrically different.

New Zealand is as far distant from Australia as Africa is from South America - requiring 4 days travel over the Tasman Sea. New Zealand is a land of mountains, valleys, rivers, and fiords - with - climate similar to Norway - and with thermal regions little less impressive than those of the Yellow Stone Park.

The Dominion is made up chiefly of British born subjects. The homes reminds one of England. The business places are little English shops and the money is pounds, shillings, and pence. There is as much difference between Wellington and Auckland as there is between Terre Haute and Indianapolis.

The inhabitants of New Zealand at the time of their discovery by Captain Cook were the most advanced of all South Pacific races.

Their aborigines, are called the Maori, now number about 40,000 and are found chiefly in the thermal regions.

This Polynesian race in the thermal regions interested me more than any one thing in New Zealand.

We visited Rotorura the center of the thermal regions which is the center also of the Maori people. These people utilize many of the boiling pools to cook their vegetables and in many cases the houses are warmed, and vats are used for swimming and laundry.

The young Maori woman is beautiful with her luxuriant hair, liquid soft eyes and the "skin you love to touch"

After marriage the bride's chin and lips are tattooed. The chief's entire body undergoes a most elaborate decoration. The process of which is very painful and requires months to finish.

Their dances at a concert we attended were so charming and delightful that after attending an evening performance I made arrangements to have them set a minature performance in the sun light in front of a native Po home. While taking this picture I am sure Warner Brothers could not have felt more thrilled while taking their movie master piece than I experienced while taking this dance.

Another thrill I received in New Zealand was from her bird life. New Zealand is an island free from animals, snakes, and insects. The Moa is no more, but it is the extinct giant bird of New Zealand. I only saw him stuffed - he had no wings as he needed none. I did manage, after much investigation to see and make a moving picture of the "kiwi" bird a decedent of the moa. The "kiwi" is the most strange and rare bird in the world and found only in New Zealand. It lays an egg almost as large as itself. It has a long bill with nostrils at the end of the bill. It has no wings nor tail. Its covering is more like hair than feathers. It gives a kick that is tremendous. I felt very proud to be able to get this unusual bird.

Another bird that is quite unusual is the Kea parrot or sheep killer. It kills the sheep by striking directly over the kidney of the sheep - making a hole just large enough for extracting the kidney.

Another freak in New Zealand for which I spent some time but with no result is the three-eyed lizard.

The marsupial mouse is another rare animal and in a few years will be extinct. It is the size of a cricket and has a pouch for bringing up the young.

New Zealand stands alone in her Kauri forests. We drove out some 40 or 50 miles from Auckland to see these beautiful and unusual trees-found only in this country. From these trees the famous Kauri gum is obtained which is solidified turpentine - and from which varnish and linoleum are made.

We now will embark on an intercolonial steamer and sail across the Tasman sea and disembark at Sidney in one of the most delightful and beautiful harbors in the world. Here we saw where Captain Cook first landed in Botany Bay in 1770 - also at Paramotto where the sure Warner Brothers could not have felt more thrilled while taking their movie master piece than I experienced while taking this dance.

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Australia is in no sense inferior to New Zealand - Geologically - geographically. In her fauna,her flora or in her aboriginal population - Australia is the largest island in the world and the smallest continent. It is as large as the United States. It is so old that the mountains have been worn down to a level where- in the highest peak is only some 6,000 feet high. It is chiefly desert excepting the fringe. There are practically but two rivers to irrigate this vast region and they are on the east side. The mountain scenery compares to our Appalachian or White Mountains. In order to get a bird eye view of the mountains bounding the eastern part we drove some 150 miles. The scenery was magnificient but does not compare to what we have to offer in our states. A trip to Jenolan Caves in New South Wales revealed lime stone formation of most beautiful designs. I had never seen duplicated in this or any other country.

Going to this cave,prosperous vineyards,plantations,orchards, and sheep ranches were passed.

In some of our trip round about Australia,we were impressed with the rabbit menace. In order to save pasturage from these rabbits hundreds and hundreds of miles of wire rabbit fences are constructed. The wire fence is sunk 4 inches in the ground and extends 4 feet above.

Highways are protected by gates. Any one neglecting to close these gates is liable to severe penalty.

Ants are another menace - especially in the arid region. We passed some ant mounds that could be used as outlooks.

Aside from the present native life,the most outstanding impressions of this unique country are in her flora, fauna, and aborigines.

Australia has many quaint eccentricities peculiar to herself. Her vegetation is unique in her Eucalyptus trees and her ferns; her animal life is of by gone geological periods - and her aboriginals are of the lowest in the human scale.

The Eucalyptus is indigenous to Australia and peculiar in so far as it sheds its bark and not its leaves. It is very valuable wood and used extensively in the industrial world. Her forests have no counterpart in any other country of the world. No other country is so rich in ferns.

Her animals are distinct from any found in the rest of the world.

The most primitive order of mammals is the Monotremes. These are mammals which lay eggs and suckle their young.

These are divided into two groups namely, The Platypus and Echidua.

The Platypus is a mud sucking mammal which suckles its young.

It is almost extinct. It lays eggs, has horney pads for teeth, a bill like a duck, a tail like a beaver. Its front feet are webbed and its back feet have claws with poison spurs.

The Echidua or Spiny Ant Eater is another strange animal. It also is a mammal laying eggs and conveying them to the pouch where the baby remains till it is quite large. This mammal has no mammary glands but the baby obtains his nourishment by licking the walls of the pouch for lacteal sustance.

The Kangaroo is a marsupial belonging to the past geological age.

There are many species varying from the very small Kangaroo mouse to the man size you find in the shows.

I shall show you several varieties in my movies. Chiefly the Walbay, Waumbat-Koala or native bear, the Tasmanic devil having 54 teeth, the Bandicoot, the Flying Fox, the Albino, the Tiger and Spotted Cat as well as the two Monotremes which I was very fortunate in obtaining.

The bird life of Australia is also extremely interesting including the most brilliantly colored and sweet songed birds in the world not excepting Africa.

Some of these birds are the lyre mag pie,cockatoos,parrots,cassowary,ibis,black swan,kookooburra and etc.

The Emu and the Cassowary are unknown outside of Australia. The Emu is a large bird and can run at the rate of 15 to 20 miles per hour. It has three toes and its feathers resembles hair. The Emu and the Kangaroo are on the Australian Coat of Arms. The reef garnet bird is interesting as it lays two eggs per season and hatches only one; a remarkable example of birth control.

The mound building bird is especially unusual. He scrapes together a mound of dead leaves and earth until the mound reaches a height of 20 feet and a diameter of 50 feet. The eggs are layed in the mound and are hatched by the sun rays.

The butcher bird has a white and black plumage giving them the appearance of wearing an apron. They kill small birds,and spike them on thorns of trees and let them hang till they are needed for food.

The Ventriloquist bird is very elusive. Their voice seems to come from one direction and then from another.

The Kookooburra or laughing jackass bird should be mentioned as one of the curious birds of Australia -The plumage is mottled white and black,he has very little tail,but has a great ganky head,and a body as large as a pigeon. He laughs almost like a human being. While driving through some of the mountain roads we would pass under groups of these birds and they invaribly would break out in a laugh that was really embarrassing. Our driver would apologize for their rude conduct.

Although especially interested in the aborigines I shall only alude to them as I have some very interesting movie pictures of the native life and corroborees.

The people are undoubtedly the lowest type of humanity - but it is marvelous what civilization will do for them as I shall show in the pictures.

They are of the Malnesian type although much lower than the Malnesian of Fiji or New Guinea. Their chief weapons of defense are the stone tomahawk and the boomorang.

In La Paurose we were permitted to see them make and throw these boomorangs.

In conversation with some of these people- I marveled that people of as low mentality could in as short a time absorb so much of civilization.

The Paleolithic man whose primitive tools are sought in the caves of Europe was alive a few years ago in Australia.

The Neolithic man is now roaming the deserts of Australia by the hundreds.

no 8

Which Way, America?

Lawyer vs Professor

Part 1.

Of the learned professions, the ones having most to do with government, are the lawyer and university professor. In this paper, I have tried to answer the question, "Which Way, America?" as indicated by a prominent member of each of those professions. To represent the legal profession, I have chosen Wm W. Cook, of the New York Bar. Mr. Cook is an author of legal treatises among which are "Cook on Corporation Law," "Powers and Responsibilities of the American Bar," "American Institutions and Their Preservation." A study of this last named book is the basis on which Part 1 of this paper is written.

We often hear the expression, "trained legal mind." How does a lawyer think? Mr. Cook says that a lawyer is expected to be conservative and constructive; to analyze complicated facts and apply general principles, and even though he usually advocates but one side of a case, it is his duty to know both sides. A lawyer seeks precedents. He presents to the court the opinions of previous jurists. He quotes freely to give all possible light on the case. He sifts all points of evidence and causes all misleading statements to be excluded as irrelevant. He must see the end from the beginning and arrange his case accordingly.

What is America for? He asks the question and then proceeds to answer it by clearing away all self-evident matter and comes to a conclusion. America cannot be for art, literature, philosophy or science. These are international. It cannot be for religion, for all great religions had their origins elsewhere. It cannot be for conquest and the government of subject races, for we have cast the shackles from our slaves and have carried freedom to all parts of the world nor asked for anything in return save the joy of service.

Instinctively, the whole world, including the United States, seems to say that America exists to ascertain and demonstrate whether or not a vast people in a vast country of every climate and every occupation is capable of governing itself by a democracy. That, he says, is the mission of America.

Americans have ideals and though those ideals are elusive and hard to define, yet they permeate and dominate the political, social, economic, and daily life of America, and are embodied in American institutions. This statement calls for a definition of American institutions and for their names.

For anything to be classed as American, there must be some attributes that are distinctively American. When our government was set up in 1789, there were certain fundamental principles that were different from those of all previous governments. Those differences constitute American Institutions. He names ten of them as follows:

1. A written constitution.
2. Popular sovereignty and a Republic.
3. Universal suffrage.

4. A division of sovereign powers into federal and state.
5. A supreme Court with power to declare statutes void.
6. Separation of the executive and legislative branches of government.
7. Universal Common Schools.
8. Town Meeting.
9. Separation of the Church from the state.
10. Equality of opportunity.

The reason that these ten are distinctively American is because here these institutions are reversed. Here, everything was done to safe-guard the individual liberty and personal independence of all rather than of a class. Individual liberty means the right to do as one likes, limited only by the equal rights of others. It includes religious liberty, security of the person, dwelling and papers, liberty to work and contract and the protection of that right, liberty from illegal arrest, equality of opportunity, equal protection before the law, and protection of one's property.

First of American institutions is a written constitution. It is the first one that has protected the fundamental rights and liberties of man against the encroachments of the legislative, executive, and judicial departments of government, or all three combined. As such it is an American institution and has been successful a century and a half. It has stood the test of Civil War. However it still has to defend itself against theorists, revolutionizers, "uplift socialogists, socialists, and red-flaggers." It is abused by those who seek to reform the country by legislation. It is not understood by many, but it is enshrined in the hearts of the American people and will last while they last. Without it America would not be America.

Second--Popular sovereignty and a Republic.

In America the leading principle of constitutional liberty has reposed in the people. This does not mean that government is based on the unlimited confidence in majorities. This is made evident by a system of checks and balances. John Adams summed them up as follows:

1. The states are balanced against the federal.
2. The House against the Senate and vice versa.
3. Executive against the legislative.
4. The judiciary is balanced against the legislative, executive, and the states.
5. The Senate against the President in appointments and in completing treaties.
6. The people hold in their own hands a check on representatives by periodical elections.

Third--Universal Suffrage.

There was nothing like universal suffrage anywhere in the world, not even in the American colonies until after the adoption of the Constitution. With the exception of the negro, universal male suffrage was rapidly extended in all the states. After 1817 no new states came into the untion with a property qualification for voters. America led in woman suffrage. The western states first tried it. By 1918 thirteen states west of the Mississippi river, and two states east of it, had extended the right of suffrage to women. In 1920 by the 19th amendment, the suffrage was made universal. It has been shown that both men and women with votes have less inclination to remedy wrongs by violence, revolution and the establishment of a privileged class, than men and women who have no remedy but violence.

Fourth--Division of Powers into Federal and State.

This division of powers was something new in the world. In our constitution powers are classified. The nation is supreme in regard to certain powers while the states are supreme in others.

This great experiment was tried in the United States, although it took four years of Civil War to settle it. This war followed seventy years of argument. This was the issue in the famous Webster, Hayne debate. Some recent professors of history have said that Hayne was right and that the Constitution was changed by course of events. Lawyers know better. The words, "We, the people" are not synonomous with the words, "We, the States," and the powers of the federal government are not dependent on the will of particular states. The constitution created a nation with irrevocable powers unless revoked by amendment. Calhoun claimed that a state could decide whether the government had exceeded its powers and could nullify any excesses. Andrew Jackson looked him square in the eye and gave the toast, "the union can and must be preserved." It was not tried for another thirty years. Judge Marshall said that the supreme court alone could decide such questions. Jefferson Davis said that the states, having voluntarily formed the union, any one of them has a right to withdraw-secede. Abraham Lincoln replied that the Union has the right of self-preservation. Argument failed. This, the one weak spot in the constitution, was submitted to the arbitrament of war and the federal idea prevailed. Division of powers is an American institution.

Fifth--A supreme court with power to decide statutes void.

This is the most striking and original achievement of the American people. Lord Bryce has said that "the power of the judiciary to prevent either a state legislature or the national congress from over stepping the limits of the constitution is the greatest refinement in social policy to which any state of circumstances has ever given rise, or to which any age has ever given birth. That is why the Supreme Court of the United States is the greatest court in the world.

The supreme court, supreme in its intelligence, fearlessness, and impartiality, adjudicates subjects of the highest human interest, and its power extends throughout the United States and from the Philippines to Hawaii and from Alaska to Porto Rico. It summons imperial states to its bar and it says to Congress and the chief Executive "thus far shall thou go, and no farther." The deep Anglo-Saxon faith in the utility and reliability of courts of justice as a preferable way of staying and destroying oppression is a part and parcel of the inborn belief of Americans. It is America's greatest contribution to civilization.

Sixth--Separation of the Executive from the Legislative branch of government.

The American constitution makes the most complete separation of these powers that the world has ever seen.

In England, the King at first dominated legislation by granting favors. Gradually, the House of Commons became supreme in this regard until now the King is reduced to a mere figure-head. America prefers both departments for each one in its place is best.

Seventh--Universal Common Schools.

A common school education for every child, free of charge, and supported by taxation, and requiring every child to attend, is an American institution. The first state to pass a compulsory education law was Massachusetts in 1852. Since then the system has extended to practically every state in the Union. The public schools as developed in America is another of our contributions to civilization.

Eighth--Town Meeting.

Of course local self-government has been a thing that humanity has sought for ages, but the town meeting spirit is different in America. Here it is an ideal that goes wherever the New Englander goes. It prevails, especially, throughout the north and west. It educates people to self-government, furnishes an outlet for discontent, and keeps a vigilant eye on local officials and expenditures. The American town is the unit of the republic. It is the incubator of public opinion.

Ninth--Separation of Church from State.

Hildreth says, "that in Rhode Island in 1647, "Freedom of faith and worship was assured to all; the first formal and legal establishment of religious liberty ever promulgated. This is so well established all over the United States, at the present time, that one can hardly imagine that it was a burning issue at the time of the revolution. An amendment to the constitution in 1791, forbade the United States making any "law respecting an establishment of religion, or prohibiting the free exercise thereof." America broke away from World thought when she established freedom of religion.

Tenth--and last--Equality of Opportunity.

Both Europe and Asia, prior to the American Revolution were bound in hoops of caste.

A superman might break through it, but there was no equality of opportunity for the common man. These states were fixed and the layer in which a man was born was the layer in which he died. Kings and landowning aristocracies formed an upper crust that was almost impervious. The system prevailed in some of the colonies. Universal suffrage swept all of that away and equality of opportunity became an American institution. The young man or woman of today feels that opportunity beckons him on to do his utmost, and that education is open to him. If he has character, brain power, and force, he can achieve distinction. Equality of opportunity includes the right of a man to keep what is his own. This principle has led to actual statutes protecting these rights. When railroad freight rates took more than a fair share of the value of wheat,,corn, beef, and pork congress organized the Interstate Commerce Commission to regulate rates so that the farmer would not be deprived of the profit of his labor. When "trusts" were first organized to monopolize manufacturing and crowd out the small shop, and then increase prices, the Anti-trust Act of 1890, was passed. When immigration threatened the living wage of self-respecting labor, Congress limited immigration. When labor-unions, illegally, stopped non-union men working, the Courts, by injunctions, preserved the right of men to work where and when and at whatever wage they see fit. When a money trust sought to control the money market, Congress gave us the elastic currency of the Federal Reserve Banking system, by which the government can expand or contract the volume of currency to suit the volume of business.

These ten institutions are cheerished with an almost religious devotion by true Americans.

Which Way, America? The lawyer says in his conservative analysis, that America must preserve these institutions. They must be developed here, not on some foreign soil. The time has come for the leaders of this country to dedicate themselves to the constitutional liberty of the United States.

Part 11.

How does a professor think? He thinks as the scientist thinks. To him all time and all things are like a great laboratory. Everything that can be related to the problem at hand is considered. Each of these produces an individual notion.

These individual notions are combined in a concept or general notion. Then these general notions enable him to classify or form judgments. In other words he arrives at his conclusions by an inductive process. He follows the way of the scientist, who first observes phenomena, 2nd, he discovers law. 3rd, he expresses that law in language. 4th he develops a mathematical formula, 5th he expresses his conclusions in statistics or mathematical curves. He calculates the rate of possible error and considers this in forming new judgements. He is open minded and always welcomes new points of evidence, even though they knock down all previous decisions. He is a progressive searcher for truth, whenever and wherever it may be found.

To represent the professors' views, I have selected William Bennett Munro. Besides a great number of references to the writings of Prof. Munro, that were given in courses in education and social science at State Normal, I have made a study of four of his lectures that were given at Cornell University in 1926. These lectures are entitled "Fundamentalism in Politics," "The Law of the Pendulum," "Government by Propaganda," "The Myth of Popular sovereignty."

He says "millions of Americans who decline to accept things on faith in the realms of religion have not the slightest compunction about swallowing the catch-words, phrases, formulas, and slogans that go to make up a creed in politics. What we call a democracy is a form of government by the graveyards. Old precepts are handed down from generation to generation until they become part of a nation's heritage and under goes so much pious reiteration that in time everybody accepts them as gospel. Most intelligent people regard as foolish that man was created from the dust of the earth, yet they believe that all men were created free and equal. They called that self-evident truth, when all science and history prove that it is neither true nor self-evident. Men may claim they are equal in capacity to govern, but they are not held to be equal in capacity to bear the burden of government. When it comes to framing a tax law, we adopt the exact antithesis to the leveling principle. The common man is willing to concede the superiority of the few when sacrifice is involved, and asserts the natural rights of the many only when power and patronage are concerned. " A principle always gives way when its application conflicts with the plain interests of the governing class."

Fallacies.

Our government rests on the consent of the governed.

The consent of the governed is synonomous with the will of the majority as expressed by a plurality of those who take the trouble to vote. For example in 1920 when Harding swept the country, by the census of that year there were 50000000 American citizens of voting age. Of those about 26000000 voters went to the polls. Harding received only 30% of the qualified voters or 15% of the population. Thus 15% gave the consent of the governed.

The proportion of the polled vote is growing less. There are some organizations proposing to penalize non-voters by taking their names off the voting list. Thus they would increase the number of votes by diminishing the number of voters. No more vital truth was ever uttered than that free institutions cannot long be maintained by a people who are not really interested in their government. Government by public opinion is so oft repeated that most people believe it to embody truth.

Public opinion does not embody the rational conclusion of what psychologists call "the group mind." Public opinion is a manufactured article and is marketed by the accustomed way. An idea can be sold the same as a breakfast food or a liberty bond. Our politicans are the brokers who put through the sales. The arena of political discussion is a great stock exchange in which principles and policies are bought and sold. There are bulls and bears on the floor, crying their specialties up or down, urging the public to put their confidence in Farm Relief Common, or endeavoring to pull down the market value of Volstead, preferred. They even deal in futures and have already marketed to the country large blocks of speculative stocks known as "America's Entrance into the League of Naions. We speak of the referendum as an expression of the public will. At its best it is nothing but a call for the ayes and nays with no opportunity for anyone to voice a qualified opinion. It assumes that every voter is ready to say yes or no to any question that is put before him, whether it is to build a $3000000 belt sewer, adopt the City Manager plan of municipal government, free the Philippines or repeal the 18th amendment.

Another fallacy is that this is a country of laws and not of men. The result of this belief has been an out-pouring of laws, the like of which the world has never seen. No one knows how many laws there are. It is known, however, that there are more than 20000 laws pertaining to railroads alone. The first essential step in law enforcement must be a reorientation in the minds of the individual citizen. He must be made to understand that when a law is passed, the job is less than half done. He must think in terms of men.

"There is nothing a government should not do, if it can do the thing better than it would otherwise be done." That is a self-evident corollary from the avowed purposes of our government which are "to establish justice; insure domestic tranquillity; provide for the common defence; promote the general welfare; and secure the blessings of liberty." How can such ends be achieved if a nation goes on the principle that inaction and avoidance are to serve as its chart and compass? A wise thing that Jefferson (said appropriated from Tom Paine) was "Every generation is and must be, competent to all the purposes which its occasions require." The vanity and presumption of governing beyond the grave is the most rediculous and insolent of tyrannies. It is the living and not the dead that are to be accommodated. When a man ceases to be, his power and his wants cease with him, and having no longer any participation in the concerns of this world, he has no longer any authority in directing how its government should be organized or administered. The constitution of the United States, the laws of the land, the jurisdiction of the courts, and the policies of the government belong to you and me, not to the saints who from their labors rest.

Checks and balances.

The theory of checks and balances has long been considered as the shield and buckler of all true democracy. It is a marvel to Prof. Munro, that any race of men in their senses should have chosen this extraordinary principle as one on which to base their government. He tells a story to illustrate this theory. He took a journey on foot through Ireland. He came to a farmer who had a great many goats in a field, but they were tied together in pairs. "Why was this?," he asked the farmer. The farmer was amazed at his ignorance of a simple law of animal hundbandry, yet he told him that they were tied together so they would not wander away. But I do not see the point, replied Munro." Why can't two goats wander away as well as one goat? They can't and they won't, for one goat never will go where the other goat wants to go, and the result is they just stay around where they are: Witness Farm Relief, Muscle Shoals, Boulder Dam etc.

The theory of checks and balances prevents the evolutionary process from functioning.

The Myth of Popular Sovereignty

Everywhere the people take it for granted that they are or ought to be masters of their own political destinies. This omnipotence is implied in such expressions as the "rule of public opinion," the "consent of the governed," and "the choice of the people." In other words it is assumed that the form and the spirit of government are matters of human plan or program, subject to no forces which are beyond the power of the electorate to control. Men's unfettered discretion is not the sole dictator of political evolution. In proof of this Prof. Munro calls attention to the fact that in seven great nations, within the last eight years, politics have moved in the same direction, viz. to the Right or conservativism, to an emphasis on order, normalcy, and Economy. Mussolini in Italy, Riviera in Spain, Pilsudski in Poland, Hindenburg in Germany, Poincare in France, Baldwin in England, and Coolidge in the United States. They all show a unison that would not be conceivable were there not some sort of law controlling all. Is it not plain that what we call "the will of the people" in all these countries has been subjected to some world wide constraint, and that popular sovereignty has become the obedient creature of a higher law? Every great war has been followed by a similar phenomenon. It is a fundamental law of politics that conservatism will emerge from war as the victor, and liberalism as the vanquished. There must be law in politics as there is in everything else in nature. All through history we see a sequence, Revolution, reaction, normalcy, liberalism, radicalism, and then revolution again. The cycle completed, the high spiral climbed another round. Shall we continue to say that man is a free; political agent and becomes sovereign, just because we have not discovered the law of politics which he blindly follows? Natural science has been a discoverer of laws and political science will do no less if pursued in the same way.

Every psychologist knows that there is an underlying consistency in human conduct. Men in the mass everywhere react to the same passions and desires in much the same way. They are stirred by the same motives and think in similar lines. They prefer autocracy and order, to liberty and chaos most of the time and in most countries. The student of politics should affiliate more with the methods and aims of the natural scientist and less with the philosopher and sociologist.

One of the laws that control popular sovereignty is the law of geographical determination. One illustration will suffice. The three countries that have preserved and developed a democratic scheme of government over the longest period of time, viz. Great Britain, Switzerland, and the United States are countries to which geography has given a certain measure of isolation, i.e. a natural means of defense against assault and has obviated the need for great military establishments.

The law of racial determination is almost as important. From the inter action of race and geography people derive both their mental habits and their vocational attributes. These become the foundation of their politics.

The sovereignty of the people is assumed to manifest itself in the rule of the majority. This assumption is false, for the inevitable inclination of all governments is to aristocracy. Every government, no matter what form or however safely guarded, tends to become a government by a minority.

The attempt has been made, over and over to fasten political power in the hands of the whole people, but it never stays there. It gravitates into the hands of a class. Sometimes this class is based on wealth; sometimes on birth; sometimes on military control. Here in America it seems to be an aristocracy of politicians. One of the most outstanding phenomenon of history is with what ease a class may take over the fact of government, while leaving the classes the form of it. It will always be so. A government in which every citizen assumed equal share would not be government. It would be an affair without leadership, without initiative, without concentration of responsibility, in fact, it would be the very antithesis of government. The principle of political equality, carried to its logical end, leads straight to anarchy.

Therefore no government of, by and for the people ever has or ever will exist anywhere for any great extent of time. It is a law as eternal as any law, that the essence of all government is that the Few shall lead and the Many follow. The great problem then for democracy is, not to prevent the drift into a governing class, but to make sure that this class is wisely chosen and then held to strict accountability.

The world has been slow to learn that democracy is neither a cheap nor an efficient form of government. It is the most expensive. Even Woodrow Wilson said "a democracy is a non-professional government, and in many great matters of public action, non-professional government, means non-efficiency." So in all governments, we must choose between democracy and efficiency. If efficiency prevail, we shall have a condition like German cities had before the war. If democracy win, we shall have conditions as they are now in most American cities.

Thus far the professor's criticisms are destructive. We shall now examine his constructive theories. He says that we insist in going along with a two-part allocation of powers and functions which was devised one hundred and forty years ago for a nation of four million people, living along simple lines, in relative isolation, at a time when land could be had for the asking and when equality of economic status was no mere fiction of American life. But in passing of time and increase of population and number of states, they are all but powerless in the very fields reserved to them by the constitution. There are many problems that are two big for the states, such as Child labor, divorce, railroads public highways, radio, and education. Under this constitution, only two alternatives present themselves. One is to confess our helplessness, and grin and bear it. The other is to turn these problems over to the national government. It is natural that practical people will do the later. They will continue to prefer it, and no theory of division of powers will stand in the way. Jurists may sob over the vanishing rights of the states, but it is safe to believe that these rights will continue to dwindle as our problems increase in size. Nothing in the realm of political prophesy can be more certain than that the intrepid rear guards of the states-rights army are fighting a lost cause. States-rights have gone with the last frontier.

Many important problems nowadays affect a group of states, a region or a section, yet not big enough for the nation as a whole. They belong by rights to regional governments, if we had such things. For example, the Colorado River project is a matter of intense interest to the six states of the extreme southwest of our country. Congress as a whole cannot give it a rightful solution. We cannot expect New England or Southeastern congressmen to get excited about it. Or take the St. Lawrence River Ship Canal, if congressmen from the Bollweevil belt vote money for that enterprise, you can rest assured there is a "quid pro quo" in the offing. Examples could be multiplied; farm relief, Muscle Shoals, Mississippi flood control, coal mining regions, and oil. We have already recognized the regional idea in our federal reserve banking system, in interstate commerce, transportation act, and radio.

Is it not fair to hope that there may be a full fledged governmental establishment standing midway between the states and the nation, with considerable powers allotted to them by constitutional amendments?

If we are not willing to do something like this we must prepare for an enormous piling up of both legislative and administrative authority at Washington. We must prepare for the day when our population will be a quarter-billion. The complexity of life in that day will be too great for our governmental system. We must regionalize. This will concern itself with the constitutional basis upon which the American senate rests. Even today the equal state representation in the senate makes it the most unrepresentative system in the world. What will it be in three or four generations? The constitution is said to be unamendable in this regard. This devise is as old as the history of governments, yet history records no instances in which it has permanently availed. So, if and when existing constitutional basis of representation is to be changed, let us utilize the region to give the principle of equal territorial representation a new lease of life. It would preserve the principle, draw representation much more nearly proportional to population and afford an enlarged contituency for election of senators, thus helping to improve the quality of senatorial personell.

This brings us face to face with a fact that neither statesmen nor political scientists are justified in ignoring. The United States is a league of nations within a nations, it is a vast and varied union of unlike regions; each possessing a sense of distinction in interests and in point of view from all the rest. Our national future must be molded by this outstanding fact, whether we will it or no.

The two sides of this great question may be summed up in two noted admonitions.

The lawyer, "Prove all things,
hold fast to that which is good."

The professor "You should know
the truth and the truth will
make you free."

No 9

OUR NATIONAL SIN

Paper read before the Terre Haute Literary Club, Monday Evening, January 7, 1929.------------------John B. Wisely.

An eminent scientest had been promising his students for years that he would one day give them a lecture on the subject, the Greatest Discovery of Science. When he could delay no longer on account of their insistence, he confessed that five years before, he had been perfectly sure of the most important discovery of science. Now, he was in doubt and could not remember just what discovery of science he had then had in mind.

I gave this subject to the program committee some time ago, but unlike the scientist, I have no difficulty in recalling now what I then had in mind as our great national sin. It is not the social evil, divorce, our treatment of the negro, illiteracy, war, greed for money; nor is it intemperance. It is our disregard for and our disloyalty to rightfully and legally constituted authority. It is our lack of respect for law as law, as the will of the majority; and our irreverence for officials, legally chosen, to represent the law and to enforce it. We have forgotten St. Paul's injunction to be subject unto the higher powers, and we have failed to catch the spirit and meaning of Jesus when he said, "Render unto Caesar the things which are Caesar's and unto God the things which are God's.

I doubt if there is a man here or anywhere else in the United States tonight who can plead entire innocence in the face of this charge. Doubtless none of us has committed a felony; we may have been fairly conscientious in making out our tax lists; perhaps, we have not violated the volstead act; I hope not; but we may not be able to swear upon our honor that we have not crossed the street in the face of the red light or exceeded the speed limit of forty miles per hour on our public highways; and we have all cracked many jokes at the expense of the policemen, our representative in congress, and our governor, or even the president of the United States.

How do we regard our politicians and our candidates for public office? We rarely fail to show our contempt for most of them. Whenever a man announces himself as a candidate for public office, he is a suspicious character; and if he happens to be elected without our vote, he is crooked. The attitude of the American people toward all classes of public officials is wrong. In every-day life, in business, in our courts, we assume that a man is honest until we have some evidence that he is untrustworthy. With regard to our public servants, we are apt to assume that they are crooked until they prove themselves honest. This creates an unwholesome atmosphere in which our public servants are compelled to serve us.

As a matter of fact, there are few men who handle public money with the same care they would use in managing their own business. There are still fewer who take care of public property, or property which is not their own, as they would care for their own property. all who have property to rent will testify to the truth of this statement. The care of every public building,~~and the~~ even our school buildings, and the condition in which we usually find them will convince anyone that we do not care for public property as we would for our own.

In spite of all this, the great majority of public officials are honest and have the best interests of their constituents and the government at heart. Taking into consideration our attitude toward them and the atmosphere of suspicion and distrust with which we surround them, many more of them are competent and conscientious than we have any reason to expect. We have recently had occasion to be ashamed of some of our governors; but when we think of all the honorable, capable governors Indiana has had since 1816, what a mere drop in the bucket these crooked ones are!

In our attitude toward public officials, we do not even use good pedagogy. We neither offer any inducement to the most capable to enter the public service, nor do we obtain the best service from those who do enter. Any school teacher will tell you that she can make little rogues out of most of the children in her room merely by doubting them, by showing lack of confidence in them. If she is suspicious of them; if she is constantly spying upon them and expecting always to catch them in mischief, they will, as a rule, be little fiends. On the other hand, if she shows confidence, in her children; if she trusts them; if when she finds any of them at fault, as ~~if~~ she often will, she assumes that it was unintentional, a result of thoughtlessness, a mere slip, and that it will not occur again, there are exceptions I know, but most of them will live up to her expectations. She will have no great problem of discipline. And men and women are only children grown up. They too, by and large, live up to the reputations which we give them.

It is not so much what we say against our laws and public officials, though the newspapers and magazines are always reeking with suspicion and scandal, andcarping criticism, but it is our attitude, the atmosphere that does the harm. It is pervasive. What decent, sensitive person does not shudder to enter public life! It makes for lawlessness and destroys our reverence, expecially the reverence of young people, who are not yet able to think things through, for authority. Is it any wonder that little Willie Morgan and young Jimmie Tweed, getting the impression that men in high places are selfish and corrupt, try to follow in their footsteps, though afar off.Is it any wonder that a public official, now and then, knowing that he is rated in public opinion as a crook, concludes, that if he has the name, he might just as well have the game.

No one need take much time in convincing us that we are a lawless nation. Whether or not there is a crime wave at the present time, no one can consider such conditions as exist in Philadelphia, New York City, Detriot, Chicago, and in proportion to their size, in other cities also, with equanimity. Reliable statistics on every hand will completely overwhelm anyone who tries to show that we are a law-abiding people. The worst of it is that it is peculiarly an American situation. The Condition does not exist in any of the older civilized countries, not even in our nearest neighbor, Canada. Chicago police, during the last year, have made 275,282 arrests and have recovered $41,000,000 worth of stolen property. Thirteen policemen have been killed in the line of duty and fifty-one criminals have been shot to death by the police. Statistics from other large cities show that about the same state of affairs prevails everywhere.

Crime is not on the increase in foreign countries. In 1924, England had only two murders. In 1904, please notice that this was before the days of prohibition and Volsteadism, there were more murders in our own state of Indiana than in England, Germany, and Austria combined, although the population of these three foreign countries combined was fifty times the population of Indiana. From 1895-1905 aperiod of ten years, there were 130,951 murders in the United States; 2286 legal convictions; and 2917 lynchings; a total of 5203, out of 130,951, punished in any way; and more punished by lynching than legally punished. This may indicate one thing which is the matter with us. In 1921 there were 149 murders in England and Wales; while there were 337 in New York City alone. Crime in Indiana costs every man, woman, and child in our state 3 dollars to $3.50 each per year. This takes no account of private losses nor does it indicate the loss by crime in misery and suffering.

One can pile up statistics by the cord to show that compared with other nations we are a lawless people, but that offers little relief, though perhaps it indicates to some extent, the gravity of the situation. Nor does it help much to ~~p~~ speculate upon the causes of our lack of respect for the law.

Some have said it was an aftermath of the great World War. There is no doubt that war brutalizes men, inspires them to take hazards and to hold human life cheap. However, these foreign countries, England, France, Germany, etc, have had more war than we have; and crime is not on the increase there. Others charge it all up to the gun and the fact that men are permitted to carry firearms; but criminals have always had weapons of some kind, and besides in a large per cent of our crimes, firearms are not used. The automobile has been severely censured because criminals use it in striking and suddenly and in escaping rapidly. Of course we cannot dispense with the automobile because criminals make use of it in their nefarious business. But these other nations have automobiles too, though perhaps not so many as we. Besides our officers of the law have

have now and have always had just as efficient means of chasing and capturing criminals as criminals have had in getting away. The moving picture show and salacious literature have been greatly censured. No doubt they have both been responsible to some extent, but movies are ~~mucth~~ much better and cleaner than they were, while criminals have very little use for literature of any kind.

Why are we a lawless people? In the last ten years, everything from crop failure to the use of the marines in Nicaragua, has been charged up to the Eighteenth Amendment and Volsteadism. Those who have a liking for their toddy see a strong argument against prohibition in the so-called crime wave. They do not see that we were a lawless people, as I have already shown, before 1918; and that violations of the Volstead Act are just manifestations of our lawlessness. The prohibition~~s~~ laws just afforded us another opportunity to show our lawlessness, just as did the Fourteenth and Fifteenth Amendments, the law against carrying firearms, against selling liquor to minors, the Interstate Commerce Law, and every other law in the past which has prohibited anything. Count up all the violations of the laws regulating the saloon and the sale and manufacture of liquor and those good old days, and how do you think they would compare with the violations of the Volstead Act?

However, it is not my purpose to discuss prohibition in this paper, I will simply refer anyone who still thinks that Volsteadism is the cause of our lawlessness to the following two very fine and fair-minded discussions of the subject: Is the Eighteenth Amendment making us a Nation of Law Breakers? James T. Adams, Atlantic Monthly, December, 1928; also William E. Dodd, Century Magazine, December, 1928.

Anyone who makes even a cursory study of the problem of lawlessness in the United States will soon discover that he must go deeper than the movies, the gun, the automobile, the Eighteenth Amendment, or any of these things which only afford people a chance to show their lawlessness. There is much discussion now of our criminal code or our criminal procedure; and there is no doubt, I think, that it needs revision. Perhaps, our penalties for crimes are severe enough; but justice is not sure enough and it is not swift enough.

The criminal, with the aid of a shrewd lawyer, has too many chances in the way of new trials and appeals. There are too many loopholes through which he may escape by means of technalities. There are too many delays as in the cases of Sacco and Vanzetti and Hickman. I know nothing about the merits of the case; I do not know whether they were guilty or innocent; but the idea that Sacco and Vanzetti could, "hold justice up," it amounts to that, for eight years, is anything but encouraging to the forces that work for righteousness and justice. If they were guilty, it was a black eye to justice; if they were innocent, it was an outrage on them.

There are a great many other unsatisfactory features about our criminal procedure. Our means of bailing people out of jail are very questionable and the professional bondsman should be eliminated. The judge has just about as much power in our criminal cases as the umpire in a basketball game. Lawyers run the trial and sometimes it would seem that they are trying the judge. Then, the case, as a rule, has been tried in the newspapers before it gets into court, with the result that it is almost impossible, under our laws to secure a jury to try the criminal When a court has to spend three weeks and examine five hundred prospective jurymen to secure a jury of twelve, there is certainly something wrong with our jury system.

There are doubtless many other weaknesses in our criminal procedure; but this defective system of dealing with criminals, with our indeterminate sentence, and so-called prison reform, our system of pardons and paroles, and all the sickly sentimentality and sob stuff that criminals inspire nowadays, together with the twaddle of the psychologist and the ailienist and the psychiatrist, about heredity and enviornment, mental health and defectives, etc, is rather the result than the cause of our lawlessness. If we had the best criminal code in the world, found perhaps in our neighbor state of Canada, clamped down on us today, it would ~~not~~ curb crime somewhat; but it would not remove the causes of lawlessness, whose roots go down much deeper.

The fact is that we are young, very young, as a nation, and green and callow in our youth. If we count from the Declaration of Independence, we are only a century and a half old; and if we count from the founding of the first English colony, we are only about 300 years old. We were born breaking laws, though perhaps the Boston Tea Party can be justified; and I believe we concede to any people under the government of another nation, the right of revolution if oppression becomes intolerable. It is a well known fact, however, that any people who gain their independence by revolution are apt to find restraint irksome. The colonies found it true. There was Shay's Rebellion, The Whiskey Insurrection, lawlessness resulting from the slavery agitation, and lynch law, which we have not yet outgrown. The colonists ignored their own laws and sold liquor and firearms to the Indians, In fact, whenever there was profit to be made, just as at the present time under the Volstead Act, laws were ignored. Turn to any page of our history, from those early days to the present time, and you will see that we are lawless by inheritance, and that every restrictive measure like the laws against narcotics tends to inflame the spirit of resistance.

From the day we gained our freedom from England to this, we have been working out in a practical way a true ~~definitio of~~ definition of liberty; and it has been a constant struggle between those who think that freedom means license to do as they please, those who want to take the law into their own hands, constitute themselves a kind of supreme court; and if they think the law is good, obey it, if they think it unwise, ignore it; selfish personal liberty; and those who think that true freedom looks toward the good of the whole, what is best for society, with respect for the individual and his welfare. That battle is not yet ended.

Then, we have been growing very rapidly in the last century and a half, physically, mentally, spiritually. Even within the memory of those now present, growth along the lines of science, invention, government, Education, religion, has been almost revolutionary. We are iconoclasts. We have smashed conventions and traditions. We have been breaking away from the past and traveling new and uncharted trails. Institutions have changed rapidly. There is no time to present details; but please consider the difference between the old one-room country school that some of us attended, as boys, and the present, up-to-date consolidated school. Think of the means of transportation, of lighting and heating, of doing farm work, not to say anything of other kinds of work, thirty to forty years ago, and the situation along the same lines to-day. The family of today would scarcely recognize the institution, by the same name, in which you and I were brought up. Now when the daughter leaves home in the morning for the daily and nightly rounds, the mother asks her to lay aside her cigaret and pause long enough to write her name in the guest book.

Of course it is all a part of progress and none of us would like to see it stopped. No one really wants to go back to the good old days, even in religion, when we kn~~o~~ew little about science and nothing about evolution; when we believed firmly in a future life with a delightful place with golden streets, pearly gates, and jasper walls, provided for the good; and a lake of fire and brimstone in which the bad would burn forever. Perhaps, young people should know about the sex problem and birth control, early in life, so that they can enjoy the benefits of companionate marriage. No doubt it will all work out for good in the end or it would not be. But don't you see that all this breaking with the old and running after the new is bound to bring confusion with it Our growing pains make us nervous and restless. Every time we break loose from our old mooring we go too far in the other direction. It is true that after awhile we drift back somewhat but never so far as to the point from which we departed; and thus we make progress in the true course . This process of change and state of flux, however, inevitably brings about irregularity, and lawlessness.

Let no one be discouraged or lose heart, however. Slowly, but persistently, inevitably, God is working out his eternal purpose in America. It does not go as you would like to have it go, and sometimes it seems to me like a big blunder. So did it seem to thoughtful people in the middle ages. So did the Christian world feel about it in 1643, when the Turks captured ~~Constinople~~ Constantinople.

are short-sighted. It is hard for us to see things in the light of eternity. God is not in a hurry. With Him a thousand years are as one day.

We are young. We compare ourselves with such a people as the English, and we feel discouraged and chagrined when we find that we have much more crime and lawlessness than they. We forget that when England was three hundred years old, she had two hundred crimes punishable by death and it was an everyday experience for the people to see the corpses of criminals swing in the wind from the gibbets by the roadside as a warning to evildoers. It took centuries of iron rule by the Norman lawgivers to bring about that respect for the law and ~~fee~~ for the rights of the individual and his property which is the boast of England today. Compared with crime in England in that distant day, the violations of our Volstead law, the revels of our bandits, gunmen, and racketteers in Chicago are like a quiet Old Settlers picnic.

All we can do is to sit steady at the wheel and with watchful eyes try to keep the old ship as nearly as possible true to her course. We can select the best to lead; we can perhaps tighten up some of our laws, reform our criminal procedure. Perhaps, a strict deportation act, passed by congress and rigidly enforced by our federal authorities, would have a wholesome effect upon our criminal foreigners, who make up a large per cent of our gunmen and gangsters. They do not want to leave the country. The Baumes laws, expecially the Fifth Section, the famous fourth-offender clause, which provides for life imprisonment for everyone who is convicted of ~~for~~ a felony for the fourth time seem~~s~~ to be working well in New York and in other states where they have been tried. But above all, we can do our best to remove the causes of crime; poverty, sickness, unemployment, crooked thinking. We must educate. As inventions, labor-saving devices, increase in population, give our people more leisure, we must teach them how to use this leisure profitably. We must uphold the dignity of the law, of rightfully and legally constituted authority, and teach men to respect it by making clear to them that it is the only basis on which civilized, organized society can exist. Anything else is chaos and anarchy. We must teach men to make their acts universal and see the consequences. We must do this in the home, in the church, in the school, in the press, and in the open forum; and then we shall be doing only what our beloved and martyred president, Abraham Lincoln, advised us to do over half a century ago when he said:

"Let reverence for the laws be breathed by every American mother to the lisping babe that prattles on her lap; let it be taught in schools, in seminaries and in colleges; let it be written in primers, spelling books and in almanacs; let it be preached from the pulpit, proclaimed in legislative halls and enforced in courts of justice. And, in short, let it become the political religion of the nation; and let the old and the young, the rich and the poor, the grave and the gay of all sexes and tongues and colors and conditions sacrifice unceasingly upon its altars"

no10

One hundred fifty years ago there were in the United Colonies or States many men who were original students of political science. They had studied the governments of Greece,Rome,Switzerland,England and the monarchies of Europe and had followed the writings of Voltaire,Rosseau and other theoretical writers of that age. They had studied and experimented with the governments of the various colonies and of the United Colonies.

In 1787 the most prominent and illustrious of these political philosophers met in a constitutional convention,all intent upon giving a new nation the best form of government yet devised. These men knew their subject better and were better fitted in all ways for such a task than any similar body of men that could now be gotten together;and after much thought,arguement,discussion and compromise,they gave to a collection of sovereign states which they called the United States,the greatest political and governmental document the world has yet seen,and with it a wise,conservative form of government. They gave us a Republic,- not a Democracy. But a public,more unwise than they,has ever since persistently been chipping away the safe-guards of a republic to make the government more and more a democracy. We are yet far away from a democracy,but the things upon which I desire to direct your attention are a few of the human psychological tendencies which must be understood by a student of political philosophy.

First let me say that in a Democracy every individual feels that he is able to reason upon and decide questions of state quite as well as any delegate he might elect to act for him. He feels that he personally is competent to decide the fate of the nation, of his neighbors and himself, regardless of his mental equipment, his education or study, or the attention paid to any particular problem at hand. There is always a hue and cry to refer all questions to the "common people", and when the masses have once been given privileges, they will not relinquish any of them voluntarily, although they will neglect to exercise them. For instance direct primary elections have proven to be expensive and inadequat and fail to accomplish the object for which they were intended; yet the people are so jealous of the privilege that it is apparently impossible to repeal the primary election law.

Apparently antagonistic to this is the tendency of all individuals to have a very dull sense of their political obligations to society but a very acute sense of the obligations of society to them. In illustration let me suggest the majority of voters, who insist upon a primary election but neglect to go to the polls to vote in the primaries.

Among that class of people who habitually spend their earnings as they get them and never have any reserve to carry them through a period of depression, we find a deep-seated feeling that the government should step in to artificially to enforce prosperity, to take care of those who from necessity are out of work, to provide pensions for old age or insurance against misfortune. Yet you and I well remember the years of struggle that it took in Indiana to have pass through the state legislature a bill enabling a creditor to garnishee 10% of an employe's wages to apply on the payment of his debts. The people who fought this provision for making people pay their debts were the so-called "laboring people".

There has been a custom among county treasurers in Indiana to enforce the payment of taxes only when the taxpayer owns real estate that can be sold on tax sale. If you make investigation, you will find that many of these citizens who have personal property only, never consider that they owe society any obligation to pay taxes. I was consulted a few years ago by a client who had been reasonably industrious and frugal, in regard to his buying a piece of real estate, and he raised the question of the necessity of paying taxes in the event he acquired the real estate, and incidentally he informed me that he had never paid any taxes. When informed that his delinquent p personal taxes would become a lien against the acquired real estate, he was very indignant at the unfairness of the law. Yet he was fully alive to the necessity of police and fire protection and believed that courts should be furnished to protect the rights of all citizens.

This tendency is not confined to personal property owners. Many worthy citizens find themselves sometimes involved in litigation. Every man in a lawsuit believes in his own cause and desires to have good, honest and intellegent men as jurors to try his case; this is particularly true of merchants and manufacturers. Yet when these same men are called upon to serve society as jurors, they exercise all of their ingenuity to give the presiding judge a story that will exceuse them from service. Many a time I have seen the published panel of a petit jury which in my judgment would have made an excellent body of men to try disputes between citizens, yet when the excuses were all in and the replacements made, the jury was of questionable merit. When one hears the excuse of some successful business man, one wonders what would become of the country should he die.

In a democracy or in a republic it is the duty of every citizen to give his attention to the policies of government proposed and to the character of the men to be elected to office. He owes this duty not so much to himself as to the society in which he lives and of which he is a part. His fellow citizens are entitled to the benefit of the collective thought of all of the individuals composing society. Unless he performs that duty he is throwing the burden of responsibility upon those who do. In the recent election there was a greater vote than ever before in the history of this country, and while I have no statistics before me, I would say that only about 75% of the total vote was cast. Ordinarily a 50% vote in a general election is considered a very good vote, and in the primary election which is really of more importance in getting competent public officials, often 25% of the vote is not cast. Why ? If the weather is bad, citizens stay at home for that reason. Others fail~~s~~ to ascertain the qualifications of the candidates and fail to vote because they have no choice. Or perhaps a private business matter requires the attention. But if an officer elected fails to meet with their approval, they are free with their criticism of the voters who voted for such official.

In a democracy the individuals composing it fail to realize their responsibility by permitting the election of poorly qualified or unqualified officials.

Here let me note another characteristic of a democracy. We are prone to criticise severely a public officer whose performance does not meet with our approval, without investigating the problems he has to face. In recent years some of our courts have been severely criticised for giving suspended sentences to persons convicted of crime. Our laws wisely give to a judge in a criminal case the right in his discretion to suspend a sentence. In the matter of suspending a sentence, each case stands upon the facts of that particular case. In the event that the convicted is an offender for the first time, a suspended sentence will probably deter him from future law violations and make him a useful member of society. Or where there has been a wholesale violation of some particular law, and one offender only is convicted, it would not be just to punish one and permit the others to go unpunished; neither would it be good policy to convict a large number of persons for a law violation that had been permitted theretofore. Many instances could be cited where suspension of sentence would be for the best interests of society. But it is easy to say that the judge is favoring criminals, and it is hard to investigate the facts in any one case that lead the judge to make suspension. You will also note that the judge who receives most of this adverse criticism is the elected officer. The appointed officer is gererally more free from adverse criticism, although the elective officer who appoints him may be criticised.

In a democracy it is taken for granted that a public officer will be efficient, courteous and homorable. And for the most part, he is, although the public officer is not accustomed to praise or appreciation of his well-doing. Of course most citizens do not come in contact directly with such officers, but neither do they make any substantial effort to inform themselves in regard to the official performance of such officers. I have known officers in this county faithfully and efficiently to perform their duties, only to be removed from office at the next election on account of an issue for which they were in no way responsible. Appreciation of public service has been lacking throughout ~~the ages~~ history in republics and democracies, at least during the life-time of the official. Even Washington was harrassed and calumnied, and Lincoln while he lived was berated and slandered.

Newspapers are responsible largely for public opinion and in this country have great influence. The human tendency is believe

the spoken or written tale unless there is a personal knowledge to the contrary. Of course the vast majority of stories published in the newspapers are wholly outside the personal knowledge of the great majority of the readers;and the reader unconsciously reasons that the story is true or it would not be published. Some years ago I happened to sit as a special judge in a case that was written up for publication by a reporter who had a greater sense of news value than he had of truthfulness. A member of my own household commented upon the case and I told him that the newspaper was wrong and that I knew that it was wrong because I had decided the case myself;it was only with difficulty that I won over the newspaper in this controversy of veracity. One of the dangers of our government is that the press may be bought up by men of financial influence and mold public opinion to individual or class purposes.

But referring back to the tendency of people to neglect their duty to acquaint themselves with public policies and officials,the general tendency is to accept whatever is given without much question. However if conditions become too bad,the public becomes aroused and instead of separating the good from the bad,a revolution is started and all officials in are expelled and new officials placed in power. Having done this the public lapses back into indolence and lets things take their own course.

Of course what I have said does not apply to all individuals;there are some always who have a keen sense of of their responsibility to society.

We all like to be obliging. It is a human trait to wish to do anything that is asked of us if it requires little effort and if the person approached does not have a personal interest in the matter. This is exemplified frequently when a petition is circulated praying leniency or pardon for one who has been convicted of crime. The average man,not aware of the details of the crime and knowing that his signature will cost him nothing except the effort of writing it,upon being solicited will readily sign such a petition as a favor to the one soliciting,never thinking of his duty to society or to the principle that penal laws should apply equally to all offenders. One interested in a given proposition,if he has the energy to devote to his cause,can get the signature of practically all disinterested persons by solicitation. There was recently circulated in this city a petition to hold an election for determining the adoption of the city manager form or government. Regardless of the merits of this cause,that petition received the signatures of many persons who did not know what the city manager form of government is. I asked a gentleman who presented the petition to me what the city manager government was;and all he could tell me was that it was a plan to get rid of graft.

Some years ago a candidate for school trustee was required to get a certain number of signatures of voters before his name went upon the ballot;that provision in the law did not lessen the number of candidates nor increase the qualifications of those applying. I have asked persons whose names I saw on petitions why they signed such petition,and generally the answer is "because he asked me to". We wish to oblige and we wish to have that service recognized;obliging one present who will probably appreciate it,is far better than obliging a thousand absent who will probably never know about the act,in the mind of the ordinary individual.

The only point to this is our failure to realize our obligations to Democratic society of which we are collectively of the utmost importance,but individually of minute importance.

As human beings we appreciate most that for which we have made the most sacrifice. The individual who has made his own money is not apt to spend it foolishly. And the person who has made the most sacrifice for a free government is not going to see its uses perverted if he can prevent. Those patriots who fought through the revolutionary war,valued their privileges and performed their public duties. I have known many who served their country during our civil war and I recall no exception to those who conscientiously informed themselves of public policies and public men. And you will note that those young men who served this nation in the world war are active now in its politics. The reverse is true,- that that which we get without effort or sacrifice,we do not appreciate. In this country we are blessed beyond any other nation with religious liberty,and political freedom;we take these things as a matter of course. The value of these things is not realized for we have never known the reverse. Good judgment tells us that we should jealously guard against any infringment upon our established institutions, but indolence and neglect cause us to lose interest.

In a pure democracy there is no placing of responsibility for the selection of officers. No individual is responsible for the selection or rather the election of a bad official or the adoption of a bad policy. In a republic the elected delegate is held responsible for the candidate or the policy which he adopts, and the tendency is for him to live up to his responsibility, investigate and consider, and choose for the best interests of his electors.

I said in the beginning that the tendency in this country since the adoption of our Federal constitution, has been away from government by elected delegates and toward placing of power directly in the hands of the voters. This is a socialistic tendency. And if this paper has any merit, it is to show the danger of such a tendency and to signal caution in disturbing our established form of government.

The makers of our constitution contemplated that a president and vice-president would be selected by electors. These electors are now mere figure-heads, and the president and vice-president are nominated by popular vote, the delagates to National convention being selected because they are pledged to a particular successful candidate.

The constitution provided that senators should be selected by the legislatures of the several states,- state ambassadors, if you please. Now the amendment provides for the election of senators by popular vote.

Our original system was to select candidates by a convention of delegates who were not hampered by pledges to persons. Now the direct primary places the selection of candidates upon the voters directly, and nobody can be selected unless he brings himself out as a candidate.

Some years ago there was a movement to make our judiciary subservient to the whim of the public,- I refer to the referendum and recall. Fortunately we did not take that step.

History has demonstrated that public opinion is fickle and a pure democracy is unstaple. Shall we set up our nice-sounding philosophy of government directly by the people, against the theories and study of those great men who wrote our Constitution ? Who today can compare in knowledge of science of government with Washington, Franklin, Jefferson, Madison, Hamilton and the great number of state and national constitution-makers of 1789. ?

If all citizens were alive to their responsibilities, if all were energetic, intellegent, studious, conscientious,- if all were imbued with the theology of Christ, we could safely turn to a government that would be a pure democracy, - - or would it be a pure socialistic government ? But as long as we have citizens who fail to realize their responsibilities to their neighbors, who are lazy, ignorant, selfish, who are inclined, to use a slang phrase, "to let George do it", there are going to be "Georges" to do it; and "George" will do a better job if unhampered by the enforced expression of opinion of those who do not care. But we hear the cry that if the government is delegated to a few, the rights of the "common people" will be overthrown. The answer is,- not as long as the people as a whole may select their delegates.

Chester Y. Kelly.

Noll

DRIFTWOOD
or
THE PROBLEM OF POVERTY AND DEPENDENCY

Preface

Near the close of a dark day in November, I stood on the bank of a great river at its flood tide. The skies were o'er cast with dark clouds which threatened at any moment to augment the waters that already chafed at the confining banks. In many places, huge sections of the shore-line had given away under the gnawing wash of the under-currents and slid into the surging stream to swell its turbulent waters.

A rickety two-story house, which its miserable tenants had considered well above high water mark, now stood half submerged and threatened at any moment to give up the ghost and succumb to a watery grave. A drunken fisherman was clumsily loading into a boat some of the household goods which his wife had managed to salvage from the sinking building. Two ragged children clung to the mother's skirts and cried piteously while she huddled a newborn babe closely to her wasted and poorly clad body.

Farther out in mid-stream could be discerned through the mist other buildings whose tenants less fortunate than others had not succeeded in removing their goods or domestic animals. From one of these derelicts, the lowing of frightened cattle could be plainly heard, while a foolish cock perched high on the roof of his floating palace sent out a garrulous cry of bravidocio as if to say, "What care I? At last I am on my way to see the world."

Somewhat near the shore, a high plat of ground had become cut off from the mainland and was now threatened with complete inundation. A number of small animals could be seen scurrying from one threatened point to another. One more daring than the others plunged into the stream and made a desperate fight to gain the shore, but the current was too strong and the unhappy creature was carried on with the relentless flood.

As far as the eye could penetrate the mist and gathering darkness, the surging waters, littered with the derbris and wreckage of the flood, swept relentlessly on carrying death and destruction in its course. The gray shadows of day merged almost imperceptable into night and the sombre pall of darkness descending upon the waters shut out the misery and desolation which the river left in its wake. So time and tide inexorably, relentlessly rush on into Eternity, carrying the rich and the poor, the high and the low the fortunate and the unfortunate-all human driftwood in the great stream of Life.

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It is written in holy writ that the poor are always with us. So poverty and dependence are social problems which have ever demanded the attention of civil society. What is poverty? Carlisle says, "It is not to die, or even to die of hunger that makes a man wretched; many men have died; all men must die; but it is to live miserable, we know not why; to work sore and yet gain nothing; to be heart-worn, weary, yet isolated--this is the essence of poverty."

In the tribal state, individual capacity and ability was used for the advantage of all members. In modern or civil society with the growth of population, the invention of media of exchange, the development of industry, the appropriation of certain articles of luxury and necessity by individuals, the old order of tribal relationships broke down and a new form of social organization took its place. Classes developed, occupations became differentiated, control over luxuries and necessities appeared in the form of individual wealth and, on the other hand, carried with it individual poverty.

"The new economic order meant greater productivity, bought, however at the cost of greater individual suffering. Society paid what has been called the Cost of progress'. Are Poverty and dependence some of the resultants? Or may poverty and dependence be charged not so much to the 'costs of progress' as to the failure of society to keep pace with exploitation of nature with economic organization and with the development of individual initiative. We have only to investigate the slum districts of every large city which is one of the resultants of our industrial development, to be convinced that poverty and dependence are problems demanding the serious consideration of society as a whole. In these miserable sections of our cities, the down-and-out classes of all nationalities are housed together in tumbled-down tenemant houses. Here are the blind, the crippled, the consumptive, the aged, half-clad, under-fed children, all herded together, waiting for they know not what, drifting, they know not where. Most of these have passed beyond the state of mere poverty. There is no "mental agony here" such as Carlisle refers to. They do not work sore; they live miserably but do not care. This is pauperism.

What is the importance of this growing cancer in the body corporate of our state and nation? Does it concern itself, alone, in the suffering of the individuals immediately affected? Its ill effects spread into all parts of society. They increase crime; they lessen prosperity; both through the economic burden imposed by the dependents themselves and through the destruction of ambition and independent spirit among the poor. They hamper educational progress by reason of the public money which must be spent on the care of dependents and by forcing into work children who should be in school. They lead to vice through overcrowding in houses and through the denial of the satisfaction of wants by normal means. They prevent the development of culture and the social use of leisure time. They undermine civilization itself.

It is timely and urgent that we as citizens should investigate the extent of poverty and dependency, the causes and the best methods of treatment. Let us consider, first, the extent and cost of dependency and pauperism in the United States in recent years. When we come to study the problem, it first of all becomes necessary to define rather carefully the terms dependency, poverty and pauperism. Dependency, for instance, may indicate a wide variety of conditions. A child is dependent upon its parents for support yet is not dependent in the sense of a pauper in the alms house. The wife, left widowed by the death of her husband; the aged father supported by his children; the orphan in the home for dependent children all present different and various conditions of dependency. It appears that there are two main classes of dependents: (1) those whom relatives or members of their families are obliged by law to support and (2) those persons who are without private means of support but who in the interest of the general welfare must be supported by the state.

Poverty is a condition of living in which a person, either because of inadequate income or unwise expenditure does not maintain a standard of living high enough to provide for the physical and mental efficiency of himself. A person may live in poverty and yet not be dependent upon anyone for his support. Paupers are those whose condition of life is such as to make them depend upon others than their natural or legal supporters for their sustenance either in whole or in part.

To illustrate the distinction between poverty and pauperism, a few years ago an old man who had begged on a certain street corner in a big city died. He had acquired the habit or trick of feigning blindness by turning his eyeballs in such a way as to show the whites of his eyes. It was discovered after his death that he had acumulated quite a fortune. Was he in poverty? Certainly not. Was he a pauper? Just as certainly, he was. On the other hand ther were thousands in that great city who were working for small wages which were proving all too small to support themselves adequately. They were not paupers but lived in poverty.

The extent of pauperism in the United States in 1923, according to the Bureau of the Census, was 79,000 in the poor houses of the country. In New York State in 1911, two and one-third percent of the population received their support from the State. In Indiana during the year of 1915 97,000 persons received help from the township overseers of the poor and there were 3,400 inmates of the poor asylums of the State. According to the annual report of the Indiana Bulletin of Charities in Indiana of July 1928 there were 3,671 inmates of the county poor houses for the last year. This of course, does not include the large number of persons taken care of by private and fraternal homes for the aged and dependent. Neither does it include the inmates of the State's institutions for the insane, the blind, the feeble-minded, the deaf or the sanitoriums. Taking in to consideration all these, it is estimated that between 3 and 6% of the population receive their support in part or wholly from the State.

Now, a word as to the cost of maintaining these institutions. The investment in the 79,000 acres of land belonging to the poor asylums of the United States, plus the value of farm equipment amounts to some 48,000,000 of dollars. The buildings and furnishings add $102,000,000 more making a total investment of $150,000,000. 12,000persons employed in the service of care-taking require $8,600,000 annually. The total cost for maintenence f r the year of 1923-24 was $28,740,000. The average per capital cost was $334.64.

The cost in New York State in 1915, according to the report of the State Board of Charities, was $486,000 for relief of the poor in the counties while $568,000 was expended in the cities, making a total of over $1,000,000 for out door relief. The support of the poor in almshouses brought this total up to $650,500,000 for the State. Indiana in [illegible] spent for the relief of the outdoor adults and dependent children [illegible].

None of these expenditures include those made by the social service organizations of various kinds over the country. It would be impossible to say how much is expended by these organizations. In 1922, however, in 62 cities, community funds were received amounting to $29,000,000. It is estimated that private social work in the United States amounts to about ¾ of a billion dollars annually and that the total charities' budget in the United States would total $1,700,000,000. These huge expenditures for the relief of the poor leave no room for doubt in the minds of thinking citizens as to the seriousness of the economic and social problems involved.

Having scaned in a very superficial way the extent and costs of poverty and dependence, we next come to a diagnosis of the causes for these social diseases. Almost immediately those time-honored coordinates of the human equation Heredity and Environment are offered as determining factors in the explanation of those ills. Some students of the problem say that the causes are physical, economic, social and political. No one explanation of poverty and dependence is adequate. It may be found, depending upon the individual case, chiefly in one of these factors or two of these factors or in a combination of all of them.

The influence of physical environment upon man's development, either individually or collectively, has always been recognized as an improtant factor. Although God made man to "have dominion over the fish of the sea, the birds of the heavens and over everything that moveth upon the face of the earth", yet the history of the world is largely one long record of man's endless struggle to subdue the forces of Nature. Man has domesticated many of the animals; he has developed some of the plants in a wonderful way; he has builded houses for shelter, utilized fire that gift of the gods, spanned streams, overcome the limitations of space in a large measure; chained the lightning and harnessed their power to the wheels of industry. Yet, in spite of all these achievements, his genius has not been sufficient to insure that no individual shall suffer from want, terrible nature. No one can say just what weight should be given to physical environment. Poor natural resources, climatic conditions, pestilence, disease and disaster come to all classes and to all peoples.

The varying abilities and natural endowments of individuals make the human equation one always to be reckoned with as a factor in accounting for poverty and dependence. Back of each individual's failure to achieve an independence are conditions either inherent in himself or which are in his surroundings that make him destitute. Drug habits, laziness, drink, immorality, epilepsy due either to paternal inheritance or to social customs, domestic, economic and political customs which affect him adversely and induce a course of life which leads him to want. 27% of the inmates of our poor asylums are feeble-minded and 43% are feeble-minded, insane or epileptic.

More important than the physical environment or hereditary influences, according to J. L. Gillin, are the social and economic factors. Preventable sickness from diseases in the U. S. each year, says Prof. Irving Fisher of Yale, accounts for a loss of 1½ billions of dollars. Unemployment, states Frank B. Sargent of the U. S. Bureau of Labor, since 1911 has not fallen below 10%. In 1920, the U. S. Bureau estimated that normally 10% of the working people of the U. S. are out of employment all the time. Lack of proper wages resulting in a low standard of living carries with it adverse surroundings for children, lack of sanitation, a high infant mortality, and meagre educational advantages.

Karl Marx, the German Socialist, states that the tendency of the present economic system is to retain for the capitalist all but a mere subsistence wage. Consequently, poverty exists because the wages paid are only those that will enable the most hardy of workers to subsist. Henry George's theory of poverty is much to the same effect. He advocates the wheels of industry. Yet, in spite of all these achievements, his genius has not been sufficient to insure that no individual shall suffer from want, terrible nature. No one can say just what weight should be given to physical environment. Poor natural resources, climatic conditions, pestilence, disease and disaster come to all classes and to all peoples.

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the single tax a solition to the problem.

Dr. Ely says that the percentage of the families owning one-half of the wealth of the respective states and countries are as follows:

Massechusetts of U. S. A.	1.0
Wisconsin " "	1.2
United Kingdom	.4
France	.8

Dr. King, in a study of the distribution of incomes in the U. S. found that 51.5% of the families receive only 28% of the incomes and that the incomes of this half of the families of the country receive less than [illegible] per year.

These facts are startling and discouraging to the average individual whose lot in life has cast him into this great class of people who in the natural order of events has not one chance in one thousand of ever accumulating more than a pitenance above the means of obtaining the bare necessities of life.

If you complain, you are a pessimist and are unpopular; if you are a reformer, you are apt to be classed as a fanatic or a "red"; if you are uncomplaining and long-suffering enough, you are a good fellow but improvident and lacking in ambition, and Death will finally remove all your frailties. Well, that's a dark side of the picture, to be sure, but one that many a man who, in his earlier years of vigorous manhood has laughed to scorn only to have to face in all its grim reality in his declining years.

The poor laboring man, who must earn a living for himself and family and receives at the best a wage far too small to provide the comforts of life for his household let alone educational opportunities for his children beyond the elementary schools, is only a few weeks removed from the dire necessity of public relief, if the mine or factory shuts down. Is it his fault. In most cases it is not. Conditions beyond his control makes the wheels of industry turn or stops them altogether. He is a mere cog in the machine.

These are hard facts but true facts. Who is responsible? Is it the factory owner, the operator? Perhaps in part; but in the main it is the responsibility of society. We have neglected in our mad scramble to amass individual wealth with our vast natural resources, our great invention our remarkable scientific discoveries and application of these to industry. We have neglected to study how to live with one another. It has been the survival of those who were strongest in power, influence and inheritance.

Individual initiative will and should have the opportunity to play a part in the game of life; but some restrictions must be placed upon the extent of individual wealth and power so that a fair deal may be given everyone.

It should be remembered, however, that failure to succeed in life is often due as much to lack of judgement in spending as to lack of earning power.

Much of the poverty and dependency coming under this head of economic and social relationships may be attributed to maladjustments in martial relations--widowhood, desertion, illigitimacy, disharmony in homes; political maladjustments, discrimination in dealing out justice, favoriteism due to influence or political power and negative rather than positive methods in dealing with delinquents and unfortunates; lack of adequate means of dealing with labor disputes-resulting in lock-outs, strikes, loss of time and money; an educational system not well adapted to prepare for earning a livelihood for the majority; and unwise philanthropy which effects no permanent relief but increases the economic burden. This last point [illegible] treated more fully in our discussion of methods of dealing with the [illegible] of relief. All of these conditions contribute to the causes for [illegible] burden on society.

Having gained some perspective of the extent, the costs and causes of poverty and ependence, let us scrutinize the methods of treatment. Charity is not a modern institution. It was practiced in the old world among the ancients. Among the Jews and Christians of Biblical times, charity to the destitute was not withheld but was commended. It was carried on, however, by individuals and was a private rather than a public enterprise. Charity among the Romans was carried on in a very indiscriminate manner by the state. The grain laws were largely political in motive and administration. Its effects is characterized by one historian as being one of the chief demoralizing influences of the Empire, encouraging hypocracy and pauperism.

Gradually, however, the responsibility of the State was recognized and all civilized nations made some organized effort to take care of its poorer class. Most of these early efforts were very unsatisfactory. England's poor laws were notoriously bad and, unfortunately our first methods of poor relief were copied after the English institutions.

Philidelphia had the first alms house established in America. County poor houses came into existence as an economical and systematic way of dealing with the problem. We have called attention already to the extent and [illegible] of this form of relief in the country.

Outdoor relief, a later form of rendering assistance to the needy, has [illegible] lessened the burden imposed upon our poor asylums. It is administered under the overseership of the township trustees of the various [illegible]. The trustees investigate the applications for help and give to [illegible] may with a little assistance be able to tide themselves over [illegible]. The most of this help is in the form of orders for clothes [illegible] for children that they may attend school. In the main, it is an [illegible] way of administering relief, when properly investigated, because [illegible] cases the family can almost take care of itself and this merely [illegible] and enables the family to hold together and thus not become [illegible] upon society. Arguments which are often advanced against this method of relief are that in cities where the cases are not investigated closely, assistance is administered indiscriminately and in a haphazard manner and that much political corruption creeps into the administration.

Outdoor relief, then, whether administered by private or public agencies is attended upon by a risk of its being demoralizing in its effects. How much pauperism may be due directly to indiscriminate giving no one can say. In 1921-22, Wisconsin spent about six cents out of every dollar of taxes on the care of her dependents. "In Indiana," says [illegible], "before the reform of the public poor relief system, the overseers of the poor in the townships of Indiana spent $630,000. Twelve years later, after modern methods of poor relief had been adopted, they spent only $227,000. I think it would not be too much to say that at least half of the public outdoor poor relief of the United States is worse than wasted in that it pauperizes the recipient. The economic loss of unwise philanthropy is great. Too much is not being spent but it is being unwisely spent. It should be expended in service rather than [illegible] relief."

The justice of this criticism is confirmed in the experience of almost everyone who has had any part in the work of administering charities. [illegible] township poor relief, the demand for help is increased prodigeously when it is learned that assistance may be had easily on demand. Feeding [illegible] only encourages the habit and confirms them in the hope that they [illegible] make a living without work. The bad example set to those who are near the poverty line but who would otherwise, subsist, often leads them to [illegible] the fight and become recipients of relief. The mass of working men [illegible] of poverty, hate charity; but generally they live from pay [illegible] are only a few weeks removed from distress, if the factory shuts [illegible] a consequence, when strikes, sickness or other conditions arise [illegible] it necessary for them to apply for temporary relief, a mental state of depression and discouragement is apt to cause a loss of ambition and self-respect. This soon leads to a state of complete dependence or pauperism.

Our poorhouses, today, are unable to cope with the burden imposed upon them. They are pretty much catch-all institutions without the room or facilities for the proper classification of the inmates either along sex lines or in respect to grouping those with similar marks of disability. Due to the overcrowded condition of our other state institutions for the blind, the insane, the feeble-minded, and the epileptics, our poorhouses come to be the hold-over asylums. Regulations for admission and discharge are not prevention. The school and the church must cooperate with the social worker for they are social institutions. Around the defective and the abnormal society must throw constructive environment which will develop the best potentialities in the individual, train them to a life of economic independence and social usefulness, and thus prevent the operation of the forces which demoralize and drive down to poverty and pauperism. The modern motive and method of philanthropy must be constructive and preventive.

To accomplish these things, the public must be educated to appreciate the importance of the work and their own responsibility for the proper solution of the problem. We have to learn the value of trained service and constructive work of prevention in our outdoor relief. We must learn the importance of team work, the cooperation and coordination of all the agencies for the relief of the poor and the destitute. The business man and the professional man must learn that it pays in happiness and in [illegible], to eliminate the demoralization consequent upon inadequate incomes and improper preparation for the business of life. He must learn that a society which binds up the wounds of the broken, cheers the disheartened, [illegible] the sick, provides conditions in which happy homes may exist, se-cures proper recreation and association for children, provides wise guidance in the time of adjustments to life, and inculcates in every way the spirit of independence in the population is not sheer folly and visionary idealism, but is hard-headed common sense. In truth we must all learn that in a very personal way whether we will or not, we are our brother's keeper.

Conclusion

Again, I stood on the banks of a great river. For miles its placid waters flowed through fruitful fields and tranquil woodland. The bright sun shone cheerfully on the sparkling stream as the white-winged sail-boats skimmed gracefully o'er its dimpling surface.

The verdant shores of the river were lined with happy people and the joyous voices of old and young were caught up by the bouyant breeze and borne away into the heavens to mingle with the hum of bird-like planes.

Across the bay could be seen a light-house standing sentinel for the sea-fearer. Life saving stations guarded the safety of the unwary bathers and venturesome sailors.

Not far up the river loomed a great factory, over the entrance to which might be seen the inviting sing, Good-Will Industries--we help those who help themselves.

At the wharf, a gay group of people were taking leave of a young married couple. As they prepared to cast off, the bridegroom smiled confidently and the bride wore a look of assurance. The friends waved them a happy bon voyage for the trip was to be made on calm waters and under fair skies.

A new era had dawned for this happy land--an era of peace on earth and good will among men. No longer did selfishness and greed menace the happiness of the poor. No more did hunger, disease and famine scourge the land, for man had learned to live with man. The mighty river, tamed by science and harnessed to turn the wheels of industry, seemed now content to bear the burdens of commerce. No more were its tempestous waters littered with the wrecks of human driftwood but serenely and majestically it rolled on to meet the dawn of the new day.

--L. R. Fair 1/1/29

no12

FOREWORD

Air transportation has become one of the recognized means of conveying passengers, mail, express and freight. The Twenty-fifth Anniversary of the first flight by a power-driven, heavier-than-air machine was observed only last December. The further development of air transportation promises to be rapid, and is likely to expand beyond any limits which we now foresee. The writer believes that it is worthwhile at this time to call attention to the development of aviation in Terre Haute; because, Terre Haute is geographically situated to become one of the leading air centers in this part of the country. A brief survey of the people and events connected with aviation in Terre Haute should be made.

We are indebted to Doctor A. G. Belden, one of Terre Haute's earliest flyers, and to Messrs. Harry T. Musick, Harry L. Davis, Paul S. Cox and Morton F. Hayman for much of the material for this paper. The writer has been in touch with aviation in Terre Haute for the past year as a director of and counsel for Terre Haute Airways, Incorporated, and has personal knowledge of some of the more recent events.

We think that inaccuracies are perhaps inherent in this sort of a paper and beg your indulgence for them.

Charles E. Piety

Terre Haute's initiation into the mysteries of heavier-than-air power flight was in 1905 or 1906 when an American army officer brought a Curtiss biplane into Terre Haute in company with a Frenchman, who had a Bleriot monoplane. These planes were displayed and flown at the old Fair Grounds east of the city. The natives turned out in large numbers to see the performance. Flying was not exactly safe some twenty years ago, and the American pilot died in a crash soon after his appearance here.

To the best of the writer's information, the first Terre Haute man to take up flying was Doctor A.G. Belden. In the Fall of 1911 he took a flying course at Kinloch Park, St. Louis; and in the late Winter of 1911 and 1912 took a more advanced flying course at a field on Long Island, New York. Upon his return to Terre Haute in April, 1912, Doctor Belden started the construction of an airplane and did considerable work upon the ship during the Summer of 1912.

Other Terre Haute men became interested in the new art of flying, and in the Fall of 1912 the Johnson Brothers, who at the time were building boats and marine motors, designed and built a plane. Their plane was a Bleriot-type monoplane; and as we view the matter today, it incorporated several modern features of aeronautical engineering practice. One thing they used was metal tubing instead of wood in the fuselage of their plane. This was a revolutionary departure at that time, but since the War it has become almost universal practice. The Johnson Brothers also built a Vee type motor of their own design as a power plant for their new plane. Almost all modern water-cooled, aviation motors are of this type. Mr. Louis Johnson flew the plane a number of times from the field south of the city where Rea Park now is. Mr. Roy Smith, of Chicago, also flew the Johnson plane. During the War Mr. Smith occupied an important aviation post at Washington. It is perhaps unfortunate, not only for the Johnson Brothers but also for Terre Haute, that lack of adequate financing prevented the development of this remarkable plane.

In this same year one of the earliest aces of the air, Mr. Lincoln Beachey, came to Terre Haute and gave an exhibition of stunt flying at the Fair Grounds with the Curtiss biplane. A book could be written about Mr. Beachey's colorful career, and he still is regarded as one of the most daring, expert pilots of the pioneer days of aviation. Beachey was later killed in an airplane crash off the coast of San Francisco when he was trying one of his daring stunts.

The next step was taken in Terre Haute during the War when an aviation field was installed on the southeast corner of Twenty-fifth Street and Wabash Avenue. This field was not an airport in the modern sense of the word, but was merely an open field where airplanes could land and receive gasoline, oil and water. The field was a regular stop for the army pilots. Mr. Harry T. Musick, now Chief Pilot of Terre Haute Airways, had charge of the field, although he had not yet become a pilot. During the days when Mr. Musick had charge of the Army Field here, he learned to operate a plane by the entirely unauthorized assistance of visiting army pilots. After the War Mr. Musick bought a War surplus Standard J-I Biplane and operated it from the east side field for three or [illegible]

In the latter part of 1924, the pilots moved their ships tp the field now occupied by the Rea Park Golf Club, and operated there the rest of the year. When the next flying season opened, the airmen began operating from a part of what is now Dresser Field, and through the courtesy of the owners, used the field for the entire season. Passenger flights were made and visiting planes were serviced.

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Fort Harrison Post, Number Forty, of the American Legion adopted, as one of its civic objectives for the year 1928, the installation of a municipal airport for Terre Haute. An airport committee was appointed by Doctor George J. Beck, the Post Commander, under the chairmanship of Mr. Paul S. Cox; and the committee began immediately to investigate ways and means of securing a municipal airport for Terre Haute.

Early in February, 1928, the Chamber of Commerce received a letter from Mr. Dudley Steele, of Los Angeles, who was the Chairman of the Race Committee that later in the year staged the Transcontinental Air Races. Mr. Steele requested information regarding airport facilities here with the view of open field where airplanes could land and receive gasoline, oil and water. The field was a regular stop for the army pilots. Mr. Harry T. Musick, now Chief Pilot of Terre Haute Airways, had charge of the field, although he had not yet become a pilot. During the days when Mr. Musick had charge of the Army Field here, he learned to operate a plane by the entirely unauthorized assistance of visiting army pilots. After the War Mr. Musick bought a War surplus Standard J-I Biplane and operated it from the east side field for three or four years. About 1921 he was joined by Mr. Sib Holley, who also owned a War-surplus ship. In 1923 the pioneer pilots moved their ships to a field on the west side of Lafayette Avenue, north of the city, and continued to fly there in that year and in part of 1924. In 1923 two other Terre Haute men joined the ranks of the aviation enthusiasts and secured and flew planes. These men were Mr. Neldo Brugh and Mr. Leonard Wheeler, who still retain their interest in aviation. Mr. Wheeler started flying in Florida in 1912 and is now connected with the Wabash Aircraft Company of this city.

The Terre Haute Airport Club was formed in 1926, and Mr. William Hunter became the active head of the Club. Mr. William Adamson was the President of the Club, and Mr. Paul S. Cox was its Secretary. A number of other farseeing business men of Terre Haute co-operated with the officers of the Club to raise the necessary funds to lease Dresser Field for 1926. The field was not operated on a permanent basis but was merely a field of sufficient size and of sufficiently smooth surface, so that planes could operate from it. This situation continued during the flying season of 1927, also. Terre Haute enterprise came to the front again late in the Fall of 1927 when Mr. Harry L. Davis and Mr. Leonard Wheeler began the construction of a five-place cabin monoplane of Mr. Wheeler's design. They organized a company known as the Wabash Aircraft Company. Their first plane was completed and made its maiden flight on May 20, 1928, the first anniversary of Colonel Lindbergh's epochal flight from New York to Paris. The plane was successfully flown during the entire season, and its performance exceeded even the hopes of its makers. Mr. Wheeler is the Chief Pilot of the company.

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Early in February, 1928, the Chamber of Commerce received a letter from Mr. Dudley Steele, of Los Angeles, who was the Chairman of the Race Committee that later in the year managed the Transcontinental Air Races. Mr. Steele requested information regarding airport facilities here with the view of establishing Terre Haute as a control point for the air races. This matter was referred to the Legion Airport Committee, and the Committee began to consider seriously the best way of developing an adequate airport for Terre Haute to entertain the transcontinental air racers. It became apparent, after an investigation, that municipal assistance could not be secured in time to help in the matter. After considerable deliberation, it was concluded that the only way Terre Haute could have an adequate airport in the year 1928 was by means of a private corporation. Mr. Cox and Mr. Morton F. Hayman started in the early Spring to promote a private corporation to give Terre Haute a much-needed aviation field. After several weeks of hard work, these men secured enough subscriptions to go forward with the project; and on the 4th day of May, 1928, Terre Haute Airways, Incorporated, held its organization meeting. The first officers and Directors were: Mr. Paul S. Cox, President; Mr. Walter G. Palmer, Vice-President; Mr. Morton F. Hayman, Secretary-Treasurer, and Messrs. Gordon C. Morris, Walter C. Ely, Shannon D. Buntin and Charles E. Piety, Directors. The company at once leased Dresser Field, built a hangar, bought airplanes and began operations. Mr. Harry T. Musick was employed as Chief Pilot and instructor.

The activities on Dresser Field for the past year are so recent that it is almost impossible to set the proper perspective to give an account of them. One event of the year of great importance was the Transcontinental Air Race, which took place in September. Mr. Cox was the local chairman of the Race Committee, and he built up an organization that handled the race to the entire satisfaction of the contestants and the California Race Committee. The success of the local Committee is attested by numerous articles and editorials in magazines and newspapers throughout the country. The writer feels that the Air Race was the best advertising Terre Haute has secured in many years. The race was of local significance also, in that thousands of people saw for the first time a large number of new planes of all types and saw that aviation has already arrived.

One result of the writer's connection with Terre Haute Airways is that he is persuaded that a municipal airport for Terre Haute is a prime necessity at this time. When Mr. Dudley Steele, of Los Angeles, Chairman of the Contest Board for the National Aeronautic Association in the National Air Races, was in Terre Haute late last Spring during an inspection tour of the New York to Los Angeles Route, we asked him pointblank why Terre Haute was selected as a control point for these races. Mr. Steele told us quite frankly that he had never heard of Terre Haute; but that when he and his Committee laid out the route for the race, Terre Haute was in the direct line from New York to Los Angeles and was the proper distance from New York (724 miles) for a control point. We could multiply instances where those in close touch with air transportation have told us that the location of Terre Haute at the intersection of the New York to Los Angeles airway and the airway from Chicago south makes Terre Haute a natural air center. We should suggest that each of you notes Terre Haute's geographical position the next time you see a map of the country. We now have a Chicago to Atlanta air line in actual operation; and before the Summer is well advanced, we shall have at least two, and perhaps three, east and west air lines through Terre Haute. It is apparent that Terre Haute's geographical location is such that the city should become, and in the immediate future, one of the leading air centers of the country. However, there is another angle to the problem; air transport lines at this stage of their development are dependent upon the communities which they serve for their airport or terminal facilities. Up to this time, it is impossible to finance by private enterprise an adequate airport for transport flying. The reason is that the investment in land, buildings and lighting equipment is so great that no return can be shown upon the necessary investment. The time no doubt will come, and not remotely, when an airport can be maintained at a profit; but so far, this is not possible here. The solution of the problem, which has been reached by practically all of the leading cities of the country, and more especially by our neighbors, Indianapolis and Evansville, is the city acquiring and installing the necessary airport. The early air lines which are now in operation and which will be opened in the next few months will determine largely the routes or airways of the future. It seems to us that if Terre Haute is to take its place in the aviation world as one of the leading aviation centers of the Middle West, that a municipal airport should be provided at the earliest possible time. In no other way can the city play its proper part in aviation and reap the advantages, direct and indirect, which aviation holds in those communities that aid its development.

Nov18,1929

THEY THAT GO DOWN IN DUST

R. E. Luhn

no13

Is There a future life? What is the nature of this life, if it exists? These questions have been handed down to us through the ages. Answers have been made by philosophers, scientists, teachers, preachers - yet the questions are asked - and no doubt will be continued until that final cataclysm, perhaps millions of years in the future, which will end all life on this planet known as Earth.

In the past, answers to these important questions were attempted by men who were ignorant of many scientific facts which have been established in later times. Egyptians, Greeks, and Romans entertained very certain knowledge of life after death. So real was this knowledge that in Greek and Roman mythology especially, we find descriptions of the gods, their abodes, manner of living - even their love affairs, and domestic difficulties are described at length. So exceedingly real was the future state to these ancients that oftimes we find, in their descriptions, living human heroes mingling with the gods on terms of easy familiarity, returning to earth to tell about it.

Considerations of a future life by the ancients was of course greatly influenced by knowledge of mundane affairs, even as it is in our own day and time. Earthquakes, volcanic disturbances and other great demonstrations account for certain conceptions of Hell or Hades, whereas beautiful mountain regions, valleys of quiet studded with orange and olive fruit groves, helped to create impressions of Olympus or Heaven.

Men in life desire to punish or see vengeance visited upon those who harm society, so naturally with concepts of a future life there exists a belief in future punishments as well as rewards. Men desire happiness for themselves and torment for their enemies in this life, consequently they devise certain means of happiness for those who follow their ideals of "good" in their construction dreams of a future life and this is even more true of their devising of sure and terrible punishment for those who offend.

As the gods were the ultimate in power and attainment of happiness, so it came about that man's concept of the highest degree of happiness for himself after death was an intimate personal relationship with the gods. Man has ever been a social climber, with an eye always on association in terms of perfect intimacy with those wonderful mysterious powerful "people at the top." Therefore, the reward of after death association with the gods, has throughout the ages afforded leaders in ethical and moral conduct a powerful hold on the imagination of men. So powerful indeed, that through similar religious motives, nations have been set against nations, whole peoples have given up their dwelling places to seek others in a far country; vast works of art in the form of temples and cathedrals have been created; others have been destroyed; kings and emperors have been crowned, murdered, exiled - thousands upon thousands of people have been tortured and cruelly put to death in the name of future happiness which may be found in a life of association with the gods or with God.

We find that until comparatively recent years the quesions: "Is there a future life?""What is the nature of this life, if it exists?" have been answered; the first one, dogmatically in the affirmative, particularly by western civilizations, and the second by an attempt to give reality to the future, not only through descriptions of heavenly habitations based on earthly experiences, but through promises of intimacy with heavenly characters.

With the growth of knowledge of the earth itself and of the heavenly bodies surrounding it many firmly fixed ideas of heaven and hell have had to be abandoned. There have come about adjustments of man's concepts of the future following the more extended knowledge of his earthly surroundings. Always opposing such adjustments have been the priestly castes or religious leaders. Motivated by fear that their influence might be lost or perhaps, themselves ~~so~~ Too deeply imbedded in beliefs implanted in their minds from childhood, they have been unable to accept new thoughts and recently acquired knowledge. Until recent years the majority of religious leaders, really not leaders at all, but merely followers of mass opinion in positions of authority were found opposing changes in established beliefs, and today the majority of those in authority in the church either hold to the old traditions or dare not give public expression to such liberal views as they may possess on church doctrine, and fixed religious beliefs.

So tenacious is the hold of man's mind on beliefs that even in this age and time there is quite a respectable minority which believes that the world is flat - many millions who accept the Bible account of creation literally; and there are living in this land of the free today many Protestants who believe that Catholics are damned eternally and as many Catholics who believe that Protestants, along with Moslems and Jews, cannot possibly enter into eternal life.

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He of liberal mind who dares to oppose openly the ignorance of the multitude must possess unusual courage and be prepared to face cruel persecution, for men's minds change slowly and they cling to their beliefs, once established, however illogical or unscientific such beliefs may be. This is well illustrated in man's belief in his divine origin. The popular belief in Hebrew and Christian thinking is that man, adult man, possessed of all strength and beauty, with full dominion over the earth and all the creatures therein, was created very suddenly, on the spur of the moment, one might say, by Almighty God. Now, this is a belief, a pure hypothesis, for there is no proof anywhere that God works in this way his wonders to perform. It is not impossible. One is inclined to say that nothing is impossible, but from such knowledge as we possess of Nature's or God's workings, it is highly improbable. Yet man, particularly your fundamentalist, shuts his eyes and closes his ears, standing pat in his assumption that God created man out of whole earth. When we delve into this belief, or state of mind, we run into a very peculiar condition, namely, that God has not in the eyes of the person who holds to this belief, thus created all mankind, but only that particular section which holds similar viewpoints and beliefs. God, in the mind workings of our fundamentalist, had very little, if anything, to do with the creation of Hindoos, Negroes, heathen of any description; and even less with creating those in our own land who do not believe as does he. This curious construction of the human mind is responsible for nearly all of the cruelty, oppression and wrongs of history. Persecution of the early Christians, the Inquisition, the Crusades, the Holy wars, Pogroms, and in our own decade, internal dissension in Mexico, may be traced largely to that spirit of intolerance which would permit expression to no other belief concerning God, man's origin, a future existence or kindred concepts, than ones own.

Several years ago in one of our mid-western cities a liberal minded fearless Lutheran minister made a public address on the subject of "Evolution." His presentation was brilliant; his position scientific. He made no attempt to argue pro or con concerning the origin of man, but he did describe the workings of nature in an evolutionary way, as established by biological and geological research. He portrayed graphically the development of mankind from the cave period to our present civilization, and his conclusion was that there exists no conflict between science and religion, for truth cannot be anything but truth. The effect of that brilliant effort on the audience addressed may perhaps be summed up in the expression of one who was present, a lawyer, himself highly trained to produce facts from evidence, when he said "Nothing that can be said will ever prove to my satisfaction that man's remote ancestors were monkeys." There we have typified the fundamentalist attitude - a closed mind - a mind shutting itself off from all seeking after truth, so that it may enjoy as belief what it wants to enjoy.

It has been ever thus with relation to thoughts of a future life. The Norse barbarian created his heaven as Valhalla where there was to be feasting, fighting and drinking of mead. The Puritan pictured his Heaven with pearly gates, raiments of silk, and streets of precious gold in contradistinction to the drab conditions surrounding his own drab existence. Every age creates its own Heaven in its own image and cries anathema on him who asks, "What proof have you for the existence of your Heaven?" answering the question with the simple "I believe."

"I believe," the credo, the creed of the Christian sects! How much more logical to substitute, "I hope!" "I hope for the life everlasting", would fill every requirement conforming to any positive personal knowledge that we now possess of a future life.

Those who scoff at a future existence ask if it will be one involving both maturity and infancy. Will the child of seven who dies, continue as the child of seven? Will the old man of ninety exist throughout eternity as a dotard? Or is Heaven reserved only for those who leave this life in full maturity? These are troublous questions, particularly for him who has dogmatically set up in his mind and in the mind of others the exact conditions of a future life. With our present day knowledge of the vastness of the universe, and the antiquity of the earth the sceptic asks, "Where is this Heaven which you have established?" and other embarrassing questions.

It is quite evident that the church, if it is to retain its hold, must face this situation. It cannot longer ignore these questions. It must adopt a more rational and less dogmatic attitude on its beliefs. In all probability, to retain any hold on the imagination of men it will be compelled to substitute in many instances the word "hope" for "belief" in its creeds and doctrines. It will have to reinterpret the teachings of its great leaders and perhaps accept the teachings of some of those who have been accredited accepted, as arch-enemies of all religions. In the Christian Church the sayings and teachings of its Founder have been so warped and distorted it is doubtful that if Jesus was on earth today he would recognize the produce of his own handiwork. Nor is there any doubt in the minds of many that He would accept nay, welcome into his fold many gentle spirits who have been excommunicated, persecuted, anathematized, nay even physically tortured and put to death, daring to express opinions on religious matters at variance with the dogmatism of theologic power.

The really great religious leaders of the world, almost without exception, have endeavored to inculcate in their followers gentleness, respect for authority, authority not so much of a temporal nature as of the intellect, a desire for further light, and above all, tolerance. Where there is understanding there can be no strife.

The human mind desires most passionately to believe in a future state, but this passionate desire will not prevent rejections of fantastic creations perpetuated for purposes of power by an institutionalized church.

There must be a balance. The one who says: there is no future life because we have no proof, may be as guilty of error as the affirmist who gives us a heavenly home as highly developed in detail as our earthly habitation. The earth was round like an orange before the fact was established in mens mind. The relationship between masses of matter known as the law of gravity, existed before its demonstration by Newton.

Recent developments in the fields of physics, chemistry, and mathematics give evidence that man's knowledge of his surroundings of the universe, from the atom to great solar systems, is as yet quite incomplete. e have learned of the vastness of the universe as compared with standards of measure accepted in the past, but we do not know if life is confined to this planet alone, we do not know anything at all about the beginnings of things, the origin of life, or the origin of matter. There is a wonder about the universe, about man, which causes a rejection of the hypothesis that there is no God - that there is no future.

One form of immortality is very familiar to us. Caesar, omer, Jesus, ashington, Napoleon, Lincoln, have achieved immortality in the thoughts of men. Future developments may prove that metaphysics and science have much more in common than is now assumed. The spoken word, thought itself, may be the product of forces as imperishable as matter itself. Slowly man penetrates the mighty mysteries surrounding him. Whether these will ever be solved is yet to be determined. Whether a positive fact of a future existence will be established is a question, which at the present time cannot be answered. In all probability too much time and effort have been expended in trying to determine man's future at the expense of securing happiness in life.

Man should concern himself chiefly with that existence of which he is cognizant and its unsolved problems. Wars whould be abolished. Vast fortunes should not be allowed to accumulate in the hands of the few, with thousands upon thousands lacking almost the bare necessities of life. Crime should be reduced to a minimum. The menace of overpopulation should be overcome. Ugliness in action, word or deed should likewise be abandoned. Deformity, ill-health, hunger, unhappiness of all kinds which is the result of economic and political conditions, should be overcome.

Will it not be through the realization of these ideals that man will best establish his claim to immortality? Is mankind to go on forever, dreaming of a perfect existence beyond the stars, with imperfectability on earth an established fact? No, not if the teachings of the great religious leaders of the world, of the great philosophers, of the humanists, shall prevail. The Great Teacher himself advised that the dead be allowed to bury their dead. This mysticism may be interpreted to mean that the problems of life are our immediate problems. With these solved, the problems of a possible future existence may be safely left to the future.

No/4

HERMAN MELVILLE

(Read Before The Terre Haute Litrary Club by E.L.Welborn)
(Apr. 29, 1929)

As an American writer of the 19th century, Herman Melville was not accorded very much recognition or great popularity during his life time. Twenty years ago every school boy and girl learned much concerning Washington Irving, Hawthorne, Longfellow, Lowell and the other well-known writers, but little or nothing concerning Melville. In 1921, however, the publication of the first biography of Melville--Raymond Weaver's, Herman Melville, Mariner and Mystic--marks the beginning of a new interest in this author. A volume called, "Some Personal Letters", by Meade Minnigerode was published in 1922; the complete edition of Melville's works in 1923-4; a biography by John Freeman in 1926.

Recently a tremendously significant event in the revival of Melville has occurred. I refer to the publication in March last through the Litrary Guild of America of a new biography by Lewis Mumford. I see at least three reasons for the significance of this event; (1) the prominence and ability of the author Mr. Mumford. He has written several books and many magazine articles and recently he was chosen by Chas. Beard to write on "The Arts" in a forthcoming work on modern civilization entitled "Whither Mankind"; (2) The tremendous spread of interest in Melville that is likely to result from the circulation of this new biography by an agency that places books of its choice in thousands upon thousands of homes each month; and (3) the high place accorded Melville by Mumford's biography. Over and over he uses superlatives to express his admiration of Melville; typical of his expression is the following:- he "shares with Walt Whitman, I think, the distinction of being the greatest imaginative writer that America has produced; his epic, Moby-Dick, is one of the supreme poetic monuments of the English language; and in depth of experience and religious insight there is scarcely anyone in the nineteenth century, with the exception of Dostoyev~~t~~sky, who can be placed beside him." (4)

When I read Mumford's biography I found that it interested me to a very unusual degree. In fact it seemed to me a book of the kind that John Cowper Powys would choose to spend one's life with--to reread and dream over--because it touches so many vital things in an interesting manner. In choosing a topic for this paper, it occurred to me that it would be worthwhile to present some of the things that impressed me especially in this ~~new~~ biography and in the portion of Melville's work I have read. It does not seem to me necessary to take up a subject of this kind from the point of view of litrary criticism and litrary merit. To me such matters as Melville's tragic life, some of the psychological problems involved, his character, and his philosophy seem much more important. It seems to me that there are elements in his life that are apt to arouse a sympathetic strain in practically all kinds of conditions of men. This breadth of appeal is noted by Mumford when he speaks thus concerning Melville's first book, Typee--"Typee is a book to make one go visiting tropical islands, a book to make one question the well-arranged career, the carefully ironed routine, the dull inevitability of the days one has chosen to lead. A scholarly boy reads Typee, and engages a berth for himself on a ship bound for Madagascar; a young architect reads the book and leaves his drawing board for a trader's post in the Marquesas, where he becomes a specialist in Polynesian dialects; another young man reads Typee and decides to bind his Fayaway to him by the tie of marriage. One reads Typee, and life suddenly shows a new vista. Adventure is possible; Eden is real; life need not include time-tables and bank accounts and exercises in physical culture. And unlike romantic fantasies Typee is not in itself a narcotic, a form of escape; it suggests appropriate action and deeds. If one person becomes a philologist through reading it, another takes to anthropology; another buys himself a sailboat; and another suddenly decides to carry out some difficult course he has resolved on and put aside again and again." (71-2)

At this point I consider it advantageous to mention a few facts of a biographical nature that may be either of informational value or of interest in explaining the authors ~~man's~~ attitude toward life.

Herman Melville was born in New York City in 1819, the son of Allan Melville, an importer, who came of English stock and Maria Melville, of Dutch descent. Mumford calls Allan a "trivial, but not uncultivated man." He died when the son was thirteen years old, thus terminating the school education of the latter. For a few years Herman taught school, but goaded by his longing for adventure on the ocean, stimulated by his observation at the sea-port of New York, at the age of eighteen he shipped as a common sailor on a freight ship, going to Liverpool and back. His associates were of the lowest and his work was very hard, but he was untouched by these things. "Between the Albany Academy or the Harvard College of 1837 and Liverpool," says Mumford, "the latter had incomparably more to offer to a lad already sufficiently used to books to make constant reference to them. If a whaling-ship proved finally to be Melville's university, Liverpool was at least an admirable preparatory school." (35) Quoting again, "he did not lack what in libraries and cities and the social heritage of man gives; indeed, he enjoyed fully the resources of a sound litrary and philosophical scholarship (what an admirable thing!); but he mixed this with activities that gave back to books the subtle properties that cannot be transmitted to the printed page, but must be derived directly from living" (365). One of the notable impressions received by Melville's reader is that there was a man who had read exhaustively upon practically all subjects--Moby-Dick abounds with passages such as the chapter on "The Whiteness of the Whale" in which the author ~~he~~ draws upon practices of people of all times and nations to portray the use and significance they attached to the so-called color, white. Says Melville, "all deified Nature absolutely paints like the harlot, whose allurements cover nothing but the charnel house within; and when we proceed further, and consider that the mystical cosmetic which produces every one of her hues, the great prinicple of light, forever remains white or colorless in itself, and of operating without medium upon matter, would touch all objects, even tulips and roses, with its own blank tinge--pondering all this, the palsied universe lies before us a leper-------And of all these things the Albino whale was the symbol."

In 1841 Melville boarded a whaling vessel. After the ship rounded Cape Horn he made his escape because of the cruelty of the ship's officers. During the period of time until late in

1844 he was in and about various islands of the Pacific, and he closed this period by shipping for home on the frigate United States. "Melville had travelled far and had experienced much; he had run the gamut, or rather, the gauntlet of every sort of human experience except the normal and easy and domestic one promised him by birth and parentage." His return when he was twenty-five years old, he himself regarded as the beginning of his real development, and it marks the beginning of his career as an author.

At 28 he married Elizabeth Shaw, daughter of the Chief Justice of Massachusetts. From 1850-63 he resided on a farm near Pittsfield, Massachusetts. It was there that he wrote Moby-Dick, his masterpiece, in 1850-51. The preliminary research and writing of this book was a tremendous strain on his vitality, and its publication changed the public attitude of interest in his earlier adventure stories to one of misunderstanding and hostility. During the next several years, his life was at its lowest ebb. "Baffled by his dilemmas, rebuffed by his contemporaries, harassed by financial anxiety, curbed by ill-health, kept from the solace of reading by poor eye-sight, made doubly desperate by the cold mysteries he had explored--what was there to sustain Herman Melville and bring him back to health? The divided tenderness of a wife who was still bearing children, or the obtuse concern of a mother, a sister, or a brother--so far from relieving him, ~~his~~ These things only quickened his exasperation and his sense of helplessness." (229-30) In White-Jacket Melville himself anticipated this period in the following sentences:- "Sailor or landsman, there is some sort of Cape Horn for all. Boys! beware of it; prepare for it in time. Gray beards! thank God it is passed.

And ye lucky livers, to whom, by some rare fatality, your Cape Horns are as placid as Lake Lemans, flatter not yourselves that good luck is judgment and discretion; for all the yolk in your eggs, you might have foundered and gone down had the Spirit of the Cape said the word." (223)

Melville seems to have reached the "bottom of his woe" in 1856, and due to his wife's persuasion and his father - in - law's financial aid, he was enabled to travel to the Mediterranean countries and the Holy Land. The varied experiences of this trip served to restore somewhat his faith in the possibility of winning a favorable reading public for the honest but unpleasant viewpoint he had toward life. After returning to America he attempted to earn money on the lecture platform. The following quotation from his description of the statues in a famous church given in a lecture is an interesting example of his subject-matter and style:- "Socrates looks like an Irish comedian, Julius Caesar so sensible and businesslike of aspect it might be taken for the bust of a railroad president---------- Nero a fast young man, Plato with the looks and airs of an exquisite, as if meditating the destinies of the world under the hands of a hair-dresser." (283) Perhaps we would say today that he failed as a lecturer because he did not have "It" or because he was not a go-getter or something of the sort. Mumford disposes of the matter thus:- "Mid all the spellbinders and strutting celebrities of the period, with their characteristic masks, sonorities, grimaces, this quiet man, with the small, fine nose and the weary, whimsical smile, and an air of patient earnestness, could have cut no very great figure to a public that had never been used to the emphasis of under-statement." (282)

The conclusion of the Civil War left Melville completely disillusioned. He saw in it a complete negation of his beliefs. At the beginning of the war he had "fervour for the Union" and was concerned over slavery, but he saw a deeper defeat underlying the military victory of the North. He realized that it did not bring nearer the brotherhood of all men. So in 1866, Melville made his final surrender. He secured a position as an inspector in the New York Custom House, one which was, in his own words, "worse than driving geese to water." From this time on a sweetness and serenity began to spread over the man".(307) Gradually it replaced his "stormy egoism" and "inner defiance" and this transformation lasted until the end of his life. In 1885 he was enabled to give up his work as customs inspector by receiving a legacy from his wife's family and the ensuing quiet period was ended by his death in 1891.

Melville was a rather prolific writer. His publications date from 1846 until his last year. They include at least nine long works including one long narrative poem, many short stories, and about two dozen magazine contributions consisting of articles and poems. I shall not take the time and space to enumerate these works, because they are easily accessible. A few will be referred to in the remainder of this paper.

In the foregoing sketch of Melville's life I have chosen and arranged the material with a view of building up a background for stating some of the more important elements of his character and outlook on life.

By nature he had a strong tendency to seek out and meditate upon the significance of things. Even in his early boyhood his parents noted the beginnings of this tendency. He himself realized it very clearly and expressed it in a passage in Moby-Dick. It might be explained that on a whaling-ship each sailor tak a regular turn at look-out duty from a position high above deck. Speaking of himself in this position he says: "With the problem of the universe revolving in me, how could I--being left completely to myself at such a thought--engendering altitude,--how could I but lightly hold my obligations to observe all whale-ships' standing orders, "Keep your weather eye open, and sing out every time."

"And let me in this place movingly admonish you, ye shipowners of Nantucket! Beware of enlisting in your vigilant fisheries any lad with lean brow and hollow eye; given to unseasonable mediativeness; and who offers to ship with Phaedon instead of Bowdich in his head. Beware of such a one, I say; your whales must be seen before they can be killed; and this sunken-eyed young Platonist will tow you ten wakes round the world, and never make you one pint of sperm the richer." (151)

This tendency was given impetus by his early experiences. "In Redburn", says Mumford, "Melville discloses to us a disappointed boy, who had hopes of education, cultivation, gentilty, and who resented the fate that tore these things from his grasp and made him fight for a living in a fighting world----- Now, for the first time Melville is conscious of the black maggot within him-----Things have begun to go badly; he thinks back without difficulty of times when they were worse. The physical misery of those early years, the patched clothes, bad food, the rough treatment of the sailors, the feeling of homelessness, the consciousness of being an Ishmael--all these experiences tallied point by point with the world outside, its cruelty, its misery, its sordidness and vice. These events and sights poisoned life for Melville." (109-110)

And so he evolved the central and fundamental element of his philosophy: "the tragic sense of life; the sense that the highest human flight is sustained over an unconquered and perhaps an unconquerable abyss" (Mumford 5). But, contends Mumford, it is this tragic element that gives meaning and significance to life. "Tragic struggle is the condition of every high endeavor of the mind, even though Death be its tragic reward; while adjustment, acquiescience, accepting outward conditions as inward necessities, though they may prolong living in the physical sense, effectually curtail life." (363)

Fortunately this dark outlook was mitigated by a light-hearted irrepressible spirit. In a letter Melville asks his correspondent to "bear with mine inferority of jocularity." Frequent touches of humor are noticeable in his pages, though often in close proximity to tragedy. A striking illustration occurs at one point in Moby-Dick. It is after dark. A captured whale is tied to the side of the ship, and thousands of sharks are feeding on the whale's blubber. One of the mates is dining on whale steak on the open deck, and while eating he has some fun by persuading the old negro cook to preach a sermon to the sharks. The passage is too long to quote in full, but the sermon as preached after several remonstrances and suggestions by the mate runs thus:-

"Your woraciousness, fellow-critters, I don't blame ye so much for; dat is nature, and can't be helped; but to gobern dat wicked nature, dat is the pint. You is sharks, sartin; but if you gobern de shark in you, why den you be angel; for all angel is not'ing more dan de shark well goberned--------- Don't be tearin' de blubber out your neighbor's mout, I say. Is not one shark dood right as toder to dat whale? And, by Gor, none of you har de right to dat whale------I know some o' you has bery brig mout, brigger than oders; but den de brig mouts sometimes has de small bellies; so dat de brigness ob de mout is not to swaller wid, but to bite off de blubber for de small fry ob sharks."

"Well done, old Fleece!" cried Stubb, "that's Christianity; go on."

"No use goin'on; de dam willains will keep a scourgin' and slappin' each oder, Massa Stubb; dey don't hear one word; no use a - preachin' to such dam g'ultons as you call 'em, till dare bellies is full, and dare bellies is bottomless; and when dey do get 'em full, dey won't hear you den; for den dey sink in de sea, go fast to sleep on de coral, and can't hear not'-ing at all, no more, for ober and eber." (280-81)

As years passed, Melville apparently became reconciled to the world with its imperfections and evils. Mumford regards this as evidence of a mature mind and of insight. "To acknowledge these realities, instead of seeking weak consolations or empty reassurances, is the mark of a maturemind," he says. (316)

Of the attitude, of one, of the leading characters in the long narrative poem "~~Charil~~ Clarel", Melville wrote:-

"Wear and tear and jar
He met with coffee and cigar;
There kept awake the man and mood

> And dream. That uncreated Good
> He sought whose absence is the cause
> Of creeds and Atheists, mobs and laws.
> Precocities of heart outran
> The immaturities of brain."

A Mr. Smith writing of Melville in 1885 said:- he "bore nothing of the appearance of a man disappointed in life, but rather had an air of perfect contentment, and his conversation had much of his jovial, let - the - world - go - as - it - will spirit." (341)

Mumford characterizes Melville's final poems by attributing to them the author's best qualities: "his genialty, his humor, his lofty brooding, and that aloof satiric eye beneath which his contemporaries shrivelled from the grandeur of their reputations to the littleness of their deserts. In addition, another quality of Melville's personal life wells to the surface and confirms all one's other intuitions: a deep affection for his wife, and a warm sympathy." (344)

It will be impossible to give an adequate review of Melville's masterpiece, Moby-Dick in a few pages. One can gain an appreciation of it only by reading it. It is an usual type of book. As a story it is fascinating. It has movement and vividness, but little plot. The author relates the events of a whaling voyage on the ship Pequod, which sailed from Nantucket. He relates adventure after adventure in the quest of the whale. The captain of the ship, Ahab, is a man who inspires awe and fear in all his men. "For a Khan of the plank, and a King of the sea, and a great lord of Leviathans was Ahab." When a young man he had one leg bitten off in an attempt to capture the great white whale, Moby-Dick. Ever after, he was animated by an almost insane craving for revenge against Moby-Dick and

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Though Moby-Dick has been criticised for its structure as a story it is notable, and as an exposition of practically everything worth-while about whales and whaling it is said to be unsurpassed by any strictly scientific book. The real significance of the book, however, is not due to these things but rather to its symbolism and meaning. A few excerpts from Mumford's book and from Moby-Dick itslef will explain the significance better than I could possibly do.

"Moby-Dick is a portrait of the whale and a presentation of the demonic energies in the universe that harass and frustrate and extinguish the spirit of man---------Moby-Dick is a labyrinth, and that labyrinth is the universe." (158)

"The white whale stands for the brute energies of existence, blind, fatal, overpowering, while Ahab is the spirit of man, small and feeble, but purposive, that pits its puniness against this might, and its purpose against the blank senselessness of power. The evil arises with the good; the white whale grows up among themilder whales which are caught and cut up and used; one hunts for the one---for a happy marriage, livelihood, offspring, social companionship and cheer----and suddenly heaving its white bulk out of the calm sea, one comes upon the other; illness, accident, treachery, jealousy, revengefulness, dull frustration." (184)

Ahab is proud, strong and determined, and full of hatred toward evil. Speaking of the whale he says:- "He tasks me; he heaps me; I see in him outrageous strength, with an inscrutable malice sinewing it. That inscrutable thing is chiefly what I hate; and be the white whale agent or be the white whale principal, I will wreak that hate upon him. Talk not to me of blasphemy, man; I'd strike the sun if it insulted me" (Moby-Dick. 157)

In the midst of the terrific battle previously mentioned, Ahab exclaims;- "This whole act's immutably decreed. 'Twas rehearsed by thee and me a billion years before this ocean rolled. Fool! I am the Fates' lieutenant; I act under orders." (Moby-Dick. 521)

The destruction of Ahab symbolizes the triumph of evil. But is such a triumph really inevitable? Here is our author's answer:- "The universe is inscrutable, unfathomable, malicious, so - like the white whale and his element. Art in the broad sense of humanizing effort is man's answer to this condition; for it is the means by which he circumvents or postpones his doom, and bravely meets his tragic destiny. Not time and gentle bliss, but disaster, heroically encountered, is man's true happy ending;" "whatever happens to our own carasses and hides, good men will remain, to carry on the work, to foster and protect the things we have recognized as excellent." (186)

In Moby-Dick we reach the mountain peak of Melville's career. As the final part of this paper I shall give a few excerpts from his descent down the other side of the mountain.

The following poem was written in commemoration of a naval victory of the Civil War.

"But seldom the laurel wreath is seen
Unmixed with pensive pansies dark;
There's a light and a shadow on every man
Who at last attains his lifted mark -
Nursing through night the ethereal spark.

"Elate he never can be
He feels that spirit which had hailed his worth
Sleep in oblivion - The shark
Glides white through the sulphurous sea."

In this poem we note again Melville's use of the symbol of whiteness to express forces beyond man's control.

I shall take time to give ~~you~~ just one idea that interested me, from the long poem Clarel. While Melville apparently received little consolation from religion, he criticised those who expressed contempt for religion. Already the scientific criticism of religious beliefs was arising, and concerning this Melville has these significant lines:-

"Yea, ~~our~~ long as children feel affrighted
In darkness, men shall fear a God;
And long as daisies yield delight
Shall see His footprints in the sod.
Is't ignorance? This ignorant state
Science doth but elucidate,
Deepen, enlarge --------
Let fools count on faith's closing knell -
Time, God, are inexhaustible."

Melville's last poem is said to be his finest. It is the form of a colloquy between his spirit and the spirit called forth by the Lake of Pontoosuce, and it expresses the consolation he derived from Nature or the physical world. The theme is the familiar cycle of life and death brought by the seasons. A few lines from the poem conclude this paper.

"All dies! and not alone
The aspiring trees and men and grass;
The poets' forms of beauty pass,
And noblest deeds they are undone,
Even truth itself decays, and lo,
From truth's sad ashes pain and falsehood grow"

Then after referring to the cycle of life and death, the Spirit of the Lake "softlier sung":-

"Since light and shade are equal set,
And all revolves, nor more ye know;
Ah, why should tears the pale cheek fret
For aught that waneth here below?
Let go, let go!

x x x x

She vanished, leaving fragrant breath
And warmth and chill of wedded life and death."

No 15

INSANITY

Having had some personal and exciting experience with insane patients in my profession, the writer boldly, but with some reference other than natural observations, will attempt to discuss the characteristics of insanity and give some statistical figures of the same.

The margin, or where sanity leaves off and insanity begins, is so keenly debated by some scientists and so minutely defined by others, that even experts are not sure of their ground.

What is insanity? The old definition of insanity held it to be a falsification of the ego, a transformation of the personality of a human being.

The century dictionary and encyclopedia say insanity is a seriously-impaired condition of the mental functions, involving the intellect, emotions or will of one or more of the faculties, exclusive of temporary states.

The legal conception is separately defined as most authorities deal with senile dementia as one of the insanities, and some include idiocy and imbecility.

There can be no impairment of the emotions of the will which is not at the same time an impairment of the intellect as these separate faculties so-called, are really aspects of the same thing, because the mental functions depend upon the physical, thus leading us to believe that insanity is a disease of the body as well as of the mind.

The chief difficulty consists in determining whether a person standing near the border between insanity and sanity is to be pronounced a lunatic or not; and in many cases it is advisable to consider the middle of the field of partial insanity as the disease may have just started.

It is safe to say the mentally-normal man with sane obnoxious eccentricity is not necessarily crazy. But a man with an uncontrollable desire to kill human beings is not sane. Diseases, we are told, are a disturbance of the ordinary equilibrium of the activities of life.

Therefore, insanity may be caused by a disease of the body or by a disease of the mind, or often by both. However, the physiological and the psychological symptoms differ greatly, and neither has the attempt to find the actual changes in the sutures of the brain in sane persons, been entirely successful, nor have the autopsies of the brain of an insane man always revealed the physical defect, which presumably accompanies mental diseases.

The Psyco-analysts have divided the subject of insanity into two classes; the quantitative and qualitative.

Quantitative insanity may be congenital, as in imbecility there seems no good reason why inborn weakness of the mind should not be designated as insanity, if the term covers dementia.

The qualitative symptoms of insanity are excitement, depression, indifference. The excitement of a lunatic may go so far as to be constantly turning from one strain of thought to another, and he not recognizing these different changes in himself, frequently hurts himself or others.

The mind is not a uniform stream of thought. It possesses no absolute and unconditional duty, yet the normal mind is capable of duplicating, so to speak, as you may be receiving a minute instruction from a superior and yet be thinking of his ugly face.

The mind entangled with the promotion of the so-called high culture and civilized society tends to some extent to unbalance the individual when he finds much of the special civilized society he possesses is derivative from primitive man. Thus we call him socially unfit for society. The dead hand of the past controls us and we are willing victims of delusions.

There is cause for careful consideration in our immigrant lawas as applies to insanity. The following statistics of our National Bureau of Commerce of mental diseases show the rate of foreign born are higher than those of the native patients in every state in the Union. In 1923 the last general tabulation, the general rate of first admissions per 100,000 of population in the United States, the native white patients was 56.8, for the foreign born whites 113.2; for the native white of native parentage 46.6; for the native whites of foreign parentage 52.2. Since this date, insanity in all classes and in all states has increased at an alarming rate.

A report from the Department of Commerce from 161 out of 165 hospitals in 1927 show the United States had 250,890 patients in the different hospitals for mental diseases. This, however, does not include Arkansas, Idaho, Maryland and New Mexico, and increase of [illegible] since 1910. These startling figures, together with some of the following examples, seem to be proof of our hysterical tendancies.

The fact that only a few rule the universe seems good evidence that only a small percentage of our race are sane. As radical as this statement seems, statistics point in this direction. Let us take up a few of the many state laws which are only the actions of hypnotic minds, and see if from a sane observation, the golden rule has been applied or even common sense has been a factor.

In Salt Lake City, a State Treasurer gets 20 years for stealing $104,000.00, and in Michigan a woman (the mother of ten children) is given a life sentence for selling a pint of whiskey; in Mississippi two thousand crazed hypnotic people become murderers, because a negro convict committed a heinous crime. Yet we pose as Christ like people.

Shoemaker having come into some prominence from a lowly life becomes power-made, and like Stephenson and others, challenges the law, the integrity of the court; but they say it is nature's fault, and for example we say the young, helpless and unconscious are lovable, but the old, helpless and unconscious are replusive. Who knows when we are sane?

The popular side of a public question is just as liable to seize the light-minded as the unpopular side, although taken in a defensive the exaggerated ego of the individual becomes uncontrollable.

These individuals are only vaguely conscious of an ultimate unrelenting deadline. They are willing to grant time is precious, (for an example), but why it is so precious, they would rather not say.

If you step from a subway or a junction of several street railways in a large city at a rush hour when all humanity seems insane, and view the pushing, shoving crowd of human cattle, it is enough to make any person despair of the sanity of our people.

Intellectual cowardice that causes us to elevate to positions of social and political power those who at best are criminally inclined, and stfangers to society, is nothing short of hypnotic insanity on the part of the laity.

The last national election which afforded the illusionary type of individual so much intellectual enjoyment, was in itself a fertile field of delusion, because not only was man swept from the 20th century back into the primitive age, but even snatched away from the teaching of Scripture, his constitutional knowledge, his advanced social understanding revealed him nothing, for the sole object of thousands was to vote against Romanism (Smith), being the substitute as they seem to see it, a hypnotic, electrifying, emotional delusion of the dead hand which carried the human elements to a gratifying stage, nulifying their sane judgment of their neighbors, friends and kinsmen, and only till the vote was cast did this hypnotic spell leave them.

If the above is not a consistent and wholesome comparison, who will debate the orthodox view that man on Friday, 9:00 o'clock in the morning 4000 years B. C., on October 28th was fashioned, when Europe was inhabited by a human type some 50,000 years before the time of Adam?

No one doubts that religion has a sacred place in modern civilization, but has Protestantism contributed more than its alloted third from the trinity of Catholic and Jew, and Protestant to an emotional universe? May I quote from a thumb-worn page the following:

> "Even as yea have done it unto the least of them, yea
> have done it unto me".

Is there no value (at least) in the assumption of the emotional impression of these lines?

There is a close relation between the so-called over-educated calculator and the stone age artcrafter. Each one is exact and non-compromising. The stone age man depended primarily on his ability to make superior weapons for defense. The man of today challenges his competitor with a mental delusion of selfish calculations.

Jealousy is a form of insanity and belongs to the Parinoia group of delusions. There can be no more miserable human being at large than this type of human beings. Yet he is not legally recognized as a menace to society.

Frederick Munnings, the British famous Spiritualist medium is a good example of admission of a form of illusionary insanity. His subjects were faked into imaginary things in spiritual services.

Charles Hoppe, Toledo's female murderer, classed as an insane person is in a sense not insane, but purely a sexual pervert that only found relaxation sexually in killing, biting and mutilating a female, and as such was detected in his capture after the killing of his last victim who was only seven years old, and who bore the marks of his teeth on the body.

I wish to quote from a New York Statistic, recently that the State of New York asked their state legislature in 1927 for fifty million dollars for hospitals for the insane and places to treat the gamblers. The number of patients January 1, 1927 in New York insane hospitals was 43,538, against 30,151 in 1910. This number seems alarming, but it only shows how extensive the scope of insanity is, and that New York is awake to the need of treatment and care of these unfortunates.

Our fair state of Indiana with 6,441 patients January 1, 1927 against 4,312 in 1910, with 203.3 in every 100,000 are insane.

The increase of insanity seems to insist that the theory of the native mental endownment of man in the Stone Age was certainly as good, if not better, than the 20th Century man, as probably a majority of contemporary Americans think much as did primitive man, millions of Americans are certainly thoroughly primitive in their mental life other than the line in which they are trained or educated.

Paronoia (Par an oi'ah) is a chronic mental disease chiefly characterized by systematized delusions, which may depend in part upon hallucinations of the senses. This develops usually between the twenty-fifth and thirty-fifth years.

The most important delusions are those of persecution or unfulfilled ambitions, and only in rare cases do these delusions ever disappear.

Senile Dementia is a disease purely of old age, a general enfeeblement and easily distinguished as such. Alcoholism seems to be the most common cause of the diseases of the brain. At least it is certain that many cases of all varieties are traceable to intoxicants.

Hereditary defects can be effectively decreased through segregation of mental defectives, sterilization and through positive eugenic measures.

Hysteria, for example, varies between a condition of slightly abnormal emotional sensitivity and uncontrollable madness. The word "hysteria" is derived from the Greek word "hysteros", meaning a womb, and the disease was formerly supposed to depend upon a pathilogical condition of that female organ, although males are subject to hysteria as well as females.

Leon Toral, the slayer of President-elect Obregon of Mexico, is a fair example of the exciting or hysterical type of insanity. While he was taking the drawings of the crowd, he was calm and unassuming. The band began playing the different tunes, the cord of electrifying nervousness was strung to the highest pitch. The blood in his veins was electrified, the breath was depressed, he was thrilled beyond control, his nerves gave way to the relaxing state of sane comprehension and together with the chatter of individuals, the laughter of the friends of Obregon, the band playing, no doubt the patriotic tunes of the nation, the strain of insane jealousy was too overwhelming and his suppression must be avenged--so he killed Obregon. With no chance or preparation to get away after he committed the murder, he was released of the burden that held him tight and he awoke from the hideous hallucination, a prisoner.

The primary cause of many forms of insanity seems to be that the individual's sympathetic nervous system has tightened up with our complex modern life and with the self abuse that brings disease or chaos to the mind of the individual.

Hysteria, Dr. McPherson says, is the most common of all the neurosis and is strictly an inherited disorder, capable of breaking out among great numbers of persons. Exaggerated ego is only a by-product of insanity, as for example: the loser in the egoist's eye is always guilty. He asks himself difficult questions and worries because there is no satisfactory answer. Example: dissect the atoms, the electrons and the nuclei show how a dozen radio transformation produce lead from other elements. And you have apparently sane humans asking who made the atoms,how did the earth get started in motion.

According to Prof. Forel many of the female saints were hysterical. Joan of Arc belongs to this class. During the 14th century a dancing mania spread through Europe, and although associated with sexual excesses it was supposed to be religious. Men and women danced and shouted in answer to the holy voices which they heard, or seemed to hear. Like maniacs they were able to keep up their dances for hours without showing fatigue. It is quite possible that some of the endurance dancers of our time are hysterically insane subjects.

A number of religious hysteria outbreaks have been noted lately. It seems a hysterical leader infects the other subjects hypnotically, and adolescants are very receptive of religious complexes, as well as those subjects suffering with nervous troubles, but these subjects have no connection, or are they in any way related to so-called Neurasthenia. The latter type of insanity implies a weakened nerve or nerves and the word is an invention of an American Neuroligist named Beard. Neurasthenia is rather a vague term applied to a number of disordered states of mind.

The neurasthenic complains of dispepsia, abnormal tingling, spinal irritation, emotional depression, he may complain of most anything.

Hitschmann says neuristhenia can be traced in every case back to a condition of the nervous system, which has been acquired by excessive masturbation.

In calling a person insane, we assert that he or she is anti-social. Thus it seems there is no exact differentiation between the useful and harmful, the sane and the insane.

To a Christian, the assertion that Jesus was a non-compos-mentis is not only blasphenous, but also absurd, although He did not act like ordinary human beings since He was divine; but the Roman authorities appear to have believed that He was anit-social. If their knowledge of the treatment of mind diseases had been better, they no doubt would have pronounced Him a lunatic with paranoiac delusions.

Paresis, mistakenly called softening of the brain, is a chronic incurable, progressive insanity. In most cases it can be traced to syphilitic infection.

Courts should take more cognizance of the physical health of a defendant, or a witness as to memory, as not all that cannot remember need be falsifying, for if a witness is suffering from a form of paresis the memory is defective, not only in events of distant past, but things of recent happening. The subject may suddently become a thief or act otherwise in a criminal manner.

Thus it is conceivable why it is that so many criminals are defended on the well-known grounds of insanity. The laity is not informed of the classifications of insanity, and we are apt to think it is a dase of money in a corrupt court.

The epileptic with a chronic functional disease is not only disordered mentally at the time of the fit, but to some extent during the periods when the patient is apparently normal; at best the epileptic is dangerously close to a psychosis. And in case where epileptics are defendants or witnesses in criminal cases, too much stress cannot be put upon the sanity or insanity of the witness.

While our laws demand that we be tried by our Peers, the writer is in doubt if many are so tried, as Syphilis from which so much insanity arises is so prevalent, and since in selecting juries, the members cannot be asked regarding this question, it leads one to wonder if many juries have been selected that are absolutely free themselves from some taint of insanity.

In conclusion, perhaps the charitable thing to remember is to "Judge not, lest ye be judged".

H. S. Hickman.

No16

EYES

O. T. Allen

Life is supposed to have decended from a microscopic bit of protoplasm which appeared in the water of the sea. What about the eyes of this minute, yet very important, common ancestor of us all? To arrive at any conclusion regarding this protoplasmic Adam, we have only to study our old friend the Amoeba.

The Amoeba has no eyes, or rather, it is all eyes. We all know that the functions of the Amoeba are generalized throughout the animal's entire body, not specialized in any particular part. So the amoeba's two senses, touch and sight, are likewise generalized and not specialized in any particular part. Every portion of the amoeba possesses the sense of touch. Every portion of the amoeba can also perceive light.

THE FIRST SPECIAL EYE

Rising a little higher up in the scale of life we come to another protozoon, the Euglena Viridis. This is a tiny affair just on the border between the microscopic and the macroscopic world. It is of green color and has developed, or specialized, a mouth, just below the mouth lies a rose colored spot, or boss of pigment which is the Euglena's eye. It is the simplest eye, and, so far as we know, the first of all that can be called eyes which have appeared upon this planet. This minute eye is both a thermometer and photometer, that is, it measures the intensity both of the heat and the light in the Euglena's surroundings. This pigment eye never yields its owner pictures of the outer world; yet the Euglena, without its eye would soon perish. This boss of pigment is the ancestor of the pigment epithelial layer of the retina's, and in addition, of the pigment of the skin.

THE EYE PIT

You are probably thinking that the Euglena's eye is a very poor one, Nature seems to have thot so too, for we find a little higher up in the scale of life a little better eye, just a little better.

This improved eye may be seen today in some of the worms, notably the Capitellidae. This improvement consists in a small depression in the body in which this precious bit of pigment is located. This cup, or pit, appears to exist only for the purpose of giving protection to the pigment; and yet it is, very plainly, the forerunner, or ancestor, of the globe of the human eye. We can readily appreciate that while this eye did not project from the surface of the body so it could be easily knocked off, it was exposed to the constant danger of the pit being filled with dirt, sand etc., So nature improved on this eye by filling the pit with a viscous fluid whichwas the ancestor of man's vitreous humor. It ot that animals possessing this eye could get some idea of the direction from which light came.

THE FIRST CORNEA

The next step in the development of the eye was the development of a layer of epithelial cells across the pit. This protecting layer of epithelium is the forerunner of the transparent cornea of the human eye. It was at first, no doubt, opaque. We are forced to this conclusion by the number of animals and worms that have opaque cornea's today. Also we are reminded of this opaque cornea of our ancestors by the observation of the blind snake. This blindness in the snake, however, is only transient and occurs when the snake sheds its skin.

As the most constant law of nature is that of variation, we may suspect that all the early cornea's were not alike. The first transparent cornea that was thickest in the center gave its possessor an advantage over its followers. We would then expect a rapid multiplication of double convex cornea's throughout the world. This double convex cornea was a slight improvement as it was the first effort of nature to focus rays of light on the back of the eye, so we find this kind of eye utalized by nature among the insects. This kind of eye is found today in the common house fly.

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THE EYES OF INSECTS

Most insects have two kinds of eyes: Simple and compound. The best example of this kind of eye is found in the common house fly. The fly's head consists almost entirely of two large, dark brown lobes. These lobes are the compound eyes and each eye is a truly remarkable affair. Each of these compound eyes consists of more than 4000 eye units, each unit is hepagonal in circumference, like a single cell of honey. Each unit has its biconvex cornea beneath which is found the vitreous and back of the vitreous the tiny retinal pigment spot which is connected with the nervous system by a tiny nerve filament.

There is then conveyed to the fly's central nervous system, from each compound eye, a visual impression composed of 4000 minute picture fragments. The fly has also three single eyes, these are situated in the form of a triangle with its point downward in the space above and between the two compound eyes. The fly's five eyes represent natures blundering attempt at accommodation or focusing at different distances. The compound eyes are most useful at a distance of 3 or 4 yards, while the single eyes are for near or a distance of 2 or 3 inches.

Some insects have only single eyes, some have only compound eyes; most of them have both single and compound eyes. Let us remember that in the fly's two kinds of eyes we have natures first attempt to introduce accommodation or vision at different distances.

We have now discussed very briefly the eyes of invertebrates, and the line of development is easily followed, but when we pass to the vertebrates we find with the exception of the Amphioxu's, eyes that are readily recognized as such. In the evolution of the eye there is no question of the line of descent until we reach the gap between invertebrate and vertebrate eyes. Many comparative opthalmologists contend that nature started the development of a new kind of eye with the amphioxus.

The Amphioxus has two kinds of eyes; one a rudmentary pigment eye resembling those of the invertebrates, and which is thot to have degenerated on account of the amphyoxu's habit of burrowing and even living in dark ooze and wet sharp sand. Many of these little animals are almost transparent. In these transparent members nature seems to have started a new kind of eye; that is one of the anterior nerve ganglion became more susceptible to light than its fellows and is thot by many comparatave opthalmologists to be the ancestor of the vertebrate eye. This is known as the spinal eye; however many opthalmologists contend that neither the pigment eye of insects nor the spinal eye of the amphioxu's are the ancestors of the vertebrate eye, but that tactile corpuscles of the skin of some of the primitive backboned animals started all over again the development of vertebrate eyes. We are sure of only one thing, and that is, that at this point the subject is very obscure indeed.

THE EYES OF FISHES

I will only discuss the eyes of those which live close to the surface of the water and have well developed eyes. Here we find very marked improvement over the eyes previously mentioned. The fishes have discarded the corneal lens and introduced a true crystalline lens, separated from the cornea and located close to it as in the human eye. We find, also, a method of accommodation introduced by the fish. In addition they introduced the iris and the pupil, also the extronsic eye muscles and among the sharks we find the so called third eye lid which is a functioning eye lid in birds and many mammals and a rudiment in man.

This introduction of eye lids, which is only a beginning in fish and a functioning eye lid in all mammals and birds, suggests some observations on the use of eye lids. Their importance is chiefly due in man, to the necessity for retinal rest. Retinal rest in man is secured chiefly in two ways. (1) by motion blindness, (2) by involuntary winking. Let us first consider motion blindness. Whenever our eyes are in motion they are stone blind excepting only when they move without changing the

the point of fixation. We are never conscious of this blind interval, chiefly because the picture, which is last seen before the eyes begin moving persists in the sight center of the brain and thus laps over the interval during which the retina is blind. But the chief fact is that the retina, by means of its motion blindness, gets minute intervals of rest with very great frequency all thru our waking hours. In this way too, the blurry and useless pictures which we should recieve if the eyes saw while in motion are avoided; but there is yet another way in which retinal rest is secured; namely: by involintary winking of the lid, from 3 to 6 times a minute, this involuntary winking takes place; and it very much adds to the quantity of rest which the retina recieves. In some diseases retinal rest is greatly interferred with, for example; in exopthalmic goiter. In this affection winking becomes less frequent, or disappears entirely. Then too, the eye balls being strongly protruded and rather tightly fixed, are more or less motionless, and so retinal rest from motion blindness is also practically abolished. Hence; in this disease the poor retina's are practically worn out from lack of rest. This is also a factor in causing tired eyes in high myopes whose long eyes do not permit of sufficient motion. Hence, loss of rest due to loss of motion blindness.

Among the fish we first discover extra occular muscles, and while fish are all near sighted and their vision is very poor, we feel sure that their vision is enhanced by their ability to move their eyes to a moderate degree. None of the fish have functioning eye lids, we note the first development of eye lids among the amphibians. The frog has a well developed lower eye lid which protects the eye from drying effects of the air when on land. We note in the frog also, the beginning of a lacrymal apparatus which furnishes moisture to protect the eye. We find two functioning eye lids in all land animals, while in snakes and birds there is a third functioning eye lid known as the nictitating membrane. This nictitating membrane is a functioning eye lid in practically all mammals except the primates. In horses and cattle it is really an ever ready oculist. It is rolled forward over the eye whenever it is irritated by a foreign body. The sticky secretion on its under surface is usually sufficient to remove a foreign body from the eye. This membrane is a remnant in man and is known as the plica semilunaris.

In all eyes previously mentioned we have had nothing to say about a focusing appratus, or accommodation for vision at different distances except in insects, most of which have eyes for near and far vision. But we find in the fish a band of muscle fibers running forward from the optic nerve and attached to the posterior surface of the lens. When the fish wishes to extend its vision to a greater distance this muscle band contracts, drawing the lens closer to the retina. This muscle band is known as the falciform process and is occasionally seen as a remnant in human eyes today.

We note that the fish see for near with the eye at rest and uses its accommodative apparatus when it wishes to see at a distance. This accommodative apparatus was not satisfactory for land animals however, so nature introduced a new one. It is my own opinion that the early mammals were able to produce a degree of accommodation by a simultaneous contraction of all the extra occular muscles, or by the contraction of the two oblique muscles which form a contracting band of muscles around the central portion of the globe. This would lengthen the globe and aid in near vision. We find however, in most mammals a small ciliary muscle which is the muscle of accommodation in man. These are poorly developed until [illegible] the arboreal animals. Here is where acuity of vision is most [illegible] were it received it's greatest stimulus. Intimately associated with the adoption of arboreal life is the increased developement of the ciliary muscle which is the muscle of accommodation in man and higher animals and the developement of a central spot in the retina for acute vision known as the fovea centralis. This is found only in the primates, that is, man and monkeys, those animals which have most acute vision. In the non primates the eyes are located on the side of the head and act independently of each other. In the primates the eyes in embryo are located on the side of the head but during intra uterine life they gradually assume their natural position, that is, about 62 MM apart and looking directly forward.

On account of this position of the eyes in primates they, and they alone, possess binocular stereoscopic vision. In all monkeys the eyes can be converted and stereoscopic vision obtained, but not long maintained. In the apes sterioscopic vision is more easily reached and maintained with less effort. But only in man, of all mammals, does there seem to continuous, easily kept binocular and stereoscopic vision. Even in the human child however, the eyes do not as a rule move in perfect unison with each other till about 3 months after birth. That is because stereoscopic vision in the history of life on this planet is in extremely recent development. This ame fact explains the ready loss of binocularity (cross eye) from errors of refraction and so forth. This fact also explains the cases of tobacco and alcohol blindness in which, the macula and the delicate nerve fibers leading to it are affected by long continued poisions while the other portions of the optic nerve and retina are able to resist the mild poisons because they are an earlier aquisition biologically and hence, have greater resistance to poisons. These individuals do not go totally blind but only loose that acuity of vision which is the possession of the primates only (except birds).

ASTHINOPIA? OR DISCOMFORT OF THE EYES DUE TO EYE STRAIN

We have now traced, in a very brief way, the general evolution of the eye. We find the human eye with a well developed accommodative apparatus which enables it's possessor to see distinctly both distant and near objects. We have found that accommodative apparatus had it's origin among the early mammals, that it is well developed among the apes and chimpanzie and reaches it's highest development in man.

We have discussed very briefly the evolution of eyes on this planet. We shall try to apply these facts to the use and care of the human eye. We are all aware of the fact that present day civilization makes demands on the eye beyond the demands of all previous civilizations. Ordinary sunlight is necessary to development of the normal eye and normal vision, but too much sunlight is harmful. This is especially so when the light is focused in the fovea centralis. You will recall that it is only man and the primates that possess this fovea centralis, except the birds. This portion of the retina cannot endure strong light except for very short intervals without harmful effects. These harmful effects may vary from a slight and transcient photophobia to total and permanent loss of vision. It is obvious that this fact should be taken into account in the construction of school-room and in the selection of paper for books, papers, magazines etc.

If it were not for the brief intervals of rest obtained by the human retina during the winking movements and the brief intervalswhen the eye is moved from one fixation point to another, the delicate cones of the fovea centralis would be exhausted in a very short time, and it should be remembered that the time required to exhaust this portion of the retina is lengthened by the use of dull, instead of a bright glazed paper.

EYE STRAIN OR ASTHENOPIA DUE TO ACCOMMODATION

There is no subject on which thepublic is so poorly informed, or misinformed as that of eye strain due to close work, when accommodation is necessary in the normal eye. You will recall the single and compound eyes of insects which were natures first attempt to accommodate vision to different distances. By trial and error, nature seems to have tried many methods of accommodation, but the ciliary muscle which is the muscle of accommodation in man, seems to have began it's development among the mammals. it reached a high degree of development among the apes and has reaches it's highest degree of development in man. The normal human eye is about 24 MM in its anterior posterior diameter. Rays of light coming from any distance beyond 20 feet will focus on the retina automatically, but when the individual possessing a normal eye views an object closer than 20 feet he requires the active aid of the ciliary muscle. The closer the object to the eye the more action required on the part of the ciliary muscle. The individual with a normal eye is able to read or use his eyes for close work up to 45 or 50 years of age and should do so if he is able to see well and use the eyes without discomfort. After 45, the majority of individuals need a convex glass for reading only, these lenses should be increased in strength every 2 to 4 years until the individual is about 60, after which as a rule few changes are necessary. The far sighted individual, that is, one with a short eye, will require glasses earlier in life, the time depending on thedegree of error. These individuals require double lenses some where between 45 and 50 years of age.

Near sighted people do not have eye strain, they just can't see good at distance. These individuals, if they wear glasses, should not have them changed as long as they have satisfactory vision. If they can wear the same lens from 10 to 40 years of age it is much better. They will have more comfort and better eyes in laterlife than the individual who always wants his glasses changed so he can see a little better.

There is one more phase of Asthenopia, or eye strain, that I wish to discuss briefly. You will recall that all the lower animals have their eyes located on the sides of the head, separated by the snout. In the gradual evolution of the human face, as the snout decreases in size the eyes move nearer each other, towards the anterior portion of the face. Under these conditions the visual fields of the two eyes overlap and the central portion of the visual field is covered by both eyes simultaneously. [illegible] brings about a new condition that is binocular single stereoscopic vision. This function is possessed by the higher apes and man only. In all monkeys the eye can be converged and stereoscopic vision obtained, but not long maintained. In apes, stereoscopic vision is more easitly reached and maintained with less effort, but only in man, of all the mammals, does there seem to be continuous, easily kept binocular and stereoscopic vision. Even in the human child, however, the eyes do not, as a rule move in perfect unison with each other till about 3 months after birth. That is because stereoscopic vision, in the history of life on this planet is an extremely recent development. This ame fact explains the ready loss of binocularity in many persons from errors of refraction etc.

As binocular vision is a comparitively recent acquisition, it is practically never perfect, especially for distant vision when the eye is at rest. Yet there are but comparatively few individuals who suffer from muscular inbalance or muscular asthenopia. Recent study of the extra ocular muscles at Harvard University, has shown that they have 100 times the muscle power needed for their normal function. Hence, most of us have no discomfort from this source.

What shall we say about the care and protection of the eye? All [illegible] employees, factory workers, coal miners etc. should wear protective goggles or glasses. All corneal injuries due to goreign bodies should be promptly referred to an oculist. There are few injuries to the human body in which early treatment is so important as the cornea, because the cornea, on account of it being transparent is poorly nourished, does not resit infection well and the slightest scar interferes with the vision. It took many millions of years to produce this transparent cornea, but it takes [illegible] only a few hours to render it opaque and useles for vision.

We should remember that 90% of eye diseases are systematic in origin, a diseased eye in 9 cases out of 10 means a diseased patient from a gener[illegible]. If one has tired eyes or headache after using the eyes [illegible] work, they should have their eyes examined, but they need not [illegible] at once or suggest to the examiner that they need glasses. They will get them quick enough without that. We all know, or should know, what wonderful aid to civilization, glasses have been, but we should also know that a convex glass is only a crutch and that a concave glass is a prolific source of headache, eye strain and visual loss. There is no subject today in which the public is more mininformed than on the use of glasses. This is chiefly due to the large amount of money spent by the large optical houses in a pernicious advertising propaganda which is designed to convince everybody that they are liable to injure their eyes if they do not wear glasses.

I am thoroughly convinced that at least 25% of the people in this country who are wearing glasses, do not need them and that many who need them now would not have needed them if they had permitted the normal healthy action of the eye muscles instead of using glasses early in life when they were not needed. Let us remember that eye strain is real but it requires careful examination to determine whether it is local or systematic in [illegible], and whether or not it is due to refractive error or muscle in[illegible].

You will recall that I said early in the paper that the demands on eyes of the present generation are more than they have been at any previous time, but this is no reason for a gloomy outlook as to the future of the race. We are adapting our eyes to our present environment with wonderful facility and will continue to do so as long as we conform to the law of nature which is, that eye muscles should have normal healthful exercise, just as every muscle of the body should.

7017

The Chain Store - Its Threat and Its Province

America today stands quite preeminent among nations of the world. Its position, some say, is due to its democratic political doctrines, from which comes the great free spirit of the nation; its place, others maintain, is due primarily to its tremendous industrial development and its economic domination in world affairs.

Tonight we do not pass judgment on which of these makes America great, but rather confine ourselves to a study of the economic development of the country, with reference later and more particularly to the problem of the chain store. Before we discuss the latter subject, we may properly allocate it into its place in our economic scheme of things, and to this we first turn.

Industry or business is primarily concerned with the production and distribution of the things which the consumer needs, wants, or thinks he wants. "Production" may quickly be defined as the conversion of raw or semi-finished materials into products ready for consumption; and "distribution" as the marketing of those products, including their sale and delivery to the ultimate consumer.

Production implies the presence of at least four elements: raw materials, labor for converting them into goods, a consuming public to absorb the finished product, and capital - in it broadest economic sense - to increase the effectiveness of the process. America, after the industrial revolution of the middle of the nineteenth century, found it had raw materials in abundance, consumer markets available in Europe and in the elementary needs of the American people themselves, but labor scarce and capital almost absent.

The possibility of profits brought capital from Europe. Labor alone remained scarce, and on this fact is based the economics of the development of American production. American industry could be wasteful of materials but must be saving of labor.

Labor saving involved primarily the use of machinery; and the tremendous development of labor - saving devices in this country was born of the necessity for increasing the productivity of whatever labor was available. Now machinery is both costly and inflexible, but it can produce in quantities. With the growth of machinery, there developed a division of labor, fine and minute. Quite logically from these foundations there arose the American art of standardized production, in a word quantity production at extremely low production costs, in spite of high wages. It seemed as if the more a standard item was produced, the lower could the unit cost of production be brought, and to most men mass production symbolized the foundation of American economic prowess.

Now it will be recalled that production implied among other things the presence of a consuming public, or a demand for the product. As productive capacity increased, especially during the war period, and the hunt for reduced overhead became more intense, it became necessary to insure a continuously increasing demand.

This necessity lead to the further development of the machinery of distribution: increased numbers of middlemen and high pressure salesmen, advancing advertising costs, greater travelling costs, and so on through the list. The more intensive development of old markets and opening of new markets, to absorb the increased production cost more and more per dollar of sales obtained - since far-flung markets are usually more costly to cover and poorer in consumer purchasing power, and the development of increased sales within the same market requires a finer dragnet.

This high-cost distribution has been the subject of much adverse criticism in recent years. The margin between the cost of producing and item and the price the consumer pays for it has been broadcast so thoroughly, that most men believe that the middleman is a rank highway man, who takes much and gives little or nothing for his price.

The increased volume was clearly favorable to mass production, since it allowed ever-increasing quantities to be produced at lower and lower costs. But every one forgot that the responsibility for this increase was thrust upon the marketing organization and was successfully assumed by the distributor only at a continually higher cost. And very few considered that the existence of low cost production depended upon highcost distributions.

It was perhaps to the explortation of this antagonism of the consuming public to this high cost of distribution, and perhaps to the solution of it, than men turned to the development of the chain store. They proclaimed that the orthodox method of distribution, whereby goods travelled from the manufacturer to the wholesaler to the retailer to the consumer was too costly.

They promised to eliminate the expense of the middleman, to move the goods directly from the manufacturer to the retailer, and to pass the savings to the consumer in the form of reduced prices.

They promised in a word to bring about some of the scientific development in distribution and to produce results not unlike those we have seen come about in production. The public, hard pressed by the seeming necessity for acquiring such things as automobiles and radios,.or keeping up with the constantly new styles in clothes, furniture, and what not, quickly flocked to these new stores, which, at first were concerned with the marketing of groceries or low priced novelties or necessities, as were ordinarily handled in the "five and ten cent" store. Consumers wanted and would pay well for luxuries, and sought to make the saving on necessities.

The grocery chain store had no advantage over the local independent competitor in convenience of location, and built up its differentiating appeal entirely upon price. Its large scale buying was used as a lever not only to eliminate the wholesaler, but even to secure larger discounts from the manufacturer than the wholesaler himself could get. Further more, credit risks and losses both for the wholesaler and retailer, were eliminated,. and that economy was passed on. Then too the chain store improved on the arrangement and cleanliness of the average independent operator, so that often people not affected by economy, chose the chain store because of the agreeableness of shopping conditions.

The growth of the five and ten cent stores was due to the advantage of purchasing power rather than low expense ratios. The five and ten cent stores were located in choice high-rent areas, because heavy trading and traffic was an essential requirement for its success. They carried merchandise so low in price as to exclude the bulk of nationally advertised brands. Unlike the grocery chain, these stores could buy where they wished and pay only what they must. They developed ingenuity and intensity in their search for resource markets, and in so doing they so widened the ariety of merchandise which they could offer at five or ten cents, as to take the chain system out of competition with the independent general store, to which low-priced merchandise was generally an annoyance. In addition to the real economies of purchasing, the "five and ten" chain benefitted from the publics faith in the probable economy of trading in the stores of the system. And so long as the public was offered a constantly increasing variety in assortments, it had little opportunity, amid so much gasping with wonder at what could be bought for five and ten cents to complain that this or that item could be purchased elsewhere for less money.

Spurred by the remarkable success of these chains, other lines such as tobaccos, candy, drugs, clothing and dry goods were joined into chains, all with the promise to the public to reduce the cost of distribution and to make ultimate saving in price to the consumer. In the same breath, these chain organizations promised the investors and speculators in their stocks fabulous profits, sometimes with great truth, and through sales of stock they gathered in great stores of capital with which to manipulate their new enterprises.

So much then for the promise of these new media of distribution. Psychologically favorably situated, usually easily and well financed, generally well and scientifically operated, they seemed to be developing an answer to the problem of high cost distribution.

We have seen, however, that mass production, economically sound, as it also seemed, depended for its economy on this very high-cost distribution. Does this new answer to high-cost distribution depend also on some offsetting desadvantages which may make the seeming economies not quite so real? Probably it is too early to answer this question directly, as it is not indeed certain that the chain store itself is yet a story completely told.

As the number of chains increased, due to the profits in the business and the ease through sales of stock of securing capital for such enterprises, the problems of the chains themselves increased. Granted such chains were no longer troubled by the competition of independents, they were affected by the competition of new chains which came into the field. Operating economy and purchasing power on one side were competing with [illegible] equally effective economy and buying power on the other side. Chain unit was competing with chain unit. In their struggle for location, they brought about higher rentals and costs, and in their struggle for sales, they returned to some of the extravagances whose elimination was part of their basis of economy. In the east, so called "cash and carry" grocery units now charge and deliver in order to get business. Many now advertise nationally as well as locally. They seem to be completing the vicious circle, and returning to all the costs they formerly saved; and in order to save themselves from the dangers of their declining profits they merge with similar chains until such business seems destined eventually to be in the hands of a relatively few banking institutions.

Is there not here a threat to American economic life which more than offsets the seeming gains in reduced cost of distribution? Free and unbridled competition has always been one of the primary bases of English and American common law, which presumably embodies the social judgment of our sages on this subject. We hear it ordinarily expressed often as "Competition is the life of trade". Every American boy has perhaps an ambition to be president or an industrial leader. America has progressed because of this politically democratic inspiration and this ambition to rise above one's economic beginning.

Are we approaching a time when boys can look forward only to being cogs in the wheels of a giant corporation, rather than entrepreneurs through whose efforts America has made the tremendous economic advance of recent decades? If we are, then we are revising a basic principle of American law and life; and we should consider well before removing one of the foundations of our success as a nation.

Communities as well as businesses have reflected the achievements of these earlier enterprising American business men. If they are replaced by managers, who act on orders of remote executives, will not the communities suffer in the loss of these independent business men whose living was bound up in the prosperity of their particular city and whose pride and layalty was concentrated there? Can transient managers of chain organizations be expected to give the same zeal to community endeavors that permanently resident business men do? In England one of the handicaps for advance has been the absentee lordship of the land, and in America we seem to be - wittinly or unwittingly - going into absentee proprietorship of our mercantile, and eventually manufacturing enterprises.

In 1890 our law recognized this threat to American social and economic life. Roosevelt and Wilson who were thinkin men, championed the lae, against threatening monopolies. But more recently American administrations have overlooked this law as it has others on our statute books. Possibly the appalling disregard for American law finds its fountain head in high places. People do not progress beyond their leaders. Disregard for one law makes easier the disdain for other laws, and eventually for all law.

The solution which the cahin store presents to our problem of reducting costs of distribution, does seem then to contain some threat to American economic life. Are the savings they bring to American consumers worth the price they may eventually exact, rom American welfare, if run to their logical conclusion.

Cannot the essentials of scientific management and arrangement of stores and the gains of large purchasing power, be made available to well qualified and properly organized independent store operators, so as to combine the economic advantages of chain or scientific stores and avoid the social pitfalls of these institutions? They can if independent leaders will accept the challenge of the chains and if the consumer will support him. But if merchants lose their morale and the public looks not beyond the end of its nose, then the promise of the chain store to save pennies for the American consumer threatens well to exact its toll from the spirit of American economic life and eventually in dollars from men and communities.

no 18

A STUDY IN THE GERSTMEYER TECHNICAL HIGH SCHOOL

A. To Determine the Relation of Mechanical Aptitude and General Intelligence as Revealed by Standardized Tests, to the Teachers' Marks in the Shop and Academic Subjects.

B. To Determine the Relation Between Mechanical Aptitude as revealed by Stenquests' Mechanical Ability Test--Picutre Test #1 and General Intelligence Test as revealed by the Illinois General Intelligence Test.

A. The Relation of Mechanical Aptitude and Inelligence as Revealed by Tests, to the Teachers' Marks in the Shop and and Academic Subjects.

About October first, 1927, Stenquist's Mechanical Ability Test--picture test #1--, the Illinois General Intelligence Test, and Monroe's Silent Reading Test was given to 176 freshman boys. Monroe's Silent Reading Test were given to check the results of the Illinois General Intelligence Test.

To determine these relation the distribution for the shop grades as given by the teachers at the close of the first semester in January 1928 was found. The mechanical aptitude scores were grouped into five groups using the same percentages in each group as in the distribution of the teachers' grades were "A's", 22% B's, 46% C's, 20% D's, and 6% E's. This grouping was made to see if the mechanical sptitude as revealed by the test harmonized with the teachers' grades in the shop subjects. Accordingly the highest 6% of the mechanical aptitude scores were taken as one group and called group 1. 22% of the next highest scores were taken and this group numbered 2. The remainder of the scores were grouped and numbered respectively 3, 4, and 5.

In the table below, each group was taken and the grades distributed; e. g., There were 9 pupils received "A's" from their shop teachers. Accordingly, there were 9 pupils having the highest mechanical aptitude scores placed in group #1. From the table you will note that none of the group #1 received "A's", three received "B's", five "C's", and one a "D". We would expect that this group with the highest mechanical aptitude, according to Stenquist's Mechanical Aptitude Test, to make a better showing in teachers' marks in shop subjects. Howevør, this group is too small for drawing any permanent conclusions as to the relationship of the mechanical aptitude of the pupil as revealed by the test and the teachers' marks. After we have given this test to a large number of pupils we will have a good basis for passing judgements.

In connection with the above, a case study was made of the boy that received the grade of "D". His I. Q. was 121 and he received a "C" in his adademic work. We found that he lived in shack outside the city limits. He walked almost three miles to school. There were five children in the family. The father was not able to do much work and could not get much to do . The boy was half-clothed and half-fed. With the execetion of the mother, the family had become "soured on the world". This re-acted on the boy's work at school. The family was sent a nice basket of groceries on Christmas Eve. His home room teacher visited him during the Christmas holiday and gave him another basket of groceries. He was put at work in the school cafeteria for his lunch. Some of the food left over from the cafeteria was gien him to take home after school.

The boy and the whole family are much happier now. The boy is doing much better work. If his case had been investigated sooner and taken care of he likely would have made better grades this semester. Then again the "A" is group five of Table 11 in both academic and shop grades was made a by a boy that was twenty-five years of age. His I.Q. was 71. Being so much over age he was able to make good grades by hard work. Many of the inconsistencies in these tables can be explained by case studies such as this one.

The academic grades of each of the five groups were classified in the same manner as the shop grades.

You will note that there was a total of 150 cases used in this group. Some of the 176 to whom the tests were given had to be dropped for various reasons, did not take shop work withdrew from school before they received their semester's grades, etc.

Table Number 1

Table Showing the Relation of the Shop and Academic Teachers' Mark to the Mechanical Aptitude Score.

rades	Distribution of teachers' grades	Distribution of grades as explained above Stenquist---150 cases									
		Shop					Academic				
	Shop	1 6	2	3	4	5	1	2	3	4	5 0
A	6% 9	0 0	3 1	9 6	7 2	0 0	11 1	0 0	1 1	4 1	0 0
B	22% 33	33 3	35 11	17 12	20 6	11 1	22 2	25 8	21 15	21 6	10 1
C	46% 69	56 5	34 11	51 31	50 15	33 3	45 4	59 19	44 31	50 14	50 5
D	20% 30	11 1	25 8	20 14	14 4	30 3	22 2	3 1	28 20	7 20	30 3
E	6% 9	0	3 1	3 2	10 3	23 2	0	13 4	6 4	18 4	10 1

Table Number 11

Table Showing the Relation of the Shop and Academic Teachers' Marks to the Intelligence Quotient.

rades	Distribution of Teachers' Marks	Intellignece Test--113 Cases									
		Shop					Academic				
	Academic	1	2	3	4	5	1	2	3	4	5
A	2% ^{2}	0^{0}	14^{3}	0^{0}	0^{0}	11^{1}	0^{0}	4^{1}	0^{0}	0^{0}	11^{1}
B	19% ^{22}	50^{1}	14^{3}	23^{13}	28^{6}	11^{1}	50^{1}	36^{8}	19^{11}	4^{1}	11^{1}
C	52% ^{55}	0^{0}	60^{13}	53^{31}	42^{9}	45^{4}	50^{1}	42^{9}	50^{21}	60^{15}	67^{5}
D	19% ^{22}	50^{1}	8^{2}	17^{10}	22^{5}	33^{3}	0^{0}	18^{4}	21^{12}	22^{5}	11^{1}
E	8% ^{9}	0^{0}	4^{1}	7^{4}	8^{2}	0^{0}	0^{0}	0^{0}	10^{6}	14^{3}	0^{0}

Note:--In the above tables the typewritten figures are per-cents and the figures in the upper right corner written with pen are the number os cases.

Table Number 111

Table Showing the Average Marks of the Different Groups in Tables 1 & 11.

TABLE	Shop					Academic				
	1	2	3	4	5	1.	2	3	4	5
1	2.22	2.10	2.30	2.00	1.33	2.22	1.97	1.84	1.86	1.60
11	2.00	2.22	1.91	1.87	2.00	2.50	2.28	1.77	1.54	2.22

Note:--In order to calculate the average marks the following values were given to the marks:

A--4 points
B--3 "
C--2 points
D--1 "
E--0 points.

If these two tests are prognostic of the teachers' marks that pupils will receive there must be many peculiar cases similar to the two mentioned above. When there are so few total cases considered a few irregular cases will throw the final results of balance. Only a special study of each case will reveal these irregularities. Note the average shop marks of Table 1. The average marks of group three is higher than that of group one. This seems to indicate that boys of average mechanical ability do better work than boys of the highest. Neitherdoes there seem to be enough difference in the accomplishment of group one and group five. There is apparently something wrong. Possibly the boys with high ability are indifferent and do not try to do any better than average work and the teachers are not pushing them forward to do their best. Perhaps the work is new to them, the school strange, and they have not had time to adjust themselves to the new conditions. A latter survey will enlighten this. Or it may by that Stenquist's test is not a test of mechanical ability. This test may be merely a clumsy general intelligence test. The average academic teacher's marks grouped according to this test seems to varify this statement because the averages for each group is about the same in both the shop and academic subjects, with the exception of group three. Group three is also the only group that has the mark one would expect from the findings of the test. The average is 3. The average for groups one, two, and three are too low. But the general intelligence test, as revealed in the average shop marks of Table 11, does not seem to be much of value in foretelling the accomplishment in the shop work. The average teachers' Mark is about the same for each group. The same time will be shown in the second part of this paper.

There is likely another factor involved in this. The Median I. Q's of this group of boys is 93. The Scatter-Graph that is attached to part "B" of this paper shows how these I. Q's as well as the "Percentille Ranks" are distributed. It will be noted that the I. Q's range from 60 to 120. It is to be expected that this group would make many high marks and that the average teachers' mark for the whole group would be below "C". In fact, the average teachers' mark in the academic subjects in 1.88, which seems to indicate that the teachers' grades do correlate closely with the I. Q's of the students. The fact that the average teachers' marks in academic subjects for groups one and two is explained by the low I. Q's. Possibly the reason that the teachers' marks are so nearly the same average in the five groups is because the range of intelligence is not very wide.

On the other hand the Median "Percentile Rank" was 80, a very high median according to Stenquist. 100 is the highest "Percentile Rank" that can be made. Five of these boys made 100 eleven made 99, seven made 98, ten made 97, thirty-one made from 90 to 96. The range of the "Pereentile Rank" is from 1 to 100.

This does not correlate very well with teaches' marks in shop subjects. There may be causes for this lack of correlation.

1. Stenquist's test may not be a measure of mechanical ability.

2. The teacher may have too high standards for grading.

3. The teacher may take the boys apparent ability into consideration and grade him according to the effort put forth, which would give the boy with low ability as good a grade as the boy with high ability if he worked at the job equally hard. 4. It may be that the teacher does not urge the boys with high ability to do their best and they are satisfied if they do just average work.

There are many problems in the above that should be seriously considered and a solution found.

B. The Relation of General Intelligence and Mechanical ability as Revealed by Standarized Tests.

In this study the method used by Stenquist on page 85 of his book "Measurements of Mechanical Ability" was used.

About October 1, 1927, the boys in the freshmen class were given Stenquist's Picture Test #1. The results of this test showed that only about three percent of these boys were below the average norm as established in Stenquist's book, "Measurements of Mechanical Ability." We, of course, saw that something was wrong. We wrote to Mr. Stenquist. He replied that he was working on new norms and that he would send us the new norms as soon as completed. Since he had published his book he had been asking every one that gave the tests to send in the results. In this way he received a large number of scores.

Recently, February 1928, we received a large number of

scores.

The Gerstmeyer percents as indicated in the following tables were computed using Stenquist's new set of norms, as well as the old norms.

Table 1V

Table Showing the Relation of Mechanical Apitude and General Intelligence as Revealed by Stenquists Picuture Test #1 and the Illinois General Intelligance Test.

	Gerstmeyer		
76 Cases	New Norms	Old Norms	Stenquist
ove Median in both Mech- ical Apitude and I. Q.	30%	32%	28%
ve Median in Mechanical ptitude and Below Median I. Q.	16%	14%	22%
low Median in Mechanical titude and Above Median I. Q.	27%	21%	14%
low Median in both Mech- ical Aptitude and I. Q.	27%	33%	36%

Note: The median I. Q. was 93. The median "Percentile Rank" was . I wrote Mr. Stenquist concerning the matter of how to compare the . Q's and Mechanical Ability. He advised me to use the "Percentile nk" Norms.

As indiacted in this table the boys were divided into four groups.

Group 1. It was found that 30% of the boys at Gerstmeyer were above median in both general intelligence and Mechanical aptitude.

Group 2. 16% of the students were above median in mechanical aptitude. and below median in general intelligence.

Group 3. 27% of the cases were below median in mechanical aptitude and above median in general intelligence.

Group 4. 27% were below median in both mechanical aptitude and general intelligence.

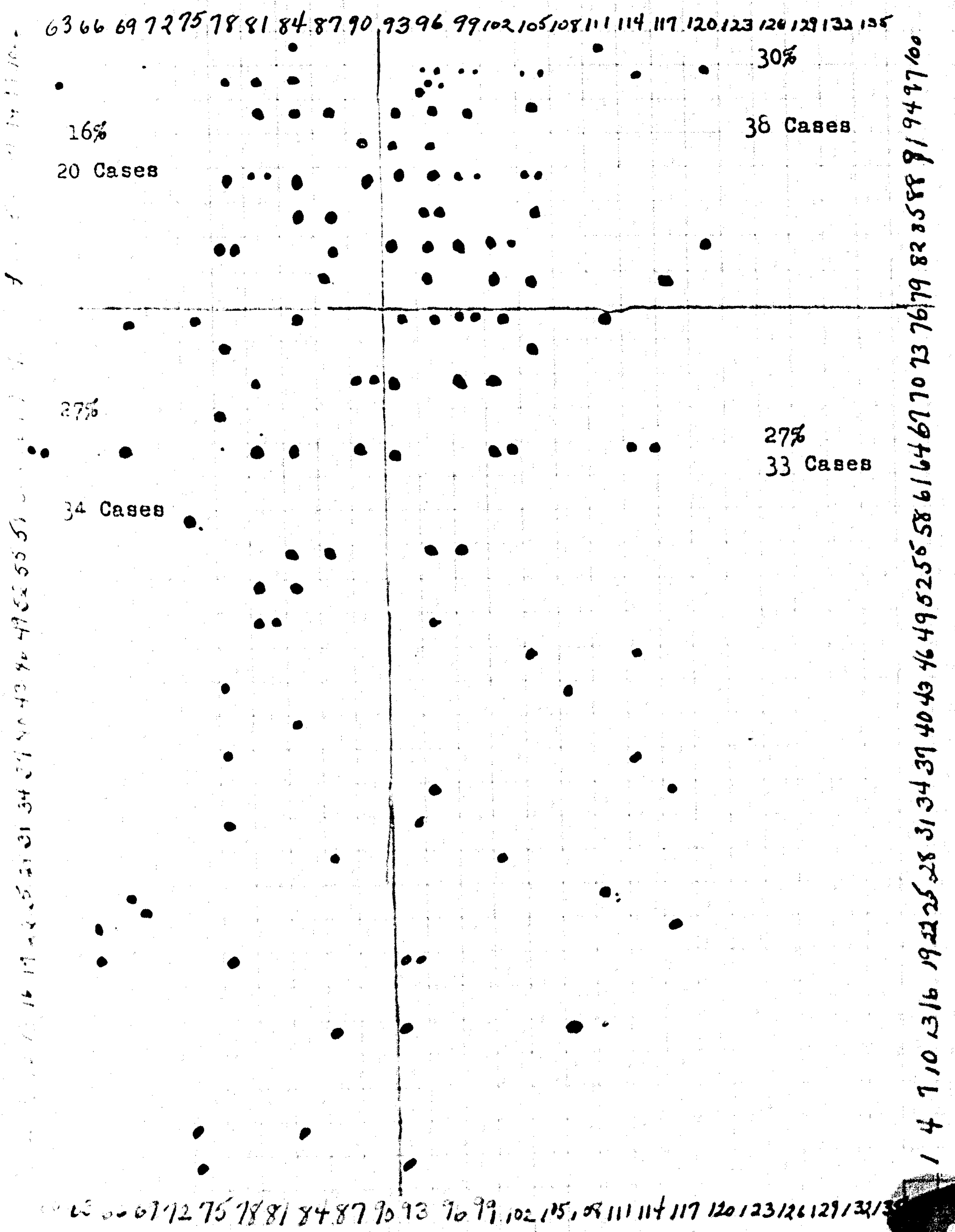
Some one has said that there are three kinds of intelligenc social, abstract, and mechanical. Table lV seems to indicate that there are at least the two kinds, abstract and mechanical, and that one individual may have more of one than the other. A person that is low in abstract intelligence may have rather high mechanical ability, etc. We are here asuming that the so-called gereral iltelligence test is a test of abstract intelligence. instead of general intelligence. The apparent fact that students have various kinds of intelligence and that these intelligences may not be of equall strength in the same individual have a significance in education but it is not the provice of this paper to discuss it here.

The attached "Scatter-Grahp illustrates the same thing as Table lV, and uses the same data.

This data was collected in March 1928 for my ouw study. The marks used were the marks given by the teachers at the close of the first semester in January 1928.

SCATTER--DIAGRAM

GENERAL INTELLIGENCE



no19

LAST WILL AND TESTAMENT.

Man brings nothing into this world when he comes, and he takes nothing out of it when he goes. During his stay here he has control over more or less of the material world, but his permenant contribution is spiritual and not material. Notwithstanding, his efforts while here are mainly concerned with acquiring a small portion of the world's material wealth. This wealth is valuable only to the extent that it causes one man's influence to extend over his fellow beings. In other words, material wealth is social and has value only to the degree that society permits it to be valuable. A man could own a continent and it would be worth nothing to him if his fellow men did not want it, nor would it be worth anything to him if his fellow men would not let him have it.

Since a man holds material wealth only at the will of society, society has laid down rules and regulations as to how it shall be acquired, kept and disposed of. These rules are made from the experience of humanity in the past as the wisest program for the happiness and developement of mankind. The capitalistic regime has been criticised by socialists, but considering the frailities of mankind, no other system has ever been devised that would be practical.

Society in its wisdom has permitted individuals to control property that they acquired, so long as they controlled it for the interests of society. When the owner of property becomes insane, the control of his property is taken from him. If he uses it to distroy society, society either removes him or the control of his property. But when he dies, society permits control of his property, within limitations, to the expressed will of the decedent before death.

There is probably no branch of the law into which have crept so many errors of understanding as in the matter of wills. Many think that in making a will it is necessary to mention all of one's children. Others think that any will can be broken. Many think that any eccentricity or mental derangement will avoid a will. These things are not true.

Historically all civilized nations have provided that by will a citizen could to some extent control the disposition of his property after death. The Roman Republic and Empire were liberal in the matter of wills. The Roman institutions were fostered by the Christian Catholic Church, and reached England in what was known as the "civil law", which was administered by the clergy. During the Feudal system in England, all real estate passed originally by inheritance, and the only property that passed by will was personal property or chattels. As there was little personal property, few wills were made, and the clericals were permitted to administer these through their "conscience" or chancery courts. As England became an industrial and commercial nation, the Feudal tenure of real estate became obsolete and fictions were devised so that land could be transferred. These fictions gave way to legislative enactments. And by the time of the American revolution, both real and personal property could be disposed of by will, except that in England some real estate was entailed,- that is, passed by inheritance to heirs in an established line. Tenure of real estate was either in fee simple or fee tail. A fee simple could be sold or disposed of by will. In the colonies or the United States the tenure has always been in fee simple. And in this country the owner of property of any sort may will it with just a few limitations. Let us discuss the limitations first.

Ordinarily a man cannot will away from his wife her dower interest in his estate, or correspondingly a wife cannot will away her husband's curtesy estate. In this state dower and curtesy have been abolished, but a statutory provision has been substituted. A widow is entitled to one third of her husband's estate if it does not exceed $10,000.00, one fourth if it does not exceed $20,000.00, and one fifth if it exceeds $20,000.00; she is entitled also to $500.00 additional; provided that if a man leave a second or subsequent wife without children, and a child by a prior marriage, the widow takes a life estate only in one third of his real estate. A wife guilty of adultery before her husband's death, takes no part of his estate. A husband or wife may, if he or she wishes, take either under the will of the deceased spouse, or according to the provisions of intestacy, but he or she cannot take under both.

If a person makes a will and afterward marries, or afterward has a child born unto him, or her, the will is avoided, unless provision shall have been made in the will for the spouse or the unborn child, as the case may be, the theory being that the testator would have left something to the spouse or the child and that the will was revoked by implication.

We sometimes find individuals who wish to tie up their estates for all time to come. If this were permitted we would in time have a great deal of the world's wealth tied up in estates. Public policy demands that property be fluid, and so the law provides that a man cannot will his property in trust for more than lives in being at the time of his death. In feudal ages property willed in trust was said to be hald in mortmain, - that is, by a dead hand.

The law provides that within those limitations and with certain other conditions obtaining, a person by will, before death can dispose of all of his property, directing who shall be the owner and how it shall be applied.

No one is obliged to make a will, and under our laws if a person does not make a will, his property will go to those relatives whom ordinarily a man holds dearest. Our rules of descent are so fair, that ordinarily a man needs to make no will, for the reason that the laws of descent suit him very well. If a man, or a woman, die leaving a spouse and no children and no parents, the whole estate goes to the surviving spouse. If there be left surviving a spouse and one child, each gets half of the estate; if more than one child, the widow gets one third and the children two thirds; if no spouse and no children, the whole goes to collateral kin.

The laws of the various states in regard to wills vary somewhat, but are practically the same in all essentials. For the purposes of this discussion it is needless to point out the differences between the states; and where there is a variance, the law of Indiana will be referred to.

In order to make a will, a person must be twenty-one years of age, or older, must be of sound mind and free from any coercion or restraint effecting the will, and must execute the will with the formalities laid down by statute.

The matter of age needs no comment. The making of a will is the act of a mature mind; the testator must be sui juris, or legally competent.

Not every form of insanity will invalidate a will. In fact many people do not think to make a will until they learn that shortly and surely they will meet death; and at such a time they can scarcely be considered to be in full possession of all their faculties. Again there are very few persons, if any, who do not have some form of mantal eccentricity. Many of our most profound thinkers, are what we term "absent minded". If a person has the mental capacity to know the extent and value of his property, the natural objects of his bounty and the manner in which he wants his property to go, he has the mental capacity to make a will. He need not leave his property to those whom others think have claims upon him,but he must be able to realize what his natural obligations would be. And sometimes juries,failing to see the reasons for the will,find mental incompetency because they think someone other than the beneficiary,is as a matter of justice entitled to decedent's estate.

A person may have the mental capacity to make a will,and yet be under the influence or coercion of another. If one makes a will under the threat of a revolver,of course the written will does not express the desires of the maker. The forms of coercion and undue influence are numerous,and probably in no two instances would be just alike. If the influence exerted by one over x another is such that the will powerx of the one dominates or masters the will power of the testator,the will will not stand. However it is not undue influence when the influence is because of kind treatment or friendly advice that reasonably influences the mind of the testator by way of appreciation.

In making a will there are certain formalities which must be observed. These formalities are all statutory.

A will must be in writing. There are some exceptions to this which are of little or no practical importance. Where a man is suddenly taken sick or meets with an accident and knows that death is at hand,and there is no opportunity to go through the formality of making a statutory will,he may make what is known as a nuncupative will,-that is,he may tell witnesses how he wishes to dispose of his property,or he may make disposition of his property by gifts "causa mortis" or gifts in contemplation of death. These things are very unusual.

The will must be signed by the testator. This does not mean that a testator must be able to write his name. He may sign by mark,or direct someone else to make his signature for him. But there must be some sort of a legal signature to the will. The signing of the will is the act that informs the world that the testator has executed the proposed instrument.

In some states the will must be sealed by the testator. In former times a seal was essential to every person who transacted business;it was more common than the signature,for many men could neither read nor write. With the developement of education and writing,men came to substitute a scroll for a seal, and the true seal passed into oblivion. Printed instruments were in use and the scroll was printed on the instrument often. In Indiana even the scroll seal has been abolished by statute;and the signature is sufficient.

The will must be published. That means that the testator must declare the instrument that he signs to be his will. The ordinary form of beginning a will is "I do hereby make,publish and declare this to be my last will and testament". Some persons think that a will to be valid must be recorded before death;this is error.

The will must be signed or acknowledged in the presence of two witnesses. Some states require three witnesses;these witnesses must be qualified at the time of the execution of the will,to be witnesses in court;it is not necessary that they be qualified as witnesses at the time of the probate of the will. They must be disinterested witnesses;a beneficiary under the will is not competent to prove it unless he gives up his benefit under it. This does not prevent one named as executor from being a witness;but it is not advisable for the named executor to witness the will if any other disinterested witness is available. The two witnesses must sign a witnesses in the presence of the testator,and should sign in the presence of each other. It is not necessary that the witnesses actually watch the making of the signatures but they must be in a place where they can watch the signing;the witnesses cannot take the document to another room and there sign it.

The witnesses must sign at the request of the testator. Such request need not be exactly expressed by the testator. It is sufficientl~~x~~ if he makes known to them that he desires them to witness his will. And the witnesses should know that the testator is mentally competent to make a will and that he is not under any coercion or restraint in making the will.

While no specified form is necessary for a will,still it is wise to use certain customary modes of expression. Ordinarily a will should first have the declaring clause. Then should follow the provisions for the payment of debts,funeral and testamentary expenses. Then there should follow the disposing part of the will, then the residuary clause, the clause naming the executor, and then the execution and signature, including the date, and last what is known as the attestation clause. Often the attestation is merely the word "witnesses". In former times wills were lengthened with a lengthy preamble, and burdened with much verbiage. In modern days this is not much resorted to. The following is a form commonly used:

"I, John Smith, of Terre Haute, Indiana, being of sound mind and memory, do hereby make, publish and declare this to be my last will and testament, hereby revoking all former wills and codicils by me made.

Item 1. I hereby will and direct that all of my just debts, funeral and testamentary expenses be paid out of my estate.

Item 2. I hereby will and bequeath unto a named person, my personal property describing it.

Item 3. I hereby will and devise unto a named person my real estate, describing it.

Item 4. I hereby will, bequeath and devise all of the rest and residue of my estate, both real and personal, unto a named beneficiary

Item 5. I hereby nominate and appoint as executor of this my last will and testament, a named person.

In witness whereof I have hereunto subscribed my name and affixed my seal, this 18th day of February, 1929.

John Smith.

Signed, sealed, published and declared by the said John Smith as his last will and testament, in our presence who in his presence and in the presence of each other and at his request have hereunto subscribed our names as witnesses, we being without interest in the matter, and the said John Smith then and there being of xx sound mind and not under any coercion or restraint, this 18th day of February, 1929.

John Doe
Richard Roe".

The formalities of executing a will are simple but essential. The laws of descent cannot apply with equal justice to all cases; they are meant only to fit the majority of cases. If one wishes his property used for charity, or for the benefit of anyone out side of the rules of legal succession, he should make a will. The nature of the will should depend largely upon the extent of the property to be disposed of. It is the duty of every man while on earth, to serve his fellow man to his fullest capacity. His last act should consummate this service by disposing of his property in a way that will benefit society to the greatest extent. That does not mean that all or even a great portion of a man's estate should be given to charity or to philanthropy; for one's first duty to society is to provide for his dependents, and to train his children to be useful members of society. But one's last act of temporal power deserves much careful thought and attention.

Chester G. Kelly

James A. Wickersham,
Terre Haute, Indiana

2200 Words.

THE LITERARY CLUB.

by
James A. Wickersham

"Whan that Aprille with his showres swoot," Chaucer.

It

It was the evening of that same week,

When Doctor Snell on Ibbesen would speak,

Moreover spoke, and praised Ibsen strong,

In feyre words and tolerably long.

But that is naught; a word we would essay,
Of them that [illegible] that stayed away;

Of many members living and some dead,

A milde word shall in this plae be said;

And if the ghosts of the dead attend,

They need not fear; we shall not them offend;

For surely it would be a deadly sin,

To offend the gentle ghosts that gather in.

So let this be our invocatioun ,

And now to better things we will pass on.

And first we would describe all and each,
The company that came to hear the speech;
For many bachelors were in the throng,
And many men had brought their wives along;
And bachelor maids were here in flocks as well,
To hear the Doctor of great Ibsen tell;
For people came from over all the town,
Some to praise Ibsen, some to run him down.
And of this company the first of all,
Ye will agree, I wot, was Spencer Vall;
And all appropriately named was he
For Herbert Spencer, his divinity;
And this philosopher he coulde quote,
As if he had himself his bookes wrote.
And this reminds me early in the course,
That eache member had his hobby horse,
Whereon he rode; to mention but a few,
I will this cavalcade pass in review.
First then was Lehrmann who, I will be bound,
A poet was if any in the lond;
He was a poet of the storm and stress,
And wrote confessions though confessing less;
His hobby-horse was the ideal life,
Albeit he had gotten n'e'er a wife;
And many a maiden came when'e'er he read,

And listened eagerly and woulde wed,
But not a thought to n'onne did he give,
But went on ever preaching how to live;
And some they were who thought for him to sing,
Of motherhood and birth and such a thing,
Was foolishness, for they all asked how
A man could writen what he did not know.
But that he was a goodly younge man,
Was thought by every one who judged him;
He studied long and wrote and wrote again,
And every day made overalls for men;
Therein he gave his friendes none offense,
But showed his wisdom and his goode sense;
For when the poet workes with his might,
He may learn something worth his while to write.
He talked much of the ideal thing,
But money getting was he practising,
And laying up against a rainy day,
Whatever he could save and put away.
There praised him the entire Literary,
All but a few, who thought he ought to marry.
Much more of him we coulde now recall,
But there is not the time to say it all.
  And now I fear I do but poor begin,
For after poet who can hope to shine;

And after poet young and bachelor,
No other man I wot is anywhere.
For some are old, some bald, some practical,
Some thin, some fat, some speaken not at all,
While others talk too much and all o'er loud,
As if they were orating to a crowd.
Of many a one this comment would befall,
"I do not like to hear him speak at all."
But of young Lehrmann none such thing was said,
For every one was pleased when he read
And eke when he spoke on other men,
As was the custom in the clubbe then.
So when the Doctor had his paper done,
The president then called every one
To say his say, and comment in his place
Upon the writer's writing to his face;
No easy task, all surely will agree,
To praise a man withouten flattery,
And blame him, too, if he deserves of blame,
Without consideration of his name.
Or wealth or power or high connectioun,
Or other thing that mighten bias one;
Yet this the Clubbe did; it was the best
To make men come and keep 'em interest;
For what we do ourselves we like to do,
But what another says we listen to.

So when the Doctor laid his paper by,
And sat him down, the chairman cast his eye
At S. N. Meynolds, who was to commence,
Attack on Ibsen or Ibsen's defence.
And no one doubted but he would defend,
For of all members who now long did wend
Unto the literary club their course,
No other rode a better knowne horse;
Both horse and rider were right well yknown,
But neither would be recognized alone;
And many friends of both hold it account,
They'd like at times to see the man dismount.
It is no beste praise of anything
Its praises always to be atte sing;
And yet what man did ever goodde do,
Who was not full of something through and through?
And true as bible are these wordes all,
"The mouth will speak of what the heart is full."
So Meynolds speaks of love to fellow man,
And talks of socialism all he can;
And if he follows well the best he knows,
We blame him not, no matter where he goes.
His wife sat by him, knowing all his ways,
And nudged him often to give Ibsen praise.
Most perfect models of the married life,
They kept one hobby for both man and wife.

I praise the man, I praise his loving spouse,
Who sinks herself within her husband's cause;
But praise or blame whichever one may fling,
That they praise Ibsen is a certain thing.
So he began and praised him in fact,
In words so strong they partly lost effect;
For praise or blame or any estimate,
To be effective should be moderate.
Meanwhile the chairman was in mind perplexed,
To know what member he should call on next;
He was a worthy man and Wisely named;
The pun is dark, but cannot here be blamed;
He wished to arouse a brisk discussioun,
And keep it going all the evening long;
So he must find some other to oppose
And called on Townoe, who thereon arose.
He was a man as far from Ibsen's kind,
As could be found, and practical of mind;
He was the man to talke of his towne
And how it should be praised and renowned,
Until all people should the place yknow,
And flocke in and make the town to grow;
His wife satby as well and mudged him too,
To make him paint old Ibsen black and blue.
And Ibsen living in some Norway fjell,
Might well have wondered much to hearen tell

What all was said of him and what was wrote,
About him in this club of Terre Haute:
How he was moral, and how he was mad;
How his technique was good, how it was bad;
How he was great, how he was very small;
Should be much studied, not be read at all;
Indeed one scientist arose and said,
He thought not much of him who Ibsen read.
And strange it is some other did not rise,
And claim "who knows not Ibsen is not wise."
So it has ever been these yeares through,
What one thinks false another thinkes true;
And all these nightes they have wrangled on,
On every subject underneath the sun;
The outcoome nil, the by-product quite fit,
For many a man has sharpened here his wit,
And learned to write and speak and gained renown,
By merely rising up and sitting down;
Then he has oute gone from this safe nook,
And practised politics or writ a book,
Or built a church and ministered to flocks,--
Could his theology be orthodox?-
And many a flock has had a broader ken,
Because its pastor mingled here with men;
This grown up college to which menne come,
To take a part in its curriculum.

But here we maunder, leaving Townoe stand,
To hold his own against the whole band;
The chairman watching when the time is come
To rap aloud and call the speaker down;
But this he wouldne do till he had fixed,
Within his mind who he should call on next.
And looking round he spied Nicodim,
And was about to settle down on him,
When he reflected, "he will only rise,
And find some ugly point to criticise;
Let him alone, he has run the worlde through,
Or thinks he has and what good will it do?"
It is ne well to ever finde fault,
And ever holde up the blind and halt,
Far better is it than to criticise
To hold the goode up before men's eyes,
And teachen em to copy after it,
And make mistakes as much as they see fit;
They may in time correct and set em right,
As bright examples do illume the night."
And then he cast his eyes on Spencer Vall,
Than whom the crowd preferred none at all;
It would be hard to tell the reason why,
Unless it was the twinkle in his eye;
For he had humor and good judgment too,
And gentleness and wit and gallantry enow;

And could so well conceal a flattery,
As not to let the edge of it be see;
He raised the laugh as often as he would,
And every onne thought his jokkes good;
Nor did they weaken him as jokkes wull,
Nor maken out of him a courte fool;
He was a mounted man as we may say,
But kepet many a steed for a relay;
Him would the chairman have called then and there,
Had he not called on him each night this year;
And so ashamed he lookked round and round,
And presently our Mr. Miley found,
And called him out, and now if I may tell,
What kind of man he was, I shall do very well.
He was a man--but first I oughten say,
The president had asked company;
One younge man of a newspaper staff,
Who coulde write and maken people laugh;
And eke think, for he could thinke too,
Albeit on too many things I trow;
For when a man can write on any thing
We trust him not to write on n'any thing;
But that is nought, except this younge man,
Had made his talk when he had comen in,
And had his fling and said where Ibsen's wrong,
And said it well, albeit a bit too long;

So that he crowded Miley's time we know,
And at the end he up and told him so.
Now this was something very impolite,
Except for an old newspaper spite,
In which the visitor and Mr. Miley,
Had been engaged and quite publicly.
And so the clubbe smiled and passed on
And thought no more of it than were it none;
But true it is that all the strifes in town
Have had their echoes in this clubbe room;
And any man who can to memory bring,
Can give of 'em a very longestring:
But let 'em pass, it is not strife and such
We would remember willingly o'er much;
But goode fight on goode cause between
Right goode men is no bad thing I ween.
Now willingly I would not passe by,
A man like Miley without more to say,
For many men did even reverence him,
And many thought him worthe not a pin;
And all the greate men as we well know,
Are such as have a worthy friend and foe.
But great or small and reverenced or hated,
He finished finally and at last was seated;
And as he was so, made the common caper,
And said, "I greatly have enjoyed the paper."

Now lady visitors will always wonder,
Why men will rise and give each other thunder,
And tear a paper in ten thousand ways,
And then begin and give the writer praise;
Or how they can begin "I 've nought to say,"
And make the longest speeches of the day;
In fact if we would but the ladies heed,
We as a club might better learn our need,
And take a lesson from their clubbe life,
As many a man takes lessons from his wife;
And eke the wifies might some lessons take
From some few rules the which the husbands make;
As not to hold a man responsible
Elsewhere for what he says upon the floor,
But let it go for what it is, a breath,
Just blown away and not of any worth;
And long ago 't was found a wise precautioun,
The clerk should make no comments on the meeting,
But only tell how many men were there,
And of the speaking not a word declare;
Albeit if a representative
Of any newspaper be here and give
A long account of it the nexte day,
He will not make that man his enemy;

For every man is pleased when is read,
What he the night before in clubbe said;
But so not every man pretends to be,
Full rather would pretend to modesty,
And hange back about now having done
The very thinge he had counted on;
And liken one ashamed to take a tip,
Say no, but holde forth his manuscript.
  And now what more can here be said, I wonder?
As for old Ibsen, he may go to thunder;
I care no rap for him, and if I did,
I could not change a single word he said.
Not so the members of the clubbe though;
They must talk Ibsen, will they talk or no.
  And tis the beauty of a club like this,
A man must widen out his interests;
And many a man who had not read a bit
Of Ibsen's writing went and purchased it,
And read it through and formed his theory,
And if it suites him, it suites me;
  But of the many men who here belonged,
I fain would writen out a catalogue;
For well I know that many here now seated,
Are hearing something will not be repeated;
For nature often will not in the tribe,
Create another man just like the scribe;

Who will indite a manuscript like this,
And tell the club just what he thinks it is;
But if I name them all 't will be too long,
And if I leave some out, it will be wrong;
Of onne thing I will the truthe say,
The beste nations have no history;
And so with men, and if we leave some out,
We trust they will not harsh the writer flout;
But let him go until another day,
When he will hopen better things to say.

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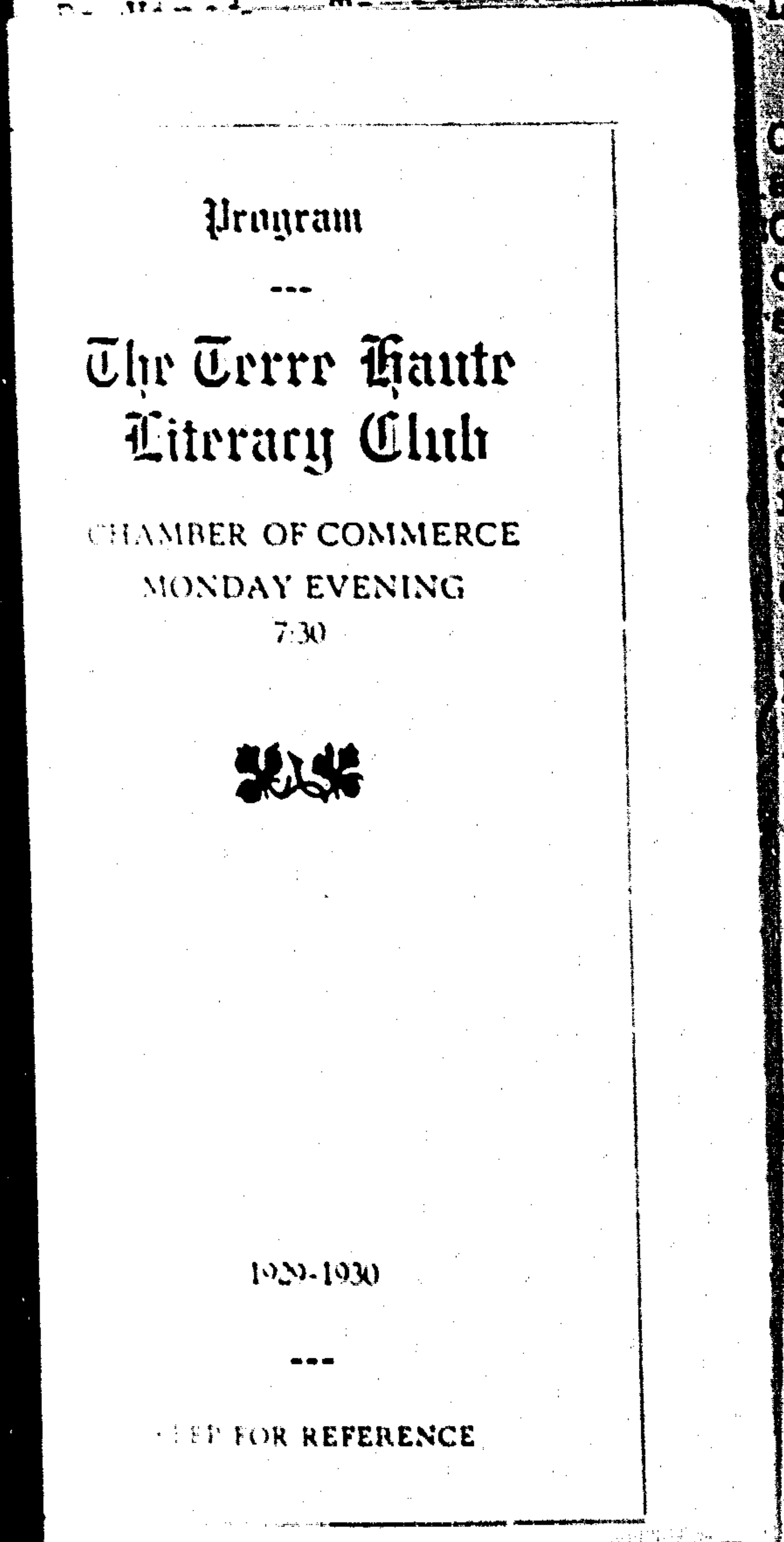
ARTICLES OF THE TERRE HAUTE LITERARY SOCIETY

vol. 9

Acher, Rudolph, A new state constitution in 1931? No. 16 pp 435-439
Allen, O. T. Fear. No. 20 pp 466-473
American journalism. Fitzroy, Edwin. No. 17
Astrology. Blumberg, Benjamin. No. 7
Books & Reading. Canine, Edwin. No. 2
Blumberg, Benjamin, Astrology. No. 7 Lecture not recorded
Canadian Northwest. Shortridge, C. G. The Canadian Northwest. No. 8
Canine, Edwin, A farm boy's reading fifty years ago. No. 2 pp 285-306
Critics. Mackell, J. C. Critics and cynics. No. 4
Leonardo Da Vinci. No. 13
E. Our first to Japan. No. 3
The two positive entries in life. No. 9
Overeducation. No. 10
y)--President's paper. 235-243
O
ournalism to-day. No. 17 440-442
st diplomat to Japan. No. 3 309-314
N. The Japanese days of Lafcadio Hearn. No. 1
itive entries in life. No. 9 pp 350-367
days of Lafcadio Hearn. No. 1 244-284
r, Rudolph, A new state constitution in 1931? No. 16
John Keats. No. 11
d machines. No. 14 412-424
cynics. No. 4 315-327
poor? No. 15 pp 425-434
L. No. 18
His handiwork. No. 7
Politicans and machines. No. 14
y are the poor? No. 15
No. 5
dian Northwest. No. 8 pp 342-349
No. 6 pp 332-340
an, Charles, How shall we observe Sunday? No. 19
Vinci. No. 13 pp 405-411
rrow (a play).
No. 11 pp 378-387
the poet of the ages. No. 12
No. 5 pp 328-333
h. No. 18 pp 443-457
t of the ages. No. 12 pp 388-404
n. No. 10 pp 368-377
all we observe Sunday? No. 19 455-465



Program

The Terre Haute Literary Club

CHAMBER OF COMMERCE
MONDAY EVENING
7:30

1929-1930

KEEP FOR REFERENCE

ARTICLES OF THE TERRE HAUTE LITERARY SOCIETY

vol. 9

cher, Rudolph, A new state constitution in 1931? No. 16
llen, O. T. Fear. No. 20 p.p. 466-473
merican journalism. Fitzroy, Edwin. No. 17
strology. Blumberg, Benjamin. No. 7
ooks & Reading. Canine, Edwin. No. 2
lumberg, Benjamin, Astrology. No. 7 Lecture not
anadian Northwest. Shortridge, C. G. The Canadian Northwest.
anine, Edwin, A farm boy's reading fifty years ago. No. 2
ritics. Mackell, J. C. Critics and cynics. No. 4
Leonardo Da Vinci. No. 13
F. Our first to Japan. No. 3
The two positive entries in life.
Overeducation. No. 10
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O
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N. The Japanese days of Lafcadio
itive entries in life. No. 9
days of Lafcadio Hearn. No. 1
r, Rudolph, A new state constitution
, John Keats. No. 11
d machines. No. 14 412-420
cynics. No. 4 315-327
poor? No. 15
L. No. 18
His handiwork. No. 7
Politicans and machines. No. 14
y are the poor? No. 15
No. 5
dian Northwest. No. 8
. No. 2
an, Charles, How shall we observe
Vinci. No. 13
rrow (a play).
No. 11 p.p. 372-387
, the poet of the ages. No. 12
No. 5 p.p. 324-335
h. No. 18 p.p. 443-457
t of the ages. No. 12
n. No. 10 p.p. 345-377
all we observe Sunday? No. 19

Program

1929-1930

October 7 .... I. R.
"Annual Banquet. President's Paper"

1 October 14 .... L. N.
"The Japanese Days of Lafcadio Hearn"

2 October 21 .... Edwin N. Can
"A Farm Boys' Reading Fifty Years Ago"
Leaders: Markle-Wisely

3 October 28 .... L. C. Halberst
"Our First Diplomat to Japan: Town
Leaders: Zimmerman-Fitzroy

4 November 4 .... J. E. Ma
"Critics and Cynics"
Leaders: Taxay-Ewers

November 11 .... R. W.
"Where is the Button?"
Leaders: Canine-Hines

5 November 18 .... F. C. W
"Prison Reform"
Leaders: Piety-Acher

November 25 .... A. R.
"Subject Announced Later"
Leaders: Fair-Hickman

6 December 2 ....
"His Handiwork"
Leaders: Halberstadt-Shortridge

7 December 9 .... Benj.
"Astrology"
Leaders: Ewers-Markle

8 December 16 .... Curtis G.
"A Travelogue"
Leaders: Wisely-Wiedemann

1930

9 January 6 .... H. S.
"The Two Positive Entry's in Life"
Leaders: Allen-Forsythe

10 January 13 .... John H.
"Over Education"
Leaders: Malan-Mackell

January 20 .... Frank E.
"My First Lion"—A Story of British East
Leaders: Himelick-Taxay

11 January 27 ....
"John Keats"
Leaders: Fitzroy-Wisely

12 Feb. 3 .... F. H.
"Virgil, the Poet of the Ages"
Leaders: Welborn-Kemp

Program

.... J. Marshall Taxay
"Leonardo da Vinci"
Leaders: Mackell-Malan

.... Chester Kelly
"Subject Announced Later"
Leaders: Wade-Zimmerman

.... Charles E. Piety
"Subject Announced Later" marble
Leaders: Stantz-Weng

Why are the poor .... Open

~~Constitution~~ .... Rudolph Acher
"Subject Announced Later" 1931?
Leaders: Kelly-Stantz

~~Journalism~~ to day .... Edwin Fitzroy
"Subject Announced Later"
Leaders: Levin-Kelly

.... Elwood Kemp
"Armaments"
Leaders: Blumberg-Canine

.... E. L. Welborn
"Subject Announced Later"
Leaders: Hines-Acher

.... Clement T. Malan
"Is the Voter Who Does Not Vote a Slacker?"
Leaders: Halberstadt-Himelick

.... Charles Zimmerman
"How Shall We Keep the Sabbath?"
Leaders: Tyler-Vasey

.... D. H. Forsythe
"A Visit to a Leper Colony"
Leaders: Allen-Wiedemann

.... O. T. Allen
"Subject Announced Later"
Leaders: Hickman-Forsythe

.... A. N. Levin
"Subject Announced Later"
Leaders: Markle-Blumberg

.... J. E. Ewers
"Subject Announced Later"
Leaders: Zimmerman-Stantz

.... Business Meeting
Election of Officers
.... Annual Banquet

OFFICERS

President .... L. R
Secretary-Treasurer .... C. Zimm
Historical Secretary .... A. R. M

MEMBERS

Acher, Rudolph A.
Allen, O. T.
Blumberg, Benj.
Byrn, Howard
Canine, Edwin N.
Ewers, J. E.
Fair, L. R.
Fitzroy, Edwin
Forsythe, D. H.
Halberstadt, L. E.
Hickman, H. S.
Himelick, R. W.
Hines, L. N.
Kelly, Chester Y.
Kemp, Elwood W.
Levin, A. N.
Mackell, James F.
Malan, C. T.
Markle, A. R.
Piety, Charles E.
Shortridge, C. G.
Stantz, Guy
Taxay, Joseph
Tyler, R. W.
Vasey, Joseph
Wade, F. C.
Welborn, E. L.
Weng, F. H.
Wisely, J. B.
Wiedemann, Frank E.
Zimmerman, Charles

HONOR ROLL

Ball, Spencer F.
Cooper, J. A.
Harvey, W. W.
Mack, Wm. P.
Melleth, W. A.
Peddle, Chas. R.
Rhoades, Haskin E.
Richardson, Jos. P.
Seiler, Michael
Schell, Walker
Scovell, Josiah T.
Thompson, Chas. O.
Thompson, Richard W
Wiley, W. H.

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Alden, Lyman P.*
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Fillar, Chester
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Rettger, L. J.
Reynolds, S. M
Robinson, John C.*
Roll, Chas.
Royse, C. A.
Stalz, Wm.*
Schlicher, J. J.
Starbuck, J. E.
Tilley, J. M.
Tippy, W. M.
Townly, H. P.*
Wickersham, Jas. A

* Deceased.

COMMITTEES

Program .... Halberstadt, Wade, Mack
Membership .... Wisely, Hickman, Can
Attendance .... Shortridge, Forsythe, Vas

ARTICLES OF THE TERRE HAUTE LITERARY SOCIETY

vol. 9

Acher, Rudolph, A new state constitution in 1931? No. 16 pp 435-459
Allen, O. T. Fear. No. 20 pp 466-473
American journalism. Fitzroy, Edwin. No. 17
Astrology. Blumberg, Benjamin. No. 7
Books & Reading. Canine, Edwin. No. 2
Blumberg, Benjamin, Astrology. No. 7 Lecture not recorded
Canadian Northwest. Shortridge, C. G. The Canadian Northwest. No. 8
Canine, Edwin, A farm boy's reading fifty years ago. No. 2 pp 285-306
Critics. Mackell, J. C. Critics and cynics. No. 4
Da Vinci. Taxay, Joseph, Leonardo Da Vinci. No. 13
Diplomats. Halberstadt, L. E. Our first to Japan. No. 3
Education. Hickman, H. S. The two positive entries in life. No. 9
Education. Wisely, J. B. Overeducation. No. 10
Fair, L. R. Tomorrow (a play)--President's paper. 235-248
Fear. Allen, O. T. No. 30
Fitzroy, Edwin, American journalism to-day. No. 17 440-442
Halberstadt, L. E. Our first diplomat to Japan. No. 3 309-314
Hearn, Lafcadio. Hines, L. N. The Japanese days of Lafcadio Hearn. No. 1
Hickman, H. S. The two positive entries in life. No. 9 pp 350-367
Hines, L. N. The Japanese days of Lafcadio Hearn. No. 1 244-284
Indiana Constitution. Acher, Rudolph, A new state constitution in 1931? No. 16
Keats, John. Vasey, Joseph, John Keats. No. 11
Kelly, C. Y. Politicans and machines. No. 14 412-424
Mackell, J. F. Critics and cynics. No. 4 315-327
Markle, A. R. Why are the poor? No. 15 pp 425-434
Mental health. Welborn, E. L. No. 18
Philosophy. Stantz, Guy, His handiwork. No. 7
Politicans. Kelly, C. Y. Politicans and machines. No. 14
Poverty. Markle, A. R. Why are the poor? No. 15
Prison reform. Wade, F. C. No. 5
Shortridge, C. G. The Canadian Northwest. No. 8 pp 342-349
Stantz, Guy, His handiwork. No. 6 pp 332-340
Sunday observance. Zimmerman, Charles, How shall we observe Sunday? No. 19
Taxay, Joseph, Leonardo Da Vinci. No. 13 pp 405-411
Tomorrow. Fair, L.R. Tomorrow (a play). pp 378-387
Vasey, Joseph, John Keats. No. 11
Virgil. Weng, F.H. Virgil, the poet of the ages. No. 12
Wade, F.C. Prison reform. No. 5 pp 328-333
Welborn, E.L. Mental health. No. 18 pp 443-457
Weng, F.H. Virgil, the poet of the ages. No. 12 pp 388-404
Wisely, J.B. Over-education. No. 10 pp 368-377
Zimmerman, Charles, How shall we observe Sunday? No. 19 458-465

Pres. paper
Oct 7

TOMORROW

by

LeRoy Fair

The scene of the play is laid in northern California and the time is today and tomorrow. There are five principal characters and some half dozen minor ones. Peter Dale, a modern Luther Burbank, is a man of perhaps fifty and is father of the girl of "Tomorrow." Mana, his daughter, is a young woman of twenty and is the girl of "Tomorrow." Mark Freemen is Father Peter's assistant and the hero of the play. Julian Henshawe is a flourishing yourn senator of the state legislature and a suitor for the hand of Mana Dale. Then there is Rosaline, the child of unfortunate parantage. The minor characters will be introduced when they make their entrance into the play.

The events of the first act take place in the garden of Peter Dale, the plant-breeder. The opening lines of the play are sung by the blind child, Rosaline, as she gropes her way through the flower garden to a fountain. While standing by the fountain, she plays with a starfish and sings:

"Starfish, starfish
Answer me the wish, I wish!
With my fingers in the dark
I can feel your thorny spark;
By its light, how far--how far
Is a starfish from a star?"

Soon Father Peter, as he is called throughout the play, and Rosaline, are joined by Mark, who assists Father Peter in the work of transplanting. They continue (together) working and discuss problems of natural selection and plant breeding.

After a time, they are joined by Professor Raeburn, a scientist, who is much interested in a Eugenics Bill that is to come before the next session of the legislature. So when the Hon Julian Henshawe enters, a moment later, the Professor assails him at once, urging that he support the Bill which the enthusiastic scientist says "will unlock a vast kingdom of human happiness" for the people of tomorrow. Raeburn is unable to interest Julian, until he appeals to the young senator through the medium of the blind girl, Rosaline, whom it is said Julian has adopted through pity for her misfortune The professor's reference to Rosaline does not have the desired effect, however, but on the contrary seems in some unaccountable way, to predjudice the Senator more than ever against the Bill.

Soon all have departed but Mark who works patiently and industriously at the plants. Suddenly, he is aroused by the beat of horses hoofs and the next moment Mana comes dancing into the garden, her arms filled with brillian chaparral and her being filled to overflowing with the joy of youth and the pleasure of her ride to the seashore.

When Mark, noticing her unusually high spirits, enquires the cause, she replies that it is on account of her new horse, which she says is as fleet "As happiness" for "I kept a half mile ahead of him." And when Mark enquires, "who is him?" she only replies that he is a true knight and has won his spurs in the legislature of the greatest state in the union. But Mark knowing her from childhood, feels that there is something deeper and is not unprepared for her declaration a little later that she has promised to marry Julian Henshawe.

In the next scene, Julian enters, engaged in earnest conversation with Father Peter. Thelatter is calm and dignified and only answers [illegible]ent) plea of the ardent suitor in parables. But when the

Julian presses him for and answer, Father Peter with rising indignation and an awful calmness, tells the younger man that he has learned of the taint in his blood, which has resulted in the blindness of Julians two sisters from birth, and has learned also of his secret marriage, the wife's early death, and of their only offspring, Rosaline.

Then Julian pleads on account of his love for Mana and her's for him and boasts of the honor of his family name, until Father Peter exclaims: "Senator Henshawe, sir: I have one daughter. If the [illegible] of Honor should come a-courting her, I would look up his pedigree." Finally the father consents to let Mana decide for herself but Julian first must tell her all.

Julian leaves and Mana soon enters. Eagerly she enquires the result of the interivew, but Father Peter tells her that she must wait until Julian tells her. Then he takes her to see a flower. It was a blue poppy, the product of a hundred generations of careful selection and tending. And when Mana admiringly smiles up into her father's face and says: "True blue, Dad!," the old garderner replies, "True blue. Like you girl! But see now! To keep it true, I can give this poppy two things, environment and selection. But you--I can give you only the first." With this, he leaves her. And Mana and Julian together ride to the sea shore in the evening time, there to seek the answer to the problem of their tomorrow.

The setting of the second act is among the cypresses of the California coast. It is just in the first shades of evening that Mana and Julian, after a long ride reach the Cypresses. They build a campfire near a huge bowlder on a cliff overlooking the sea and [illegible] Julian tells Mana of Rosaline. When he has finished, he asks: "Do you think the worse of me?" And she: "Worse? No, dear Julian, [illegible] differently." Julian had not told her of the taint in his blood.

Later Julian leaves her to gather some drift-wood for fire. While [illegible] seeking the wood, a figure rises out of the dark, stern and [illegible] and Mark confronts him for he has come to bring Mana home. Julian protests and tries to overawe the gardener. This failing, he [illegible] for one more chance to tell Mana the truth. Mark grants his request on the condition that it be the whole truth this time and not [illegible] trimming."

Julian returns to Mana and this time tells her all. At first, [illegible] confused, then horrified and, breaking away from his entreaties [illegible] embraces, she rushes out into the darkness.

Hardly had she left when Mark appears and demands her of Julian [illegible] together they grapple even to the edge of the cliff. Then there [illegible] sudden jerk, one is flung outward, falling and disappears with quivering cry. And as the remaining man turns his terrible count- [illegible] towards the flickering campfire a womans glides into the [illegible] crying "O Mark what have you done?"

In the third and last act, we are again in the garden. Peter [illegible] Mark are talking. Mark is in the throes of mental anguish over the happenings of the night. They are told that Julian will die and [illegible] still are Mark's feelings for Mana and what she will think of [illegible] For now, he realizes that he loves Mana. Father Peter consoles [illegible] and urges that he tell Mana of his love. Reluctantly Mark consents.

Later, a nurse enters and calls for Mana to go to see the unfortunate man, Mana refuses but says, "Tell him, I send him peace."

Sometime later, Mark enters and tells Mana of his love for her. At first, she is surprised but in the cool light of reason now she realizes [illegible] she had not really loved Julian. As they are standing thus, a [illegible] enters and announces that Julian will live.

Then in the background Father Peter appears. In his hand, he carries a little tree partly wrapped in paper. By the central path, he passes, in the sunset. Behind him far mountains and sky petaled with radiant fire, seem to reflect the many-colored gladness of the flowers." And Dana and Mark stand hand in hand looking into the future of a new tomorrow.

THE PROBLEM OF TODAY FOR
TOMORROW

In his play."Tomorrow," Percy Mackaye has choosen for its theme one of the most vital problems of modern sociology, the question of eugenics The author has not only choosen a subject-matter somewhat unique,, for a play, but he has also dramatized it in an unusually successful and artistic manner. To appreciate fully the purpose of the play, which is undoubtedly the most important thing in the drama, it will be necessary for us to have a fairly definite notion of what eugenics is and what its aims are.

"Eugenics," says David Star Jordan, "is the science and the art of the well born." According to Mackaye, there are two kinds of eugenics, positive eugenics which is concerned with the human species, through selection and negative eugenics with its safeguarding from racial poisons through the spread of medical knowledge.

In our day and age, when the racial tendencies and habits of the race are receiving so much attention in its education, and when our knowledge of human biology is so advanced, it would seem that the subject of race selection would become a practical issue in education. That there is urgent need for serious attention being given the subject, not only by individuals but by the state as well, cannot be doubted and must not be minimized or shunned by those who are in a position to know the truths of modern science. The gravity of the situation is clearly seen in the words of Jordan when he says, "At present through the agencies of charities which perpetuate the weak, and of war which eliminates the strong, we are in a degree reversing the processes of natural selection If the fittest do not serve as parents, the next generation will not inherit fitness."

That Mackaye had the highest conception of the work before him cannot be doubted for the preface to the play he writes: In our age which is opening new vistas of leadership for women, the concept and opportunities of woman as the creating arbiter, through selection of our living theme for national thought and action."

However, we would not have needed this foreword to convince us of the author's sincerity in the presentation of the problem of eugenics. Father Peter frequently expounds the doctrine of Mendel in his conversation with Mark. Yet Father Peter doesnot talk a great deal about his theory but teaches most by parables and example.

Most of the direct statements of the theme are found in the speeches of Professor Raeburn in his conversation with the Senator, whose support of the bill he desires. The gist of it is found in these lines by the professor, "There are racial poisons, perfectly well known, which ravage the homes of our people with disease, insanity and crime far more terrible than tuberculosis or the small pox. The laws of their spreading are understood and are preventable."

In many other parts of the play this thought is presented but in no part more plainly than in the above. This, then, is the subject matter of the drama.

In the matter of form, the play, as a whole, is well written. In the adaptation of means to a definite end the author has exhibited much skill. In the first place, he could not have selected an embodiment for his theme better suited to convey his message than that of having the scene laid in the garden of the master plantbreeder. His selection of Luther Burbank for the master was a happy choice, since the American people have great confidence and respect for Burbank and his work. Then too, the nature of the work of the old plant grower is so intimately connected with the problems of eugenics that the comparison is most easily made in this way.

Further, the setting of the play in California out-of-doors is exceptionally fortunate since it affords an excellent opportunity for beautiful scenery and is easily staged in any part of the country during the summer months.

In the selection and combining of character, the author shows further skill inthe art of successful dramitization. In order to work out the problem in a concrete way, the author has a love episode introduced into his play, true to life.

In Mana, the daughter of the old gardiner, he has the woman in the case. The fact that she is the daughter of the chief exponent of the doctrine of Mendel is ideal since the element of parental sympathy, which Peter feels for his daughter in her infautation for her lover, is not allowed to outweigh his better judgement as to his daughter's welfare. It also makes more concrete the lesson which the author wishes to teach his audience, the duty of the parent for the child.

The next problem for the author was to select two male characters, one to represent the vigorous, untainted type of manhood and the other a man of unfortunate heredity. And in order to make this case of the man with tainted blood ideal, he chooses a man of pleasing personality, [illegible], masterful, and of high station in life. Just such a man as your daughter and mine would fall in love with. While on the other hand the perfect type is a plain, homely man of quiet strength and clean manners.

Now, to make the case entirely complete so that there can be no doubt concerning the fitness of Julian to marry Mana, the author has unmistakable evidence of the taint in his blood by having not only two of his siters blind but also his own child blind from birth.

The action of the play moves on rapidly with no intermission between scenes in each act. The characters make their entrance and exit from the stage in the most natural manner. There are no grand climaxes in the scense in which a great number of characters are on the stage at one time. Usually there are only two or three players on the stage at the same time. The climaxes in the play are not so demonstrative as in most modern dramas. In only one act, the second, do we have the popular termination of a scene. The emotional element in the drama has depth rather than breadth.

One of the most intensely dramatic scenes of the play is the end of the first act. The act ends in a tableaux. Mark who has just been informed of the awful secret in Julian's life stands stunned by the terrible import of the news and his own conflicting emotions. By his side calm and pale is Father Peter. Mark is grasping the arm of the older man and points in the direction of the road from whence come the receding hoof beats of the horses which are bearing Mana and her lover away to the Cypresses.

After the second ace, the interest seems to drop very fast. A fact which only tends to emphaxize the statement that the real purpose of the play is not to appeal to the emotions of the audience, but is to appeal to their reason. The purpose of the play is to teach a practical lesson and the author never looses sight of his purpose.

The diction of the play is simple and somewhat epic in its tone. The speeches of the characters as well becomes the nature of the theme. The lines of characters are very brief, the average length of one speech is from six to ten words. The speeches of Rosaline are naive, [illegible], and imaginative. She usually appears on the stage singing. The same characteristics are found in Mana's speeches. The following lines are addressed to Mark just after her return from a ride to the sea shore: You should have seen us riding riding! Sea and sand and sunlight, and miles of golden beach! The wet sand was a mirror, so upside down we went galloping double, on and on, till splash, we broke the mirror into fiery glass up to our knees in bursting billows of green foam."

The picturesque in her description of the ride by the sea is very noticeable.

But throughout the play the didactic purpose of the author is first. From the very beginning when little Rosaline says,

"By its light how far--how far
Is a starfish from a star,"

until the closing lines it is there. At first the central thought is only hinted, later, it is shrouded in mystery and is used to heighten and sustain the interest of the audience, but finally it is revealed clearly to all.

The play, as was said in the beginning, is unique in that it is very well written and that it presents a modern problem of present and universal interest to society.

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THE JAPANESE DAYS OF LAFCADIO HEARN.

Paper read by L. N. Hines, before the Terre Haute Literary Club, Monday, October 14,1929.

Lafcadio Hearn, one of the strangest figures that ever appeared in American literature, on May 8, 1890, left New York for the East, never again to return. A few weeks before his departure he wrote a letter to a woman whom he was never to see any more, a letter of farewell that possibly broke her heart, if she cared anything for him. The letter was as follows:

To--

March 7-8, 1890

I must write you a line or two, before I finish packing, --though it is the hour of ghosts, when writing is a grave imprudence. Something makes me write you nevertheless.

I could not go to see Mr. M--: there was too much ice and snow. But you can forgive that.

I shall be very sorry not to

see you again,--and this time, you are not sorry to know I am going away as you were when I went South. Perhaps you are quite right. . . .

--but that is nothing. What I want to say is, that after looking at your portrait, I must tell you how sweet and infinitely good you . . . can be, and how much I like you, and how I like you,--or at least *some* of those many who are one in you.

I might say love you,--as we love those who are dead--(the dead who still shape lives);--but which, or how many, of you I cannot say. One looks at me from your picture: but I have seen others, equally pleasing and less mysterious.

. . . Not when you were in evening dress, because you were then too beautiful; and what is thus beautiful is not that which is most charming in you. It only dazzles one, and constrains . . . . I like you best in the simple dark dress, when I can forget everything except all the souls of you. Turn by turn one or other floats up from the depth within and rushes to your face and transfigures it;--and that one which made you smile with pleasure like a child at something pretty we were both admiring is simply divine. . . . I do not think you really know how sacred you are; and yet you ought to know: it is because you do not know what is in you, *who* are in you, that you say such strangely material things. And you yourself, by being, utterly contradict them all.

It seems to me that all those mysterious lives within you--all the Me's that were--keep asking the Me that is, for something always refused;--that you keep saying to them: "But you are dead and cannot see--you can only feel; and I can see,--and I will not open to you, because the world is all changed. You would not know it, and you would be angry with me were I to grant your wish. Go to your places, and sleep and wait and leave me in peace with myself." But they continue to wake up betimes, and quiver into momentary visibility to make you divine in spite of yourself,--and as suddenly flit away again. I wish one would come--and stay: the one I saw that night when we were looking at . . . what was it?

Really, I can't remember what it was: the smile effaced the memory of it, --just as a sun-ray blots the image from a dry-plate suddenly exposed. There was such a child-beauty in that smile. . . . --I hope you will get my book before you go: it will be sent you Tuesday at latest, I think. I don't know whether you will like the paper; but you will only look for the "gnat of a soul" that belongs to me between the leaves.

--Forgive all my horrid ways, my dear, sweet, ghostly sister.

Good-bye,

Lafcadio Hearn

An Example of Hearn's Style

. . . "No rest he knew because of her. Even in the night his heart was ever startled from slumber as by the echo of her footfall; and dreams mocked him with tepid fancies of her lips; and when he sought forgetfulness in strange kisses her memory ever came shadowing between . . . So that, weary of his life, he yielded it up at last in the fevered summer of a tropical city,--dying with her name upon his lips. And his face was no more seen in the palm shadowed streets, . . . but the sun rose and sank even as before.

"And that vague Something which lingers a little while within the tomb where the body moulders, lingered and dreamed within the long dark resting-place where they had laid him in the pious hope--Que en paz descanse! . . .

"Yet so weary of his life had the Wanderer been, that the repose of the dead was not for him. And while the body shrank and sank into dust, the phantom man found no rest in the darkness, and thought dimly to himself "I am even too weary to find peace!"

"There was a thin crevice in the ancient wall of the tomb. And through it, and through the meshes of the web that a spider had woven athwart it, the dead looked and beheld the amethystine blaze of the summer sky,--and pliant palms bending in the warm wind,--and the opaline glow of the horizon,--and fair pools bearing images of cypresses inverted,--and the birds that flitted from tomb to tomb and sang,--and flowers in the shadow of the sepulchres . . . . And the vast bright world seemed to him not so hateful as before.

"Likewise the sounds of life assailed the faint senses of the dead through the thin crevice in the wall of the tomb:--always the far-off drowsy murmur made by the toiling of the city's heart; sometimes sounds of passing converse and steps,--echoes of music and of laughter,--chanting and chattering of children at play, --and the liquid babble of the beautiful brown women . . . . So that the dead man dreamed of life and strength and joy, and the litheness of limbs to be loved: also of that which had been, and of that which might have been, and of that which now could never be. And he longed at last to live again--seeing that there was no rest in the tomb.

"But the gold-born days died in golden fire; and blue nights unnumbered filled the land with indigo shadows; and the perfume of the summer passed like a breath of incense . . . and the dead within the sepulchre could not wholly die.

"Stars in their courses peered down through the crevices of the tomb, and twinkled, and passed on; winds of the sea shrieked to him through the widening crannies of the tomb; birds sang above him and flew to other lands; the bright lizards that ran noiselessly over his bed of stone, as noiselessly departed; the spider at last ceased to repair her web of silk; years came and went with lentor inexpressible; but for the dead there was no rest!

"And after many tropical moons had waxed and waned, and the summer was deepening in the land, filling the golden air with tender drowsiness and passional perfume, it strangely came to pass that She whose name had been murmured by his lips when the Shadow of Death fell upon him, came to that city of palms, and even unto the ancient place of sepulture, and unto the tomb that bore his name.

"And he knew the whisper of her raiment--knew the sweetness of her presence--and the pallid hearts of the blossoms of a plant whose blind roots had found food within the crevice of the tomb, changed and flushed, and flamed incarnadine . . . .

"But she--perceiving it not--passed by; and the sound of her footstep died away forever.

Another Passage from Hearn

"An old, old sea-wall, stretching between two boundless levels, green and blue; --on the right only rice-fields, reaching to the sky-line;--on the left only summer-silent sea, where fishing-craft of curious shapes are riding. Everything is steeped in white sun; and I am standing on the wall. Along its broad and grass-grown top a boy is running toward me,--running in sandals of wood,--the sea-breeze blowing aside the long sleeves of his robe as he runs, and baring his slender legs to the knee. Very fast he runs, springing upon his sandals;--and he has in his hands something to show me: a black dragonfly, which he is holding carefully by the wings, lest it should hurt itself struggling . . . . With what sudden incommunicable pang do I watch the gracious little figure leaping in the light,--between those summer silences of field and sea! . . . A delicate boy, with the blended charm of two races . . . . And how softly vivid all things under this milky radiance,--the smiling child-face with lips apart,--the twinkle of the light quick feet,--the shadows of grasses and of little stones! . . .

"But, quickly as he runs, the child will come no nearer to me,--the slim brown hand will never cling to mine. For this light is the light of a Japanese sun that set long years ago . . . . Never, dearest! --never shall we meet,--not even when the stars are dead!

"And yet,--can it be possible that I shall not remember?--that I shall not still see, in other million summers, the same sea-wall under the same white moon,--the same shadows of grasses and of little stones, --the running of the same little sandalled feet that will never, never reach my side?"

Lafcadio Hearn had visited St. Pierre, in Martinique. In his autobiographical fragments we find this:

In Vanished Light

> . . . A bright long narrow street rising toward a far mass of glowing green--burning green of lianas: the front of a tropic wood. Not a street of this age, but of the seventeenth century: a street of yellow facades, with yellow garden-walls between the facades. In sharp bursts of blue light the sea appears at intervals,--blue light blazing up old, old flights of mossy steps descending to the bay. And through these openings ships are visible, far below, riding in azure.
>
> Walls are lemon-colour;--quaint balconies and lattices are green. Palm-trees rise from courts and gardens into a warm blue sky--indescribably blue--that appears almost to touch the feathery heads of them. And all things, within or without the yellow vista, are steeped in a sunshine electrically white,--in a radiance so powerful that it lends even to the pavements of basalt the glitter of silver ore.
>
> Men wearing only white canvas trousers, and immense hats of bamboo-grass,--men naked to the waist, and muscled like sculptures,--pass noiselessly with barefoot stride. Some are very black: others are of strange and beautiful colours; there are

skins of gold, of brown bronze, and of ruddy bronze. And women pass in robes of brilliant hue,--women of the colour of fruit; orange-colour, banana-colour,--women wearing turbans banded with just such burning yellow as bars the belly of a wasp. The warm thick air is sweet with scents of sugar and of cinnamon,--with odours of mangoes and of custard-apples, of guava-jelly and of fresh cocoanut milk.

--Into the amber shadow and cool moist breath of a great archway I plunge, to reach a court filled with flickering emerald and the chirrup of leaping water. There a little boy and a little girl run to meet me, with Creole cries of "*Mi*!" Each takes one of my hands;--each holds up a beautiful brown cheek to kiss. In the same moment a voice, the father's voice--deep and vibrant as the tone of a great bell--calls from an inner doorway, "Entrez donc, mon ami!" And with the large caress of that voice there comes to me such joy of sympathy, such sense of perfect peace, as Souls long-tried by Fire might feel when passing the Gateway of Pearl. . . .

But all this was--and is not! . . . Never again will sun or moon shine upon the streets of that city;--never again will its ways be trodden;--never again will its gardens blossom . . . except in dreams.

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But all this was--and is not! . . . Never again will sun or moon shine upon the streets of that city;--never again will its ways be trodden;--never again will its gardens blossom . . . except in dreams.

Lafcadio Hearn cannot be explained by any of the ordinary rules of human existence. He came out of the East, he was of the East, he belonged to the East, he lived long in the West, and found his way back to the Orient from which his spirit had come, by way of the noise and commercialism of Western cities and the haggling conditions of life that beset him at all times during these years in the Western Hemisphere.

Hearn was born on the 27th of June, 1850. His birth-place was the Ionian Isles, Santa Maura, sometimes called Lafcada. This island is on the western coast of Greece and was originally joined to the mainland by a peninsula which was cut through by the Corinthians in 800 B. C.

The Island was sparesely populated. According to this sketch Hearn probably spent his first years playing about the ruins of the temple of Apollo, and breathing in the spirit that pervaded the sense of a civilization that had its beginning in the dawn of history.

A paragraph devoted to the early years of Hearn reads as follows:

"In the place of old tragedies and romance the child was born to a life always to be shattered by tragedy and romance to an extent almost fantastic in our modern work-a-day world. This wild, bold background, swimming in the half-tropical blue of Greek sea and sky against which the boy first discerned the vague outlines of his conscious life, seems to have silhouetted itself behind all his later memories and prepossessions, and through whatever dark or squalid scenes his wanderings led, his heart was always filled by dreams and longings for soaring outlines, and the blue,'which is the colour of the idea of the divine, the colour pantheistic, the colour ethical.'"

Many years later, in the "Dream of a Summer Day," Hearn said, "I have memory of a place and a magical time, in which the sun and the moon were larger and brighter than now. Whether it was of this life or of some life before, I cannot tell, but I know the sky was very much more blue, and nearer to the world--almost as it seems to become above the masts of a steamer steaming into equatorial summer . . . . The sea was alive and used to talk--and the Wind made me cry out for joy when it touched me. Once or twice during other years, in divine days lived among the peaks, I have dreamed for a moment the same wind was blowing--but it was only a remembrance.

"Also in that place the clouds were wonderful and of colours for which there are no names at all, --colours that used to make me hungry and thirsty. I remember, too, that the days were ever so much longer than these days,--and every day there were new pleasures and new wonders for me. And all that country and time were softly ruled by One who thought only of ways to ways to make me happy . . . . When day was done, and there fell the great hush of light before moonrise, she would tell me stories that made me tingle from head to foot with pleasure. I have never heard any other stories half so beautiful. And when the pleasure became too great, she would sing a weird little song which always brought sleep. At last there came a parting day; and she wept and told me of a charm she had given that I must never, never lose, because it would keep me young, and give me power to return. But I never returned. And the years went; and one day I knew that I had lost the charm, and had become ridiculously old."

Lafcadio Hearn was partly gypsy in his origin. Hearn is an Old Romany name in the west of England. It is said that Lafcadio bore in his hand all his life that curious thumb-print upon the palm, which is said to be the invariable mark of Romany descent. The father of Hearn was an officer in the British Army and while England still held the Ionian Isles, a British unit of soldiers was sent there, and Surgeon-Major Hearn accompanied his regiments to the Isles. While there he had a passionate love affair with a beautiful Greek girl whom he married, and of this union came three children, the first of whom died after birth, the second was Lafcadio, and the third was James, three years younger than his borther. When England gave the Ionian Isles to Greece Dr. Hearn took his family to Dublin where the young wife who never knew English became homesick under the dripping Irish skies, abandoned her family, had her marriage annulled, and went to Smyrna where later she married a man of her own race. The father of Lafcadio married again and the boy, Lafcadio, was turned over to a great-aunt, and was taken to Wales. He never again saw either of his parents, or his brother.

No greater tragedy could have come into the life of such a child than to have his family circle broken, and to be cast adrift, except for the more or less tender mercies of relatives who may have cared somewhat for him.

Less sensitive children might have survived such a shock, but Lafcadio Hearn had his whole being changed by this sad experience. One biographer notes the fact that from this period seems to have dated Lafcadio's strange distrust, "his unconquerable terror of the potentialities which he expected as lurking beneath the frankest exterior and his constant morbid dread of betrayal and abandonment of even his closest friends."

Lafcadio's memories of his mother were always tender and full of affection. When he became a man he wrote one time to the brother he was not to see again as follows:

"And you do not remember that dark and beautiful face--with large brown eyes like a deer's, that used to bend above your cradle? You do not remember the voice that told you each night to cross your fingers after the old Greek Orthodox fashion and utter the words "In the name of the Father, and of the Son, and the Holy Ghost'? She made or had made three little wounds upon you when a baby to place you according to her childish faith, under the protection of these three powers, but especially that of Him for whom alone the Nineteenth Century still fells some reverence--the Lord and Giver of Life. . . . We were all very dark as children, very passionate, very odd-looking, and wore gold rings in our ears. Have you not the marks yet? . . . "

Lafcadio Hearn was born into the Greek church. He was educated under the influence of the Roman church. He lived during his latter years, and was buried in Japan, according to the rites of the Buddhist faith. In this cycle of religious influences he passed through every experience that is likely to fall to any member of modern civilized society.

There is but a meager record of the twelve years of Lafcadio's life after the break-up of his home. Some of the time you cannot account for at all. A child of his temperament, his imagination, his longings for things he never had leads us to believe that his youth must have been in many ways unhappy.

A view of Hearn's sketches reveals his reactions against various attempts to train him in the dogma of the church. He revolted in bitterness of spirit, and at the end of his days believed that the influence of the church organization was a dark and threatening shadow in the background of his whole life.

One of the great misfortunes of Hearn's career befell him on the school playground as a boy. He was blinded in one eye by the knotted end of a rope in the hand of a companion. All his reading and study to the end of his days threw such a burden of work on the single remaining eye that he was compelled to use glasses so large and heavy as to resemble a lorgnette. For distant observation he used a small folding telescope. His sensitiveness led him to believe that this disfigurement made him repulsive to other people.

Hardships beset Hearn on every hand during his later youth. He resolved finally to make his way to the Western World and sometime during the year 1869, at the age of 19, penniless and half blind, friendless, delicate, shrinking in his nature, Lafcadio Hearn found himself in the streets of New York. Hearn's experience in trying to find employment to keep from starving to death, was a tragedy. Two years he battled for existence in New York and then made his way to Cincinnati where he eventually found work that gave him the means of living in more comfort than he had known for sometime. He became a typesetter and a proofreader for a publishing house where his reputation for exactness and punctuation and other mechanical phases of his employment gave him the amiable name of Old Semicolon. He became private secretary to the librarian of the public library of Cincinnati and then became a reporter in 1874 and on the Cincinnati Enquirer. One day he was unexpectedly assigned to a murder case that was attracting wide attention. His story, as he wrote it, was a nine days wonder, and people began to pay attention to the queer shrinking man whose imagination had been gripped by the "tan-yard murder," and his powers had been stirred by the mystery of that grewsome event. He fell into the routine of newspaper life in Cincinnati, and remained there for some years. He made excursions into the writings of the French romantic school and joined in their passion for *le mot juste*, for exotic words and for the fantastic and grotesque in literature and in life. He translated from the French into English. He began to win a reputation because of the scholarship he showed in the work he was doing.

A man of Hearn's origin and capacity could not be satisfied in the environment that surrounded him in the North. In 1877 he determined to go to New Orleans where he found employment on the Daily Item, and later on the Times-Democrat. The warmer climate, the creole atmosphere, the southern hospitality, the influence of the ardent spirits of the men with whom he worked made Hearn feel that here, at last, he found the place where he ought to live. Hearn found more appreciation and sympathy in New Orleans than he had ever known in his life. The newspaper companionship of Hearn's New Orleans' days was a godsend to him. The newspaper readers appreciated to the fullest extent the products of his pen. He published weekly, translations from French writers: Guatier, de Maupassant, and Loti. He indulged in research into the history of many odd subjects: African Music, Oriental Dances, The Swordsmen of History, Talmudic Legends, and other things of the kind. Hearn was beginning to find himself. However, we shall not dwell long on Hearn's career in New Orleans. We are simply attempting to give some idea of the man and the background for his later life in Japan.

He visited the Island of Martinique and lived in the tropics for a time, but he returned to the States and found himself in New York. On May 8, 1890, he left New York for Japan, by way of Vancouver. He was never to return. He cut himself loose from all his friendships in America, with a very few exceptions, and turned his face to the East for the rest of his days. The original purpose in his going East was to prepare a series of illustrated articles for Harpers Magazine. An artist was to accompany him, and on shipboard Hearn discovered that the artist was to receive more pay for his work than Hearn was to receive for his writings, and so he abruptly cancelled his contracts, and gave up all connection with his American publishers. When he set foot in Japan he made a connection with an American Naval officer in Yokohama, through a letter of introduction. Professor B. H. Chamberlain, an American writer on Japanese life and literature, became interested in Hearn and through his influence Hearn received an appointment in the Ordinary Middle School, at Matsue, to which Hearn went in August of 1890. Hearn was to live in Japan for fourteen years. He died there in 1904, and, as has been said before, was buried according to the rites of the Buddhist religion although he probably never became an outright member of that group.

It is extremely difficult for the Western mind to understand Japanese life and character. Only by living among the Japanese and breathing in the spirit of their race and nationality for a long time may one become sure that he understands this strange Eastern race. Hearn went to Japan in a day when most of the country was primitive, indeed. Before he died he was to see Japan develop into a mighty, modern nation, and send its representatives to the Council tables of the greatest nations in the world. He first knew Japan as it had lived from the dawn of time, with the exception of a few of the border cities. Hearn was to see it hurdle the years and become a Twentieth Century nation, flinging its challenge into the teeth of Russia, conquering that great power, and taking its place with the five or six greatest nations of the world. Hearn wrote twelve volumes of studies of the Japanese people. If some mighty writer, as one biographer says, could have handed down to us intimate tales of the traditions of the daily lives, the songs, the names, the legends of the Greeks before the Persian Wars, the Greeks who suddenly stood up at Thermopylae broke away from the East, made Europe possible, and set the corner stone of Occidental thought--This was what Lafcadio Hearn did for the Japanese, --Hearn, described as a little, penniless, half-blind, eccentric wanderer who had gone to Japan. He made immortal the story of the childhood of the people, (as simple as the early Greek,) who were to break at Mukden, the great wave of conquest from the West, and to rejuvenate the most ancient East.

Hearn probably never realized the importance of the work he had set himself to do. He was concerned only with the charm of the fairy world in which he found himself. He finally discovered in this fairy land the rigidities that underlie the charm. No Westerner had suspected the iron in the Japanese character. Hearn sensed the truth of this situation and expressed his observations in a statement, in a volume, "Out of the East."

Hearn came to know the smoothness and the hardness of the Japanese nature. At one time he wrote:--

"For no little time these fairy folk can give you all the softness of sleep. But sooner or later, if you dwell long with them, your contentment will prove to have much in common with the happiness of dreams. You will never forget the dream--never; but it will lift at last, like those vapours of spring which lend preternatural loveliness to a Japanese landscape in the forenoon of radiant days. Really you are happy because you have entered bodily into Fairyland, into a world that is not, and never could be your own. You have been transported out of your own century, over spaces enormous of perished time, into an era forgotten, into a vanished age, back to something ancient as Egypt or Nineveh. That is the secret of the strangeness and beauty of things, the secret of the thrill they give, the secret of the elfish charm of the people and their ways. Fortunate mortal; the tide of Time has turned for you! But remember that here all is enchantment, that you have fallen under the spell of the dead, that the lights and the colours and the voices must fade away at last into emptiness and silence."

We get something of the amazement that was his portion when he first began to become acquainted with Japan. In Glimpses of Unfamiliar Japan he wrote:

"The first charm is intangible and volatile as a perfume . . . . Elfish everything seems; for everything as well as everybody is small and queer and mysterious; the little houses under their blue roofs, the little shop-fronts hung with blue, and the smiling people in their blue costumes . . . . Hokusai's own figures walking about in straw rain-coats and straw sandals--bare-limbed peasants; and patient-faced mothers, with smiling bald babies on their backs, toddling by upon their geta . . . . And suddenly a singular sensation comes upon me as I stand before a weirdly sculptured portal, --a sensation of dream and doubt. It seems to me that the steps, and the dragon-swarming gate, and the blue sky arching over the roofs of the town, and the ghostly beauty of Fuji, and the shadow of myself there stretching upon the grey masonry, must all vanish presently . . . because the forms before me -- the curved roofs, the coiling dragons, the Chinese grotesqueries of carving--do not really appear to me as things new, but as things dreamed . . . . A moment and the delusion vanishes; the romance of reality returns, with freshened consciousness of all that which is truly and deliciously new; the magical transparencies of distance, the wondrous delicacy of tones, the enormous height of the summer blue, and the white soft witchery of the Japanese sun."

When Lafcadio Hearn went to Japan he finally decided to become a Japanese citizen. His Japanese name was Yakumo Kyzumi. He married a Japanese woman of the old Samurai cast, a woman of fine quality. Three children were born to this union. The parents were both devoted to these children and gave them every opportunity in the way of an education. After her husband's death Mrs. Hearn published a book, called Reminiscenses of Lafcadio Hearn--a most readable little volume of tender memories.*

Some of the outstanding titles in Hearn's list of works are as follows: Stray Leaves from Strange Literature (1884); Some Chinese Ghosts (1887); Chita, a Memory of Lost Island (1889); Two Years in the French West Indies (1890); Out of the East (1894); Glimpses of Unfamiliar Japan (1895); Kokovo (1896); Gleanings in Buddha Fields (1897); Exotics and Retrospectives (1898). In Ghostly Japan (1904); Japan --An Attempt at Interpretation (1904); and Kwaidan (1904)

In 1910 Yone Noguchi, a Japanese, published in the Atlantic Monthly, "A Japanese Appreciation of Lafcadio Hearn." He places Hearn as one of the two figures who stood great in Japanese literature and understanding. The other figure was that of Akinari who died in 1810. Noguchi said that Hearn would have been another Akinari if he had been born in Japan a century ago.

The difference between them was the difference of age and circumstance.

The circumstances attending the marriage of Hearn to his Japanese bride were most interesting. The wedding was celebrated by local rites. If they had been married according to English laws under the treaties his wife would have been obliged to live in one of the open ports. His troubled mind in regard to his marriage led him to renounce his English citizenship, and become a Japanese in order that his wife and his children might never be troubled in any way as to their positions. The process of becoming Japanese meant that he should be adopted by his wife's family. He took their name Kuyzumi (meaning "little spring"). Their marriage took place in January 1891.

The early years of their married life were happy, indeed, although their whole story, even to the day of his death, is a romance. They first lived in a little house surrounded by beautiful gardens lying in the shadow of a ruined castle. Hearn's lectures together with the income from his writings made him for the first time in his life easy about money. He was popular with every class and he made friends on every hand. Hearn had a number of lecturing connections in the colleges of Japan, but always he wrote, burning up with the desire to put into exact language the thoughts that arose in him in regard to life, and love, and the philosophy of living.

It is an interesting thing that at one time Hearn made arrangements to spend a sabbatical year's leave from the University of Japan in lecturing at Cornell University at Ithaca, New York. He had begun to write the lectures that were to be given at Cornell, but an untoward incident at this time worked so on the deeply sensitive man that he resigned his job and made full plans to come to America once more for a comparative brief stay. But there was trouble about the Cornell contract and he gave up the expedition. He was later a lecturer in Waseda University. The University of London entered in negotiations to get Hearn to come there for a lecture, and the suggestion was made that "Oxford also wished to hear him."However, his days were numbered since he had become so nearly worn out that he could not long survive. In September 1904 shortly after completing a letter, while walking on the veranda of his home in the twilight, he suddenly sank down and after a space of time his spirit fared forth on his long quest.

Hearn ended his "Horai" in the book of Kwaidan thus:--

"Evil winds from the west are blowing over Horai; and the magical atmosphere, alas! is shringing away before them. It lingers now in patches only, and bands,--like those long bright bands of cloud that trail across the landscapes of Japanese painters. Under these shreds of the elfish vapor you still can find Horai--but not elsewhere . . . . Remember that Horai is also called Shinkiro, which signifies Mirage,--the Vision of the Intangible. And the Vision is fading,--never again to appear save in pictures and poems and dreams."

His Horai--where the shadows of splendor strange and old deepened under the sunlight sad like memory, and the milky vision hung like an immense spiderweb, and shivered like a ghost, and the sadness and joy of the souls of thousands on thousands of years blended into an infinite waste of song--vanished at once when, in 1896, he left Old Japan in Izumo (the place of his love first and last), and even in Kumanoto, for Tokyo, which he hated to the utmost degree.

Suppose fate had not brought him to Tokyo? I have, however, a reason or two for saying that this city of horried impression, too, did for him no small service; indeed, the greatest service, as I dare say, which marked his work distinctly, although he did not notice it, as it seemed, and even thought the reverse. Old Japan of the province shook his frail body terribly with the might of charm, and his extreme sensitiveness made him uneasy, and even doubtful of his qualification to see Japan with a Japanese mind, as he prayed. It is true that his foreign origin flickered as a broken smoke, at his desire to be changed into a Japanese. He was more restless, in fact, when he was more impressed by Old Japan. But one day, coming to Tokyo,--where the old faith and beauty, which grew marvelously from the ground like a blossoming cherry-tree through the spring mist, had tottered and even fallen, and the people chose foreign things and thoughts ("Carpets--pianos--windows--curtains--brass bands--churches! How I hate them! ! And whiteshirts! and yofuku!" Hearn wrote to his friend), --he at once awoke to the recognition of his own worth, and began to believe himself more Japanese than any other Japanese. And it gave him a great confidence in himself which he could not dare claim before; and that confidence gave to his later work the deliberation strange and positive, and the translucence milky and soft. And it spoke in perfect accord with the sweet glamour of Old Japan, where the sea of reality and the sky of vision melted into one blue eternity,--the land of ghosts.

I, as a Japanese, have to oppose those who will rate first the enthusiasm and fire of his earlier work; it is true that it had them, but they were so scattered, and often too free. His spendthrift habit in thought and art went too far, frequently, even for us. And remember that we are rather spoiled children only too glad to be admired. I believe that in his later work shone his golden light which was old as a spring in Horai; its slowness was poetry, and its reticence was a blessing.. However, he wrote to his friend, from "Tokyo, this detestable Tokyo": "To think of art or time or eternity in the dead waste and muddle of this mass is difficult. The Holy Ghost of the poets is not in Tokyo. . . . In this horrid Tokyo I feel like a cicada:--I am caged, and can't sing. Sometimes I wonder whether I shall ever be able to sing any more,--except at night?--like a bell-insect which has only one note." Are we not glad to have him singing his one real Japanese note of a bell-insect of night in his later work? He must have noticed himself, I am sure, after he had written such a letter, that he was wrong, and I believe that he must have been more pleased in not receiving any inspiration from without, because his own soul would find it easier to shine out from within, as a pearl of five colors or a firefly with a lyrical flash. He threw the world and people out, and shut himself in his own sanctum, as you have to close the shojis after you have burned incense to keep its odor. Indeed he had the most lovely incense of love with Old Japan which he had to protect from the evil winds; and he was afraid that the magical atmosphere of his vision might be disturbed. His only desire was to be left alone with the dreams of his Horai; and the dreams themselves were ghosts, under whose spell he wove the silvery threads of the Ideal, and wrote the books with a strange thrill which nobody else could ever feel.

"He left some eight books that were written even after he settled in Tokyo; they were the utmost that could be expected of him, and perhaps he pressed himself too harshly to produce them. I know that writing for him was no light work; he wrote the books with life and blood, a monument builded by his own hands. He was like a cuckoo which is said to die spitting blood and song. Like incense before the Buddhist altar, which had to burn itself up, he passed away.

He may not have been a Buddhist believer before he came to Japan, but certainly he was not of the Christian faith. Here, before me, I have his criticism on Mr. Otani's school composition called The Book made when Hearn was a teacher at Marsue. In it he attempts to tell his Non-Christian argument to his student. It may be due to his Greek blood that his passion for beauty accepted unconditionally a sort of pantheism which led him straight into the inner temple of Buddhism afterward in Japan, and made him glad to find a thousand beauties and symbols again which he had lost a long, long time ago, and of which ever since he had been dreaming, without any clear thought of their real existence. To call him primitive, as one might wish to say of him, does not mean that he was undeveloped, but on the contrary, his soul was a thousand years old. Primitiveness was strength in him; and the wonder about him was how he succeeded in remaining primitive under such an age's intrusion of knowledge. I am sure that his belief may have been shuffled sometimes by an evil wind ("Evil winds from the West" in his 'Horai'), but it was fortunate for him that Spencer brought him back to his original serenity. Not from only one reason can I say that he made the East and West meet and exchange their courtesies. He understood Buddhism through beauty's eye; the Buddha idol appeared to him to be a symbol of love and beauty; and for him, truth and faith came afterward. His being of an objective temperament made it easy for him to enter into the ideal of Buddhistic art of Mahayana (Greater Vehicle). But I am ready even to speculate that, if he could have lived longer, his mind would have turned to the subjective meditation of the Shodo Buddhism like that of Rinzai or Soto or Nichiren; and I am told that he was planning to study Buddhism more deeply under the guidance of Dr. Murakami, when he died. It is not necessary here to try to fathom his belief; it is beautiful to read his lyrical conception of the world and life which he sang in his own Buddhist temple. He is not the only one who has been glad to believe in the mystery of rebirth and ghosts, and it is quite natural to believe in them in Japan where, as he wrote to his friend, "is a domesticated Nature, which loves man, and makes itself beautiful for him in a quiet grey-and-blue way like the Japanese women, and the trees seem to know what people say about them,--seem to have little human souls." He laughed with the flowers and birds, and he cried with the dying trees.

He must be pleased now, I think, since, after all, he could write the books which will sell as long as Japan lives. The particulars which disappointed him at first were nothing but Japan's points of beauty and distinction. Any artist will tell you that he would be a flat failure in Japan if he could not use the bluish-gray skillfully. To understand and appreciate this land of azure,--this land of shadow and whisper, where memory and ghosts live as a living soul, --would take some long years for anybody of foreign origin.

Hearn remarked in his "Azure Psychology" that the power of perceiving blue will not be acquired until after the power of distinguishing red and green and yellow has already been gained. I believe that he was not highly advanced in his aesthetic perception, when he found himself first in Japan. It may be the magic and power of chance that he got married to a Japanese woman whose "gray-and-blue bosom" was the first thing he had to understand; in its sweetness he discovered the golden key to open the secret of Old Japan with every thrill of the delight of azure. There is no greater appreciation of Japan than "Azure Psychology," in his Exotics and Retrospectives; when he found "something of all the aspirations of the ancient faiths, and the power of the vanished gods, and the passion and the beauty of all the prayer ever uttered by lips of man" in the vision of luminous blue of Old Japan, I say, his heart thrilled with her real life of emotion and mystery.

"We Japanese have been regenerated by his sudden magic and baptized afresh under his transcendental rapture; in fact, the old romances which we had forgotten ages ago were brought again to quiver in the air, and the ancient beauty which we buried under the dust rose again with a strange yet new splendor. He made us shake the old robe of bias which we wore without knowing it, and gave us a sharp sensation of revival. However, what impressed us most was that he was a striking figure of protest. He wrote to Mr. Otani: "While this rage for wasting time in societies goes on there will be no new Japanese literature, no new drama, no new poetry--nothing good of any kind. Production will be made impossible, and only the commonplace translation of foreign ideas. The meaning of time, the meaning of work, the sacredness of literature, are unknown to this generation." He was, indeed, the living proof of the power of solitude with which he tried to master these problems, and with which he succeeded.

"And I incline to predict that our future generation will be glad to remember him as the writer of the "Story of Mimiashi-Hoichi," the "Dream of Akinosuke," and others; behind the waving gossamer of those little stories his personality appears and disappears as the shiver of a ghost. As Uyeda's Ugetsu Monogatari influenced the later writers like Bakin or others, so Hearn's books will come to be regarded in Japan as a sort of depth of inspiration."

In "Kwaidan" he had written: "I should like when my time comes, to be laid away in some Buddhist graveyard of the ancient kind, so that my ghostly company should be ancient, caring nothing for the fashions and the changes and the disintegrations of Meiji. That old cemetery behind my garden would be a suitable place. Everything there is beautiful with a beauty of exceeding and startling queerness; each tree and stone has been shaped by some old, old ideal which no longer exists in any living brain; even the shadows are not of this time and sun, but of a world forgotten, that never knew steam or electricity or magnetism . . . . Also in the boom of the big bell there is a quaintness of tone which wakens feelings so strangely far away from all the nineteenth-century part of me that the faint blind stirrings of them make me afraid,--deliciously afraid. Never do I hear that billowing peal but I become aware of a striving and a fluttering in the abyssal part of my ghost,--a sensation as of memories struggling to reach the light beyond the obscurations of a million million deaths and births. I hope to remain within hearing of that bell."

One who was present at the funeral of Hearn who was buried according to the Buddhist faith, left the following description:

"The procession left his residence, 266 Nishi Okubo, at half past one and proceeded to the Jito-in Kobu-dera Temple in Ichigaya . . . . First came the bearers of white lanterns and wreaths and great pyramidal bouquets of asters and chrysanthemums; next, men carrying long poles from which hung streamers of paper gohei; after them two boys in 'rickshas carrying little cages containing birds to be released, symbols of the soul released from its earthly prison . . . .

"The emblems were all Buddhist. The portable hearse, carried by six men in blue, was a beautiful object of unpainted, perfectly fresh, white wood trimmed with blue silk tassels and with gold and silver lotus flowers at the corners. . . . Priests carrying food for the dead, university professors, and a multitude of students formed the end of the procession . . . . In the comparative darkness of the temple, against the background of black lacquer and gold, eight priests chanted a dirge. Their heads were clean-shaven and they were clothed in white, with several brilliantly tinted gauze robes imposed. After a period of chanting punctuated by the tinklin of a bell, the chief Japanese mourner arose from the other side and led forward the son. Together they knelt before the hearse, touching their foreheads to the floor, and placing some grains of incense upon the little brazier burning between the candles. A delicate perfume filled the air . . . . The wife next stepped forward with expressionless face --her hair done in stiff loops like carved ebony, her only ornament the magnificent white obi, reserved for weddings and funerals. She and the younger sons also burned incense. The chief mourner and the eldest son again bowed to the ground, and the ceremony was ended."

One Japanese wrote of Hearn after his death: "Like a lotus the man was in his heart . . . a poet, a thinker, loving husband and father, and sincere friend. . . . Within that man there burned something pure as the vestal fire, and in that flame dwelt a mind that called forth life and poetry out of the dust, and grasped the highest themes of human thought."

Yone Noguchi, whom we have quoted before, said of him: "Surely we could lose two or three battleships at Port Arthur rather than Lafcadio Hearn."

no2

A Farm Boy's Reading Fifty Years Ago.

In this age of many books, magazines, newspapers, and great quantities of juvenile literature we are apt to think that it has been always thus. We have come to the place where we decry the quantity and lament the quality. To some of us who were wishing for more books and papers a half century ago, it may be some-what of a shock to know that our elders were then decrying the great increase in the number of books and lamenting the miserable quality.

Even as far back as 1858, in the Rural New Yorker, a weekly farm, family paper, under the department headed "The Educator" especial tribute is paid to the old writers. Men "read and re-read a favorite writer--they studied his style as well as his meaning--they quoted him--and gratefully acknowledged him as the sharpener of their wit. But times are changed. Now-a-days there are many book writers, and each seems to think it his duty to write many books." Page 337, Vol. 9. 10-16-1858. What would that writer have thought of our present enormous output, good, bad, and indifferent? Moreover, this editor says readers had declined as much as the quality of the books. I quote farther from the same paragraph-- "There are few readers of the stamp of Demosthenes--who copied a history six times for his own intellectual improvement--but many, that on finishing a book, exclaim with the tired foot traveller passing a milestone, 'Well, I've got past that!" One reading is as much as men generally give a book, for there are other and perhaps richer mines to explore."

To a boy coming into this world ten years after the above was written, who grew up in a very good farm region, who attended the district school, who knew only the old township library with its forbidding "bound in sheep", and ancient looking volumes, kept by the township trustee (and *kept* is right), there was little need to warn against quality or to lament the quantity. He read what came in his way, and as much of it as he could get. When nothing new presented, he simply repeated. His knowledge of the "great writers" was largely only second hand, or mere hearing *about* them.

At the risk of wearying my hearers, I am going to recount a few of the things which either interested or befell me in my reading as a boy. My interest was reawakened after we remodeled the up stairs of the old family home in 1925, where we now spend many week ends. To me it was a real delight to con over some of the old books, and to live again my boyhood days. As I placed these books on shelves alongside those containing the books which my own children read, I began to wonder what changes there were in store for my grand children. Certainly there will be *many more* books. The genius of the printer and the art of the illustrator will make them vastly more attractive. We may even hope that the quality will improve, but they will not be more enjoyed nor more appreciated than their humble predecessors.

There is no intent to compare or contrast the present output with that of the past. I can only wish that I might have had some of the advantages of the present. One may wonder whether the result would have been very different. After all, it is our response to what we have that molds our lives.

For the sake of clearness I will divide my reading into four classes. In so doing I am well aware that there will be some omissions and some over lapping. These classes are:

1. School text books
2. Juvenile books
3. Newspapers and periodicals
4. Adult books

I do not know that I could qualify as a McGuffeyite, but I began my schooling with a McGuffey's spelling book or primer. Very well can I remember the disgusted look on my brother's face when, on the first day in school, in spelling from the illustrated alphabet, I said--"t-u-b, wash tub". Very soon I passed into the b-a, ba, b-e, be, b-i, bi, b-o, bo, b-u, bu, stage, and thence by degrees up to p-h-t-h-i-s-i-c, in-com-pre-hen-si-bil-ity, etc. Of the first and second readers I remember very little, but the third and last of McGuffey's for me, made quite an impression upon me. To this day I can see the small boy hold out his bread to a dog, and then rap the latter over the nose when he was about to take it. You know the sequel. A man, observing the act, held out a half dollar and asked the ~~little~~ boy if he would like to have it. When the boy reached out his hand he was given a sharp rap across the knuckles with the man's cane. I presume that he saw the point, and I am sure we had no chance to avoid seeing it.

Again, what boy of fifty years ago did not take part in the famous charge of the flock of geese, with "The Young Soldiers", pp. 231-23[illegible]. I quote three stanzas, 1-5-6.

"O, were you ne'er a school boy,
And did you never train,
And feel that swelling of the heart
You ne'er can feel again?

"We charged upon a flock of geese,
And put them all to flight;
Except one sturdy gander,
That thought to show us fight.

"But oh! we knew a thing or two;
Our captain wheeled the van;
We routed him, we scouted him
Nor lost a single man."

Other memorable stories were: The Cats and the Monkey; The Clock and the Sun Dial; The Tricky Boy;

The Quarrelsome Cocks; Harry and the Guide Post; The Turtle; The Seven Sticks; The Honest Man.

When I had finished the third reader a new set of books came into use, so I know the McGuffey fourth and fifth readers ohly as I read those discarded by older brothers and sisters. (After writing this I find "Try, Try Again", "Meddlesome Matty" etc. look extremely familiar. Did I meet them else where?) I still possess copies of the McGuffey fifth and sixth readers, as well as the American fifth reader which I used. The word 'supplementary' was in the vocabulary of neither the pupil nor the teacher at that time. There were however, Friday afternoon "speakings" and these older books furnished frequently the "piece" to speak or the material, as well as the inspiration, for essays and compositions.

I am not one who advocates a return to the McGuffey type of reader for present day schools. Possibly, since I advanced only to and through the third reader of this famous series, I am only a half breed and therefore not sufficiently enthusiastic. And yet, from that day to this, I have used the McGuffey fifth and sixth readers. They have furnished pleasant reading, and have many times supplied the illustrations for talks which had to be made.

The edition which I have is called the "New Fifth Reader", published by Wilson, Hinkle & Company in 1866. I quote from the preface--"The reading lessons have been very carefully selected. It has been the great object of the compiler to present the best specimens of style to insure interest in the subjects, to impart valuable information, and especially to exert a decided and healthy moral and religious influence."

This is fairly typical of all the books and papers that come into our hands. There may have been others, but by choice or good luck, our parents saw that we got the "moral and religious" type. I can refer but briefly to the selections, choosing at random a few titles.

1. "The Poor Widow and Her Son". This was a story of how General Washington aided a destitute family. I find the same story in the Rural New Yorker.

2. "The Spider and the Fly", from Howell. Who of this group has not read that story, all the way from second grade to college?

3. "Ill Nature Rewarded". One of two brothers played mad and barked until he drove a selfish miller from the crowded stage coach, and thus allowed the other brother to come down out of the rain and occupy the seat for which he had originally contracted.

4. Irving's "Bobolink", and 5. Knowles' "Wm. Tell" are excellent examples of the nature story and patriotic literature.

6. Then Beecher gives his famous "Touch not, Taste not, Handle not" oration. It sounds even today more effective as a prohibition speech than do some of Mrs. Willebrandt's.

These are but types to show that the compiler does hold to his purpose as announced in the preface. The directions for reading aloud would "sound queer" in a modern school. Reading aloud was the one way then, and we have after each selection something like this: "Pronounce correctly and articulate distinctly. Do not say chil-ren nor chil-durn for children, feath'ry for feath-er-y, glit-rin for glit-ter-ing". Quoted from "The Better Land", page 161.

A reader still older--Wilson's Fourth Reader--has these divisions:

Part 1. First Division--Human Physiology and Health.
part 2. Second Division--Zoology, Ornithology.
Continued from Third Reader.
Part 3. First Division--Vegetable Physiology or Botany.
Part 4. Miscellaneous--"We are Seven" by Wordsworth.
This famous poem is a good sample.
Part 5. Natural Philosophy.

What would a modern fourth reader boy do with that menu? It was back of my time, but I can remember browsing through this book many times.

The successors to the McGuffey series in our school were known as the "American Educational Readers" published by Ivison, Blakeman,Taylor & Company, in 1875. I mention but three characteristic selections, from the fifth reader. To me this book is fully as worthy as are the McGuffey readers.

1. "Home and Its Memories" by Henry Giles, pages 192-194. This quotation from that selection is the only excuse for this paper. Mr. Giles says: "What is put

into the first of life is put into the whole of life". Very probably that sentence attracted little or not attention when read at that time. As a parent and as a teacher I have come to realize its import and the responsibility laid upon both parents and teachers.

2. "The Ship on Fire, pages 150-151, by Charles Mackay, was the subject for concert reading in which the second member began on the first stanza as the first started on the second. This continued throughout the entire group, until the last finished up by repeating the last stanza in "so-lo" fashion. It was one of the dramatic episodes of the "literary society".

3. "The Capture of Ticonderoga", by Bancroft was no less dramatic, but in an entirely different way. You can imagine how we worked at this well known dialog: "'Deliver me the fort instantly', said Allen. 'By what authority?' asked Delaplace. 'In the name of the Great Jehovah and Continental Congress!' answered Allen."

A second type of books was the history. I can not say much for their character, but in addition to our text book, we had Quackenbos' United States History, published in 1865 by D. Appleton and Co., and Barnes' General History. Though both were mainly stories of wars they at least gave us some idea of the outside world and of other peoples.

Harvey's Grammar and Ray's Arithmetic do not fall into the reading category, but some of you may realize the truth of Giles statement when they are mentioned.

I can well remember how my brother's aptitude for figures picked up when Bill Caffrey, a genuine Irish district teacher, threatened to bring an augur, bore a hole in David's head and stuff in a "Ray's Third Part". The threat was sufficient then, but I've seen the time when I would have liked to have tested the efficacy of the real treatment.

Though not really connected with this paper, I can not refrain from showing an arithmetic of my grandfather, Peter, Canine, made in 1830. I presume, but do not know, that it is in his own hand writing.

It takes very little time to dispose of our second class of books--the Juvenile. There were comparitively few of them published, and we had but few of those. I think I can remember my first, given me by a good Scotch uncle. It not only had the illustrated alphabet, but numerous stories.

Then came "Bertie and His Sisters", by Aunt Hattie, 1871. This was a consolation prize from my parents, when a girl in my class won a prize for "head marks" in spelling, from this same Wm. Caffrey. As the margin in head marks was only one, I think I realized more then than now the import of Tennyson's "It might have been". Naturally "Bertie was a good boy, and had a wonderful mother. How could it be otherwise with that name? He prospered in boarding school, while Osgood, the son of a selfish aunt, went to the bad.

Then came a prize for perfect attendance--"Everything in its Right Place", a book of stories selected from Hans Anderson. Possibly the "Goose-Girl and the Pedlar" impressed me most, and I've always thought it was because it had the first colored illustration which I remember. In this book there were but four of the Anderson stories--"Everything in its Right Place", "The Angel", "What the Moon Saw", and "Ib and Christine". I need not elaborate further on the Hans Anderson stories.

The first of the illustrated board cover juvenile books of which I remember was one by Emilie Foster, published by Dodd Mead & Com, 1876. This was presented to a younger brother as a Christmas gift, but I do not have the date. It has the same high moral atmosphere and rather highly idealized child life, as was found in the other books cited. The father was somewhat of a naturalist and the mother a moralist, so nature and religious stories predominate.

I turn now to what I may call the third type of my boyhood reading--the newspapers and periodicals. We knew nothing of the modern magazines, though I occasionally saw and read copies of Godey's. The younger members of the family had the Youth's Companion, but our reading was what was called the "Home Companion". I have here a copy of March 15, 1883. I was then a boy of fifteen, and we must have had this paper for some years before that. We could have it twice a month for sixty cents a year, or the "Young Folks Circle", monthly for thirty-five cents. All too frequently it was hard to produce even that amount. At that price we got a "Chromo" or colored picture. At the old home now hang some of these pictures--"The Midnight Steamboat Race on the Mississippi", "Love the old Dog Too", and "The One Stringed Fiddle". From this paper we learned to work the puzzles. The cross Word puzzle had not appeared, but the Rebus was a great favorite, and the Numerical Enigma a close second.

Besides the stories we got our preachings against some of the fashions--as witness this little story of "Girls Who Bang". (Read). If cutting off only the hair over the forehead had such dire results, what would our predecessors have thought of the "boyish bob"? Then we turn to "Rufus Price", the Drill Boy" ~~and~~ are thrilled by his brave deed in saving a whole gang of work-men. His reward of a college education made us forget girls and their bangs and wish there were more Tonys to put candles in powder barrels, so that we, too, might fall heir to such munificence as that bestowed by Mr. Thorne on Rufus.

Then there was the family newspaper. In our case it was the Western Rural. Though I enjoyed it, it never occurred to me to save copies. I have, however, two bound volumes of the Rural New Yorker, a weekly family farm paper so similar to the Western Rural that I call your your attention to certain features. This came into my brother's possission through a distant relative at Crawfordsville.

In Vloume 9, February 13, 1858, the contents ran something like this: Sham, Ladies Portfolio, Choice Miscellany, The Traveller, The Young Naturalist, Congressional, The News Condenser, (brief notes, one of which told of Presicolored picture. At the old home now hang some of these pictures--"The Midnight Steamboat Race on the Mississippi", "Love the old Dog Too", and "The One Stringed Fiddle". From this paper we learned to work the puzzles. The cross Word puzzle had not appeared, but the Rebus was a great favorite, and the Numerical Enigma a close second.

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This same volume tells of the "First Annual Meeting of the National Teachers' Association" in August at Cincinnati ~~in August~~. Though not on the stated program, Horace Mann seems to have made the most effective address, which the meeting asked to be published. A week earlier came the news of the laying of the Atlantic Cable, and in September farming was said to have been revolutionized by the successful plowing by steam power.

Volume 8, 1861 is of course full of the war news, yet the regular departments continue quite as usual. Then the jokes, puns, and puzzles were not wanting, as witness this one: "Two men made a bet as to who could eat the most oysters. One ate 499; the other ate 500 and won. How many did both eat?" Possibly the mathematical members have the answer.

"Charley Holmes" is a typical continued story, in which Charley becomes a splendid man and preacher, consoling his dissipated companion in youth, as the latter was dying in prison. Then there was the short story of Washington befriending the poor widow. At any rate these stories did have a fine moral tone.

Again we find these editors boasting of their "advanced age"--their great inventions. The first hatching of chickens artificially is recounted, so we are not so modern as we think. These people exercised their God-given right to criticize the schools and the dress of women. In the latter case it was then too many clothes for health. Just a matter of plus then--minus now.

As I remember it, the Western Rural of the 70's was much like this Rural New Yorker. I know its weekly arrival was eagerly watched for. This was succeeded by the "Farmers Review", one of the finest family farm papers that I have ever known. Copies saved were unwittingly destroyed in the 192. remodelling of the farm home.

There were, of course, the regular weekly newspaper--The Crawfordsville Review, The Indiana State Sentinel, and either the Cincinnati Enquirer or the Louisville Courier Journal. I need only mention this type of reading since it is one with which you are all familiar. This much may be news to the younger readers. In those days, we read the "inside" or patent pages of the local paper.

One other family standby, belonging to no particular class, but always hanging at the end of the mantel, was Hostetter's Illustrated Almanac. Besides its regular duties, it supplied considerable information, many jokes, and our nearest approach to the modern cartoon. Had our druggist neglected to supply this useful pamphlet to his customers, he might as well have closed up shop. The Dr. Jaynes Medical Almanac was a close second. The oldest copies I have are 1893 and 1897, respectively.

In the beginning I aimed to make this part of the paper merely introductory to the fourth group of books, those for adults, to which the main part of the paper was to be devoted. Time now allows only a summary statement.

That was the day of the book agent, a being usually hated by the householder and envied by the young man as the "soon to be" millionaire. There was this advantage--the farmer did buy, as a matter of self defense, if for no other reason, some books. True some were worthless, but some were much better than no books, and a few were really rivals of the so called great literature. They possibly supplied a greater need in the farm communities than would have been done by more profound works. I propose to mention briefly four books that appeal to me as having, more than any others, determined very largely my life and later reading taste.

There was, in one ponderous sheep bound volume, the complete Works of John Bunyan. I confess that it looked hard. I have always wished that I might have had this one classic story in more enticing form.

Along side of the Bunyan was another sheep bound volume that did receive our attention, largely on account of the pictures I presume. This was a book by

Thomas W. Knox entitled "Black Sheese", or "Life and Adventures in the Orient". The title page is gone and I do not know the date, but as small children we laughed over the pictures and read parts of the descriptions. It was our nearest approach to Mark Twain.

Then there were the two volumes on "The Great Rebellion" by J. T. Headley, author of "Napoleon and His Marshals" and "Washington and His Generals", (1861-1866). Again we enjoyed the pictures. Somewhat more interesting was Colonel Richard Irving Doges "Thirty-three Years Among Our Wild Indians", (1882). Akin to this was the "Life of Captain John Smith", (1867). "The Golden Censer", (1884), disclosed its nature in its title.

To illustrate this type of books I wish to quote two passages from "Decorum--a Practical Treatise on Etiquette and Dress of the Best American Society", (1879). The first is headed--"Dipping Bread into Preserves"--taken from page 99. "It is considered vulgar to dip a piece of bread into the preserves or gravy upon your plate and then bite it. If you desire to eat them together, it is much better to break the bread into small pieces and convey these to your mouth with your fork."

Some of you who can "remember away back" will agree that the advice was at least needed. But listen to this one on "Bathing Costumes" pages 283-284. "The bathing dress should by made of flannel. A soft grey tint is the neatest, as it does not soon fade and grow ugly from contact with salt water. It may be trimmed with bright worsted braid. The best style is the loose saque or the yoke waist, both of them to be belted in, and falling about midway between the knee and the ankle, an oil skin cap to protect the hair, which becomes harsh in the salt water, and socks of the color of the dress, complete the costume".

I submit that while this outfit may have been eminently proper on the sea-shore, it was not suitable for the non-salt "old swimmin' hole". There, even a *modern* bathing (lack of) suit would have been cumbersome. As Muggs McGinnis would say, "We were just barefooted all over". Not even our Atlantic beaches nor Venice's famous Lido had anything on us.

But I would not have you think that such books were without some merit. There were many rough corners that needed to be smothed away, and such books at least made us know that the "*better manners*" of which our mothers often spoke, were ideals not unattainable by farm boys. I've no doubt mother was wiser than we knew when she bought this book from one of the neighboring young men.

On "Dr. Chase's Recipes", 800 in number, ranging from home made hair oil, through all the simple medical treatments known, to "Tomato Catchup--the best ever used", depended the physical welfare of the family. Doctors were fewer and money was scarcer. I thought enough of this book, as a relic, to have it rebound. Though not up to date now, it had in it much simple common sense for the farmer folk of its day.

We had some fiction. Jane Porter's "Scottish Chiefs" and "Thaddeus of Warsaw" in some way came into our hands. Even father read "Tempest and Sunshine" by Mary J. Holmes, and the rest of the family wept and laughed through "Lena Rivers", "Rose Mather", and "Homestead on the Hillside", by the same writer. E. P. Roe's books were at least no worse than much. or most of the present drivel on sex problems.

Those of you who enjoyed "Alice of Old Vincennes" by Maurice Thompson, might be interested in his "Hoosier Mosaics", 1875. Many of the scenes are located in regions near my childhood home. I have attended political conventions with my father at Crawfordsville and there met Thompson several times. I have heard his father, Grigg Thompson, preach. He at one time preached in, or was the pastor of the old Baptist Church to which my parents belonged.

In my later youth, through a fine woman district school teacher, and my only woman teacher, I was introduces to David Copperfield, Nicholas Nickleby, Rob Roy, Adam Bede, and some of the other great fiction of the day, and a little later to "Half Hours with the Best Authors", edited by Charles Knight, in four volumes, and given as a premium for securing subscriptions to the Youth's Companion.

The four books which stand out most prominently for me are, in the order of their publication and purchase:

1. "Peoples Book of Biography" by James Parton,

published in 1869 and purchased by father, according to the inscription on the fly leaf, from his pastor, Rev. Wm. Brady, in 1871. The book was, therefore, far from new when I was old enough to use it. Nor did the name of Parton mean any more to me than did any other name, but the "Short Lives of the Most Interesting Persons of all Ages and Countries, containing more than eighty sketches of the lives and deeds of eminent philanthropists, inventors, authors, poets, discoverers, soldiers, adventurers, women as well as men--richly illustrated with twelve steel engravings", (quoted from the title page) did appeal to me.

Here I read the story of Washington, and of "Old Dr. Nott"--a preacher and college president who made a fortune by inventing a stove to burn anthricite coal. Over the story of John Howard, the great English prison reformer, I spent hours, preparing my side of the argument in our literary or debating society. His visit to a Holland prison which was clean, well kept, and had a job for each prisoner, was said to have been the means of changing the prison system of the world. Even this better prison had the Irish custom of ducking women prisoners, while in others men were lashed, on general principles, both when they entered and when they left the prison.

Here I first learned of Sir Isaac Newton, of whom Parton says--"The most glorious fact in the history of Cambridge is that she cherished this greatest of her students, and gave him the means of devoting his life to study". p. 250. Newton himself says very modestly "If I have seen further than Descartes, it is by standing on the shoulders of giants", (251). Parton suggests that physically Newton was in his mother's orchard, but from the heights to which Copernicus and Galileo had brought astromony, Newton saw the fall of the apple.

To his detractors, who accused him of using his wife's finger to push down the tobacco in his pipe, Parton answers that there are only two inaccuracies in the statement--Newton had no wife, and he did not smoke.

I can but briefly mention a group of great inventors. James Watt perfected, or at least greatly improved the steam engine. Poor John Fitch applied it to water transportation. Parton says Fitch was "born poor, lived poor, and died poor". Nevertheless, upon his invitation, on the 22nd. day of August 1787, the makers of the United States Constitution filed down to the Schuylkill River to see Fitch try out his new boat. And it did go some distance. Then came Fulton, of whom Parton says--"Tall, handsome, well bred, he easily made friends". Chancellor Livingston first aided him in the Seine trial and then with the more successful Clermont on the Hudson.

These are but samples--some that I remember most vividly. In his preface Parton says--"Biography, which is the most ancient kind of composition, remains to this day the most interesting". He then quotes Goethe--"Man alone is interesting to man". I suspect they were more nearly right for their times than we would concede today.

The next book is of an entirely different type, entitled--"The Royal Path of Life", or "Aims and Aids to Success and Happiness", published in 1879, by the F. B. Dickinson Company of Detroit. This is a series of essays of which the authors say--"We have gathered posies from other men's flowers, nothing but the thread that binds them is ours." I need only to mention the titles to assure the older members of our present group that this book did yeomen service when we had compositions to write. Life, Education, Spare Moments, Gambling, Industry, Fashion, Young Men and Matrimony, Benefactors or Malefactors, and Immortality, are fair samples. It would be expecting too much of a 16 year old boy to think he would even attempt to improve greatly on the author's language. This much we must say--high ideals were attractively clothed in these essays and left their impress upon youthful readers.

Still another type is represented by "The Footprints of Time", or Historical Progress". The title page is gone, but the latest census quoted is 1870, and dates for the expiration of senatorial terms are given as late as 1881 or 1883. I judge therefore, that the book was published about 1880. In his preface the publisher says that the object of the book is "to supply the means of forming an accurate idea of the American government." Part I gives a brief outline of historical progress from the dawn of history to the formation of the

United States Constitution. Part 2 is an extensive analysis of the American government. There is a vast fund of information in this volume. I have found, too, that what was learned there seldom had to be unlearned except as changes were made by time. As I remember it I brought this book with me when I entered my third term in the State Normal School. It supplemented the Andrews Manual which we used as a text. Possibly it was the previous use of this book which made it possible for me to answer readily, and I am sure unexpectedly to Professor Kemp, when he asked for the significance of 1215 and [illegible] in English and American history. You see I had never been in high school and was not supposed to know anything outside our U. S. history text book.

Part 3 is a general treatise on American history and government. Not until I possessed a copy of Bryce's "American Commonwealth" did I cease to depend upon the "Foot Prints of Time" for information about the government--national and local.

The last of this quartet of books was "The Genius of Industry" with the subtitle, "How Work Wins and Manhood Grows", by Wm. D. Owen, 1884. I can remember very well when John G. Overton, an ex-county superintendent, sold this book to father. I think I could go to within 25 feet of the exact spot. To a 16 year old farm boy it appeared that any one who could have risen to the heights of county superintendent of schools, must of necessity sell a most wonderful book. My open mouth and wider open eyes may have helped father to agree to spend five hard earned dollars for our first "half morrocco" bound volume. The book is a combination of the types represented in Parton's "People's Book of Biography" and "The Royal Path of Life". Such subjects as: "Success a Slow Growth", "Economy of Time", "Luck and Pluck", and "Originality" are illustrated by the lives of Lincoln, Clay, Garfield, and A. T. Stewart.

Some of us took hope when we learned that Daniel Webster was never at the head of his class, and that a Disraeli advanced from sheer failure to be "the great premier". When Lyman Beecher was asked after one of his great sermons, by a young enthusiast how long it took him to prepare the sermon, he replied--"Fifty years, sir."

Great stress is laid on "Physical Culture". Our lack of any systematic development was contrasted with England's great development of certain sports. Owen admitted that English women were not so good looking as American women, but insisted that their beef eating and exercise had produced better bodies.

In a discussion of Lincoln, following a general essay on originality, Owen says that the great man arises at the crucial moment, but that the *college* did not make this great man. He even goes so far as to say that Lincoln could never have graduated from a regular college course, and does not even hint that the fault day in Lincoln. "The poverty of his books was the wealth of his life." (191) He had to be original and self-dependent.

I have but hinted at the contents of these books. They were not *great* books in the accepted sense of that phrase. They were what an honest farmer and his wife provided for their children. That one of these children did not overcome the difficulties of life so well as the characters portrayed in the books, can not be laid at the door of the parents. That these same books did help them to develop in their children some positive views of right living was sufficient compensation for their sacrifices in providing them.

I close by referring only to the "Book of Books". We were encouraged to and did read the Bible. Our first "full leather binding" was "The Pictorial Bible Commentator". It served me as both pupil and teacher in Sunday School.

no3

Introduction

William H. Seward has said in a famous speech, "The Pacific Ocean, its shores, its islands and the vast regions beyond will become the chief theater of events in the world's great hereafter". The development of commerce brought this about. In this new theater of human activity, the better passions of mankind are having their development.

The opening of Japan was a natural sequence of the opening of China. The march of events of the early nineteenth century made it clear that Japan could not long resist. Humboldt had said of the Isthmus of Panama that it was a neck of land or barrier which protected China and Japan from the waves of the Atlantic. The settlement of the Pacific Coast by the Americans, the Acquisition of California, the discovery of gold there with the agitation of an Isthmian Canal all added fuel to the flames. Times were different, the very atmosphere of the day called for adventure and expansion and the call was not to go unheeded. Webster as Secretary of State urged Perry to accept the task. In a letter to Perry he has the following significant points to say. "Recent events-the navigation of the ocean by steam, the acquisition and rapid settlement by this country of a vast territory on the Pacific, the discovery of gold in that region, the rapid communication established across the Isthmus which separates the two oceans - have practically brought the countries of the East in closer proximity to our own; although the consequences of these events have scarcely begun to be felt, the entire course between them has already greatly increased and no limits can be assigned to its future extension."

Startling were the methods; a fleet of five steamers and six or more sailing vessels were to be used. President Fillmore many years later said that this was to be used as a "persuader." Perry was to take this to assure the Japanese of the friendly feelings of the United States to bring up the cases of the ship wrecked sailors, to secure "positive assurance" that in the future such things would not be repeated. Explanations and arguments were to be used to show Japan that "no friendship can long exist between them unless Japan should change her policy and cease to act toward the people of the United States as if they were her enemies". If such failed he was to change his tone and insist that in the future all acts "would be severly chastised."

Perry made careful preparations and anchored off the town of Uraga July 8, 1853 at the entrance to the Bay of Yedo. Perry remained here ten days impressing the Japanese with his squadron and dealing with the Japanese officials in a firm dignified and fearless manner. He insisted upon treatment that should be given to a great power, sailed to Macao to await the arrival of additional ships and to give the Japanese time to answer. On his return he was received peacefully and the Shogun's Cabinet arranged for negotiations. March 31, 1854 a treaty of Peace and amity was signed the text being in English and Japanese with translations in Dutch and Chinese. Among other things provided in this treaty we find this, "that there shall be perfect, permanent, and universal peace, and a sincere and cordial amity between the United States of America and the Empire of Japan." It further provided that "there shall be appointed by the government of the United States consuls and agents to reside in Simoda at any time after the expiration of eighteen months from the date of the signing of this treaty."

The Work and Policy of Townsend Harris in Japan.

Townsend Harris was a merchant of New York that had engaged in trade with the Far East. He had visited many of the leading ports of the East while in this business. His life is one of public spirit and service. He was appointed counsul-general in Japan and to this was added that of special agent to secure a treaty with Siam which he was to make while enroute to Shimoda. As we are not interested in his work at Siam, little more will be said of that.

Marcy as Secretary of State instructed him to make, if possible, a favorable impression upon the Japanese which in time would cause them "to make a commercial treaty with us." Marcy did not outline a treaty but referred him to the proposed one with Siam which would be satisfactory "at least for a beginning." His verbal instructions dwelt for one thing upon the necessity of securing extra-territorality which was not found in Perry's treaty. He said the senate would not ratify a treaty which did not have such agreements.

Harris went to England, then to India, Ceylon, and finally to Siam. After securing the Siamése treaty he proceeded to Japan.

The San Jacinto after many delays arrived at Shimoda with Harris August 21, 1856. He was not welcomed by the Japanese, instead they asked him to go away and come back in a year and even to write his government to ask for his recall. He secured a temple for residence, set up his flag staff and for eighteen months was without communication with the Secretary of State. Mr. Harris kept a journal during his residence in Japan and early in it we find this entry "I shall be the first recognized agent from a civilized power to reside in Japan. This forms an epoch in my life and may be the beginning of a new order of things in Japan. I hope I may so conduct myself that I may have honorable mention in the histories which shall be written on Japan and its future destiny."

After the Perry treaty the Dutch and other nations had secured treaties, so Harris began to work for a new treaty. Shimoda was almost inaccessable, the Japanese had selected it because of this one fact and Harris was hindered by it. Also the Japanese did not at first impress Harris as he thought their officials were the "greatest liars on earth" and told them so.

Yet he did what he could to gain their confidence and was able to sign a convention June 17, 1857. The Japanese conceded the opening of Nagasaki as a port of trade, the right to have a vice consul at Hokadate and the right of residence at Shimoda and Hakodate; the privilege of paying for ship supplies in "goods" in case money was not available and make arrangements for an exchange basis. This convention gave more freedom to Harris than that granted by the Perry treaty. It abrogated the agreement of the Perry treaty which had placed all trade under the immediate supervision of the government. It therefore, contained greater concessions than Marcy had hoped when he gave his instructions to Harris.

It is impossible to read Harris' trials and troubles without noticing that his government neglected him and that he should occupy a great place in our history. For here was a man who did great things with little resources. His health was failing because of the Japanese diet yet we see him entering Yedo, the Capital, November 30, 1857, without surrendering an iota of official dignity, winning his way by argument and absolute honor. He came to deliver the President's letter and went at once to work on a new commercial treaty with the Shogun's government.

His arguments were in entire accord with what was becoming our

311

traditional American policy in China. He said we had no designs in Asia. We had not entered the Alliance against China. He warned Japan of the designs of France and Great Britain in Korea and in Formosa and even expressed the opinion that China might be divided between them. He said we wanted an open door and that other nations wished to keep it closed. Harris was the very embo~~d~~diment of this policy--yet at this time the records do not show any summary of such a declaration upon the part of our government. Our policy was a body of precedent and Harris was greatly adding to this.

By the middle of January Harris by threats, arguments and candor had secured the assent of the Shogun to the principles of a commercial treaty. Some twenty sessions were held and every point was discussed very thoroughly. The signing was postponed for sixty days until April 21. It wasn't signed at that time due to delays and was signed July 29, 1858.

It provided for free commerce at the open ports without the interference of Japanese officials. Kanagawa, Niigata, and Hiogo were to be opened to commerce; Yedo and Osaka to residence while Shimoda was to be closed. Each country might exchange diplomatic agents and consuls. Opium importation was forbidden, foreign coins could circulate weight for weight; American extra-territorial rights in Civil and Criminal cases were defined. Americans could exercise freedom of worship. Either government could ask for revision. The President of the United States at the request of the Japanese government will act as friendly mediator in matters of differences which may arise between Japan and any European Power.

The tariff adopted was of a sliding nature; gold silver, wearing apparel and household furniture on the free list. Certain raw materials would pay a 5% duty while intoxicating liquors would pay thirty-five per cent. All other goods would pay twenty per cent. There was an export of 5% and all duties might be revised in 1864 if the Japanese rnment so desired. A little study will easily convince one that is tariff favored the Americans and was quite unsatisfactory with the itish and the French. As this tariff worked out it fastened upon Japan tariff which could not be altered without the consent of European ers but we need not go into that part of the story. This treaty was first one of commerce that Japan had made since she had withdrawn into seclusion of the seventeenth century, so it served as a model for all with Japan until the revisions of treaties in 1894.

The Harris treaty brought on a crisis in the Japanese domestic itics. Those who opposed the Shogun and had in mind his overthrow ized this opportunity. The treaty was not to be considered upon merit and the Imperial Court must give its approval. But at this time the ti-Tokugawa party overshadowed all and the Mikado withheld his assent. many thought the policy of seclusion was wrong. Harris returned to and was told that the treaty would not be signed and that the date signing must be postponed. The Dutch got busy and made a similiar ty leaving out the clauses and articles which were most objectionable the Japanese. Harris to save his treaty secured an agreement from the panese that they would not sign any other treaty until thirty days after was signed.

Soon news came of the treaties of Tientsin and of the reported intion of the Lord Elgin mission. Two more American naval vessels arrived arris seized this moment of consternation and the treaty was signed.

The treaty did not have the approval of the Mikado. It was signed the Shogun party. This gave a rallying cry to the anti-foreign party Japan. Concession followed however. Harris was unaware of the extent the domestic disturbance which he had produced. Yet other treaties lowed; the Netherlands August 18; Russia August 19; Great Britain

August 26; and with France October 7.

I hardly think it is in the province of this paper to deal with the crisis and anti-foreign troubles that followed so will close with a few [illegible] devoted to Harris' Work.

July 10, 1861, Harris asked the President to accept his resignation. He gave as a reason his health, and his advancing age. He was relieved by his successor Robert H. Pruyn of Albany.

Two pictures come to me from the far East. On the morning of July [illegible], 1854 the squadron of Perry took position in front of the place fixed for the meeting, within easy cannon range. The governor of Uraga acting as master of ceremonies and another Japanese official were escorted by a number of imperial boats came off to the flagship to accompany the commodore. As Perry stepped into the barge a salute was fired from the squadron in his honor. This was the first time he had been seen by the Japanese. His escort consisted of all officers that could be spared and about three hundred sailors and marines with two bands of music. Perry was preceded by the Japanese master of ceremonies one of the squadron's captains, the sailors and marines; then followed two large sailors with the [illegible] and pennant followed by two boys tastefully dressed carrying the box containing the president's letter and credentials. The commodore came next accompanied on either side by a tall well formed heavely armed negro as body guard. Perry official narrative says "all this of course was but for effect."

But the other picture - years later where the official papers were accesible we read that the commissioners of the Japanese although men of first intelligence in the empire acted with the simplicity of children in their conferences with Harris. We find him telling them of the political and commercial affairs of the world. After talking to them the time was spent in questions and answers. As darkness came upon these sessions lamps were brought in and Harris continued into the wee hours of the night

ing these men the elements of political economy. Harris in his
nal states "They said they were dark on all these points and were like
ren therefore I must have patience with them. They added that they
d the fullest confidence in all my statements. I gave them champagne
ich they appeared to understand and to like."

The method of Perry was to use force and frighten them. Harris by for-
rance, explanation, and instruction won their hearts. He yielded on
-essential points and demands which the Japanese could not concede
he succeeded in getting for his government a treaty without the use
eats, guns and display which completely satisfied his own government
ater was accepted as a model by all the European nations.

John W. Foster has the following to say "The discoverer or explorer
ions before unknown has always commanded just admiration but the
neer following in his footsteps and by patient toil securing the civi-
tion of the new found lands is too often forgotten by those who reap the
its of his labor" and so it is today. The name of Commodor Perry is
liar to every American, while that of Townshend Harris, the negotiator
the first commercial treaty with Japan, the founder of diplomatic inter-
is comparatively unknown and his achievements little remembered.
enius of Perry unbarred the gate and left it ajar but it took a patient,
ful Harris to throw it open to the commercial enterprise of the world.
Japanese today he is held in grateful remembrance. He reflected
honor on his country, and he ranks among the first diplomats of the
if such rank is measured by accomplishment. In the words of Longford
service is "not exceeded by any in the entire history of the inter-
nal relations of the world."

no4

In a letter to William Wirt in 1816, Thomas Jefferson said, "I have always very much despised the artificial canons of criticism. When I have read a work in prose or poetry, or seen a painting or a statue, I have only asked myself whether it gives me pleasure, whether it is animating, interesting, attaching. If it is, it is good for these reasons." Emerson, writing in a similar vein a few years after this said, "This element (Beauty) I call an ultimate end. No reason can be asked or given why the soul seeks beauty. Beauty, in its largest and profoundest sense, is one expression for the universe......Like Truth, it is an ultimate aim of the human being."

Edgar Allan Poe has this to say about criticism. "True criticism is the reflection of the thing criticised upon the spirit of the critic. In fact to appreciate thoroughly the work of what we call genius is to possess all the genius by which the work was produced."

In America as in England and other European countries there are now and always have been various opposing schools of critical thought. On the one hand we have that great school of critics and reviewers which holds with Emerson and the Italian Benedetto Croce that "Beauty is its own excuse for being" and that moral or ethical standards are not to be applied to a work of literary or dramatic art. There is on the other hand a very considerable school of critics of which Stuart P. Sherman is representative, which lays great stress upon moral and ethical values both as regards the art and the artist. Again we have with us a number of critics who attack the problem of criticism from the psychological point of view. There are others who attempt to put reviewing and criticism upon an exact scientific basis. Lowest in the artistic scale, but by no means the least popular is a group of syndicate writers typified by their great American chief, Arthur Brisbane. The self styled critics of this last group have no hesitancy whatever in tackling any problem of criticism whether it be in the field of the fine arts, religion, surgery or International relations.

Somewhat different from any of these views is the view of J. E. Spingarn who holds that the critics'only business is to ascertain what the artist wishes to import and to pass upon how well he accomplishes his purpose. This view is somewhat akin to the view held by the Croce school but it takes on more territory.

The various schools of criticism enumerated above including the pseudo school headed by the popular Brisbane are all more or less of an orthodox character and may be classed therefore as conservative. There has sprung up, however, in recent years a very clever group of literary and dramatic critics, led by the satirical Mencken and tutored by the equally cynical George Jean Nathan. This cynical school of citics is gaining a very wide acceptance among the younger intellectuals and the central pupose of the group seems to be that of attacking everything which by tradition has been held dear to the great majority of individuals. These clever fellows have a vocabulary which is entirely unique in the field of literary criticism. They seem to possess the happy faculty of clothing the most vulgar and crudest barnyard conversation in the garb of something which in the minds of our intellegentsia passes for literary art. In the manner of all cynics, their criticism is destructive. If they have a standard it is kept concealed, but who ever heard of a cynic having a standard?

Before pursuing further this rather disjointed discussion upon such a profound subject as literary criticism, let us "listen in" upon what some of the exponents of the art have to say concerning their views of the subject.

In a lecture given in 1910 at Columbia University on the New Criticism, J. E. Spingarn in speaking of his espousal of the ideas of the Italian critic Benedetto Croce, has this to say regarding his school of thought. "In the first place we have done with all the old Rules. The very conception of rules harks back to an age of magic and reminds the modern of those mysterious words which the heroes of the fairy tales are without reason forbidden to utter; the rules are a survival of the savage taboo. We find few arbitrary rules in Aristotle, who limited himself to empirical inductions from the experience of literature; but they appear in the later Greek rhetoricians; and in the Romans, empirical induction has been hardened into dogma. Horace lays down the law to the prospective playwright in this manner: "You must never have more than three actors on the stage at any one time; you must never let your drama have more or less than five acts! It is unnecessary to trace the history of these rules or to indicate how they increased in number, how they were arranged into a system by the classicists of the sixteenth and seventeenth centuries and how they burdened the creative art of that period...............It was not until the end of the eighteenth century that the Romanticists banished them from the province of criticism. The pedantry of our own day has borrowed conventions from history and technique from science as substitutes for the outworn formulae of the past; but these are merely new names for the old mechanical rules and these too will go when criticism clearly recognizes in every work of art a spiritual creation governed by its own law."

"We have done with the genres, or literary kinds. Their history is inseparably bound up with that of classical rules. Certain works of literature have a general resemblance and are loosely classed together for the sake of convenience as lyric, comedy, epic, tragedy, pastoral and the like. The classicists made of each of these divisions a fixed norm governed by inviolable laws.. ...comedy could not be mixed with tragedy nor epic with lyric. But no sooner was the law enunciated than it was broken by an artist impatient or ignorant of its restraints, and the critics have been obliged to explain away these violations of their laws or to change the laws themselves..........Poets do not really write lyrics, pastorals, epics, etc. however much they may be deceived by these false abstractions; they express themselves and this expression is their only form. There are not, therefore, but three or ten or a hundred literary kinds, there are as many kinds as there are poets."

"We have done with the comic, the tragic, the sublime and an army of vague abstractions of their kind. ....There is no objection to the use of the word tragic as a convenient label for somewhat similar poems but to make laws for the tragic and to test creative artists by such laws as these is simply to give a more abstract form to the outworn classical conception of dramatic rules."

In a similar vein Spingarn disposes of the theory of style, the metaphor, the similie and other rhetorical paraphernalia. These expressions he classes as the sing songs of many school mistresses. He disposes of all moral judgment of art as art. Poetry and all art to Spingarn is neither moral or immoral. To him the poets only duty is to express his vision of reality as well as he can, to be true to his art. If we cannot admire the ideals expressed by a poet we must not blame the poet but ourselves, for we have built the stage upon which the poet performs. He disposes of many other conventions dear to the hearts of the classical critics and as a final comment on the new criticism he tries to point out that there is no longer a rupture between genius and taste. In other words he says that taste must reproduce the work of art within itself in order to understand and judge it. "In the final analysis the creative and critical instincts are identical, the art of criticism is a mirror in which is reflected the art of literature."

Taking a diametrically opposite view of the true field of criticism as offered by Spingarn, we have the position taken by Stuart P. Sherman who may be considered as the champion of those critics who hold tenaciously to the doctrine that moral and ethical values in art must be considered, indeed that they must hold a very prominent position in the front ranks of standards in art and letters. Professor Sherman in a published article in the Atlantic Monthly of January 1921 has this to say:

"When Mr. Spingarn, who as a man is concerned with truth, morals, and democracy, and has a personal record of civil and military service, when Mr.

Spingarn, as an esthetic theorist, declares that beauty is not concerned with truth or morals or democracy, he makes a philosophical distinction which I have no doubt that Charles the Second would have understood, approved, and could at need, have illustrated. But he says what the American schoolboy knows to be false to the history of beauty in this country. By divorcing in his super-Italian fashions, form from substance, he has separated beauty from her traditional associates in American letters, and so has left her open to seduction."

"Beauty, whether we like it or not, has a heart full of service. Emancipated, she will still be seeking some vital activity.......We arrive finally at some such comprehensive formulation of relationships as this: It is the main function of art to deny what it is the main function of Truth, morals, and democracy, to affirm." "Is it to be wondered", says Professor Sherman, "if our captains of industry upon heaving such doctrines as that of Mr. Spingarn mutter among themselves, 'May the devil fly away with the fine arts! Let's get back to business'."

"It is to be hoped", continued Professor Sherman, "That the devil will not fly away with the fine arts or the fine artists, or with our freshly foot-loose and wandering beauty; for the builders of civilization have need for them. If the young people were not misled by more or less alien spirited guides, the national genius itself would lead them into a larger life."

It is further pointed out by Professor Sherman that when our "grim" forefathers outlined their program for the new republic, in spite of the very pressing matters beseiging them, they did not fail to recognize that "the pursuit of happiness is one of the inalienable rights both for themselves and for their posterity. For as he says it was this hope of attaining the beautiful that sustained them through the trying years that were to follow, years in which all such ingredients of happiness as musical comedy, motion pictures, etc., had to be dispensed with, and years in which the most notable of imagist verse was Franklin's proverb "It is hard for an empty sack to stand alone."

An artist, says Sherman, is a man living in society, and a great artist is one living in a great society, but Mr. Spingarn and his school say that an artist succeeds or fails just to the extent that he expresses himself. But a great artist does not succeed unless he also expresses the thoughts and longings of our present day society are not expressed, says Professor Sherman, by making the arts perform a "Franco Turkish dance of sensorous invitation." But Mr. Spingarn gets around this argument by saying that if our artists fail to represent our society it is the fault of society for "We have failed to give them the proper materials out of which to rear a nobler edifice."

"Mr. Dreiser" continues Professor Sherman, "is not a great artist because, though living in a great society, he does not express or represent its human characteristics, but confines himself to the habits and traits of animals." But we may wonder about this statement because possibly society has not given Mr. Dreiser any thing but an animal basis upon which to build. However, we have as Mr. Sherman says, Dreiser's own comment on this subject which runs something in this fashion:

"No country in the world has such a peculiar, such a seemingly fierce determination to make the Ten Commandments work. It would be amusing if it were not pitiful, their faith in these binding religions ideals. I have never been able to make up my mind whether it then springs from the Puritans who landed at Plymouth Rock, or whether it is rooted in the soil, or whether it is the product of the Federal Constitution compounded by such idealists as Payne, Jefferson and Franklin and the more or less religious dreamers of preconstitutional days." This is the society in which Mr. Dreiser confessedly lives and works and of course all of us know how well he expresses it.

Of course Professor Sherman says our young "Bohemians" rail against the moral issues involved in art but it may be pointed out that all our greatest English speaking poets from Spenser to Whitman have grown great by expressing the society in which they have lived. At any rate it should follow as a corollary in Euclid that if a great artist in expressing himself also expresses the society in which he lives, the really great American artist must express the "profound moral idealism" of America.

Thus it may be seen that if we let Mr. Sherman speak for those critics who make a stand for the retention of the moral and ethical values in art, they can present an argument that is fairly difficulty for the Spingarn school to break down. It is always possible for the defenders of the Bohemian school to cry "Puritan" but it seems that the heart of the matter lies deeper than that.

Having given audience to two representatives of more or less conservative critical thought, let us now turn to another wing of the controversy. There are several other minor phases of criticism which might be considered but there remains one which deserves special mention because of its very nature. This type of criticism which might better be called destructive cynicism is espoused by a great number of the intelligentsia and because these intellectuals have a clever way of appealing to our younger people it is well that we scrutinize their philosophy.

There is perhaps no better authority on the thoughts running through a cynic's mind than the editor of the American Mercury, Mr. Mencken. He has gathered to himself quite a following of young writers representing nearly all walks of life from college professors to condemned criminals. If one will take the time to read one issue of his little green covered magazine from cover to cover embracing contributions from all over the country, one will not fail to notice that the same spirit, the spirit of Mencken, has been the great revealing guide. Such representative Menchenian phrases as "Bible belt", "genus homo", "homo sapiens", "Rotarian", Kiwanian", "without benefit of clergy", etc., etc., are copiously used by all the contributors. A young person reading a few issues of the Mercury might be pardoned if he came to the conclusion that the whole learned country from ocean to ocean had a single philosophy, a philosophy the underlying principle of which is utter contempt for everything which he in his early school days had been led to believe was sacred or at least not despicable. But let us see what Mr. Mencken has to say on the subject under discussion.

In an article published in 1921 on the New Republic entitled "Footnote on Criticism", Mr. Mencken speaks as follows:

"Nearly all the discussions of criticism that I am acquainted with start off with a false assumption, to wit, that the primary motive of the critic, that the impulse that makes a critic of him instead of, say, a politician, or a stock broker is pedogigical - that he writes because he is possessed by a passion to advance the enlightenment, to put down error, and wrong, to disseminate some specific doctrine: psychological, epistemological, historical or esthetic. This is true it seems to me only of bad critics, and the degree of truth increases in direct ratio to their badness. The motive of the critic who is really worth reading - the only critic, indeed of whom it may be said truthfully that it is at all possible to read him, save as an act of mental discipline - is something quite different. That motive is not the motive of the pedagogue but the motive of the artist. It is no more and no less than the desire to function freely and beautifully, to give outward and objective form to ideas that bubble inwardly and have a fascinating lure in them, to get rid of them dramatically and to make an articulate noise in the world. It was for this reason that Plato wrote the Republic, it was for this reason the Beethoven wrote the Ninth Symphony and it is for this reason, to drop a million miles, that I am writing the present essay.

Everything else is afterthought, mock-modesty, messianic delusion, - in brief affectation and folly. Further on in this discussion Mencken says "The critic's choice of criticism rather than of what is called creative unity is chiefly a matter of temperament - perhaps more accurately of harmones - with accidents of education and environment to help", and again he says "It is impossible to think of a man of any actual force and originality, universally recognized as having those qualities, who spent his whole life appraising and describing the work of other men. Did Goethe, Macalay, Carlyle, or Mathew Arnold or even Lowell or Hazlitt? Certainly not." "The thing that becomes most obvious about the writings of such men, once they are examined carefully, is that the critic is always being swallowed up by the creative artist - that what starts out to be a review of a book, or a play or other work of art, usually develops very quickly into an independent essay upon the theme of that work of art, or upon some theme that it suggests - in a word, that it becomes a fresh work of art, and only indirectly related to the one that suggested it". At this point our friend Mencken realizes that he is for a moment forgetting to make use of his array of cynical epithets so he immediately gets back to the business of satire as follows:

"Mere reviewing, however conscientiously and competently done, is plainly a much inferior business. Like writing poetry, it is chiefly a function of intellectual immaturity. The young _literatus_ just out of the university, having as yet no capacity for grappling with the fundamental mysteries of existence, is put to writing reviews of books, or plays or music or painting. Very often he does it extremely well: it is in fact not hard to do it well, for even _decayed pedagogues_ do it; as such _graves of the intellect_ as the New York Times bear witness. But if he continues to do it, whether well or ill, it is a sign to all the world that his growth ceased when they made him _Artium Baccalaureus_. Gradually he becomes, whether in or out of the academic grove, a professor, that is to say, a man devoted to diluting and retailing the ideas of his superiors and not an artist, not even a bad artist, but almost the antithesis of an artist. He is accurate, he is painstaking, but he is as _hollow as a jug_."

Speaking of esthetics, Mencken maintains that it is impossible to conceive of a so-called truth that shows any sign of being permanently true whereas a work of real art lives on as witness Hamlet, The Mona Liza, etc. "Who cares" says he "if Carlyle's Frederick is true?" Let the real critics who wish to live on beware of such aims and let them leave such *necropsies* to the professors of esthetics who can no more determine what is true than they. Furthermore Mencken points out that good criticism is essentially at bottom only skepticism. "The critic who believes in anything absolutely", says he, "is bound to that something quite as hoplessly as a *Christian is bound* to the *Freudian garbage* of the Book of Revelations."

Mencken makes it perfectly clear that the thing which goes by the name of constructive criticism especially iritates him. He can stand being denounced, in fact he likes it, but he resents being "*schoolmastered by imbeciles*". He is jubilant because today he sees that in the field of criticism, strife is rampant and the Elmer Mores and Hamilton Wright Mabies are no longer able to "pun in peace". "Noses are bloodied, ears are chewed off and there are punches both below and above the belt." In other words Mencken feels that he is in style.

Time will not permit, nor indeed is it the purpose of this paper to set forth anything that might be interpreted to be an essay on "The Criticism of Criticism." However it is hoped that some of the prevailing ideas of present day critics have been brought before our view for our consideration. That there is no general agreement among our foremost literary critics as to the pertinent factors underlying true art is perhaps indicative of a healthy state of mind. The moralist, the esthetician, and indeed even the satirist and cynic are perhaps all needed to make a complete picture. As Mencken says it is well that the moralists are not permitted to "pun in peace", for if such were the case we would all sicken from too much preaching, censorship and prohibitions.

On the other hand, however, it must be remembered that license has its limitations just as well as moral preachment. To say that a poem or a work of art may not be considered for its moral or ethical implications, and that it must be viewed only as a beautiful creation limits the critic or the reviewer quite as much as any Puritanical rule which might be set up.

There are good critics who are partly bad critics and there are bad critics who are partly good. The ideas held by any one critic are likely to be partly warped. If they are not too badly warped the critic might be considered as mainly good. On the other hand if most of the ideas of a critic are radical, if he becomes beset by some single fanaticism, if he loses sight of most of the elements of art which are considered by society as being in good taste, this critic might well be considered as being in the main bad. It should be possible for a critic to make use of satire at intervals without becoming a confirmed cynic. Moreover it should be added that although satire and even cynicism may be permissable in good literary criticism, yet there are certain standards of human decency which society cannot afford to set aside.

The intelligent reader, or, to put it more generally, the intelligent lover of the arts, will be benefited by a consideration of all these views, nor indeed will the really intelligent person be likely led astray by any one view. He very quickly detects a flaw in the armour of his favorite artist or critic, but he is also intelligent and experienced enough to realize that even an artist may not be perfect. On the other hand, no really intelligent lover of the arts can help experiencing a decidedly bad taste after an hour's reading of some so-called high brow literature. The unfortunate thing is, however, that this style of art does have an appeal to the immature mind and naturally so, for immature behavior is just a step removed from barbarism. The recital of a bloody murder, the experiences and feelings of a man about to be electrocuted, the confessions of a convict, a gangster, or a prostitute may represent the true feelings of the so-called artist who does the reciting, but to call all these things works of art is indeed a bit of irony, to say the least. If a true artist must express the society in which he lives, these artists express only a fragmentary part of it.

It is equally dangerous for the reader or for one interested in any pursuit of the arts to confine oneself to the type of art recommended by the radical moralist, or in fact to that recommended by any one type of art critic. When one becomes saturated with any one type of literature to the exclusion of all other types, one becomes narrow and provincial. The intelligent reader should be able to sort the wheat from the chaff irrespective of whether the sampling is intended to convey a moral lesson, to propagandize an ideal or merely to present a beautiful picture. The younger person, however, especially the high school senior and college sophomore, is not always able to make an intelligent choice. If he finds a snappy bit of verse which portrays the alleged imbecilities of his elders, his professors or his minister, he is all too apt to jump on the band wagon and shout "Allelulia!"

Professor Sherman has said that there is no plan in American art for Bohemia. He is fearful that our cherished American ideals may be diluted with European thought. To this extent Professor Sherman is narrow and provincial. There should be room for Bohemians just as there should be room for so called Puritans. This does not mean that American art should be Europeanized or that the society in which we live today is the same as that in which the Puritans flourished. In the main, it appears that the critical thought of Professor Sherman is sound but no one can fail to note that he is beset with the European bugaboo.

Mr. Spingarn and his school have no trouble in citing numerous examples from the past in support of their argument. However, it appears that they are not entirely successful in divorcing beauty from truth and morals and indeed a rigid adherence to this type of criticism is bound to prove shallow and of little worth save as a type of reviewing.

The ideas expressed by Mr. Mercken seem to imply that the critics' purpose is to study a piece of art and then to proceed in creating another piece of art somewhat similar to the one studied. In other words to "make a noise in the world" as he aptly puts it. This latter doctrine is not bad if the noise is worth listening to, but in his own case as in the case of most cynics, the noise usually consists of a diatribe on conventions, orthodox forms of religion and politics and in fact everything which society has decided from experience to be good.

If this rambling paper has shown anything at all worthy of consideration it is the fact that although the literature on criticism especially as it applies to literature is quite abundant, yet the intelligent student of the subject is left in the dark as to its specific aims, for, as in many other debatable fields the views of so-called experts on the subject are so divergent as to be irreconciliable. However, there remains the abundant background of common sense which may be applied in this field as in all other fields of like nature. The very nature of art is such as to imply that scientific rules do not always apply. The critic who tries to make critical standards as rigidly scientific as a law in physics or mathematics is doomed to failure. It must be borne in mind however, that society both past and present has something to say as to what is acceptable and what is not acceptable in the field of art. The cynic who belabors every thing which society has held dear is just as surely a pedant as the most ardent conservative who fails to see anything worthwhile in a piece of art because it does not conform to his narrow view of what is good. The sincere student of the arts will listen to what all these so-called experts have to say, but in the end he will have to choose for himself. It is true he will pick up an idea now and then, but if he is a real student, he will not be unduly swayed by any one philosophy. In the final analysis the old proverb that "Truth is truth and must prevail" is quite as applicable in this field as in the most regorous application of laboratory science.

no 5

PRISON REFORM.

The people of the United States have awakened to the realization that the criminal population of this country is making an alarming increase, far in excess of the general growth of the country. Upon further investigation and comparison it develops that this condition is more alarming in the United States than in any other country.

The demand for the cause and a remedy has set some of the best minds of the country to work on its solution. The natural aftermath of the World War, is perhaps the most universally accepted cause of this alarming increase in our criminal population, but, many of our thirsty citizens are sure the Eighteenth Amendment is solely responsible. They call attention to the fact that they came and developed together.

Other contributory causes have been suggested but, as yet, no one has been able to make a diagnosis of the malady that is acceptable to the thinking public. It is realized that this increase in our criminal population is so vigorous and deeply rooted that it is high time some strenuous and heroic efforts are being made to discover its source and develope a remedy for its treatment.

No malady can be properly treated until its cause is discovered, its germ segregated and a treatment then developed for its cure.

There is a school of thinkers in this country which believes that the trouble with our criminals is the lack of severity and certainty of punishment and that the remedy, therefore, is more drastic and extensive criminal laws, accompanied with speedy and rigid enforcement. They call attention to the fact that we have a great deal more crime than in England and other countries where the punishment is prompt and drastic. No less a distinguished jurist than the Chief Justice of the United States Supreme Court, some two years ago, in addressing the American Bar Association, advanced this idea and admonished the legal fraternity to assume the leadership and demand more drastic laws and punishment of our increasing criminal population.

This theory and logic was so forcefully propagated that it soon fell in fertile soil. A lawyer named Baumes, of New York, believing in the old law of "An eye for an eye and a tooth for a tooth", came forward with his now famous "Baumes Laws". These laws greatly increase the penalties of various crimes, diminish the parole system and mandate the courts and juries to assess and enforce these drastic penalties. The example of New York was followed by many other states and we now find ourselves fully equipped with the machinery to fill our prisons.

The prisons were soon filled to capacity but still the increasing army of criminals came and ere long our inadequate prisons were accomodating far in excess of their capacity and our Mosaic friends had their desires more than satisfied.

Humanity is pretty much the same the world over, in prison as well as out, and this overcrowded condition soon became intolerable and, a few months ago, the country was horrified when these Baumes prisoners mutinied, rebelled, fought, and, of course, some of them died, fighting in their helplessness, for their rights, as prisoners, as few as such rights are.

This condition came like an epidemic, spreading over the country in state and federal prisons alike until a few weeks ago the famous Colorado Rebellion wrote the bloodiest chapter in modern prison history and caused the people and prison authorities to realize the futility of going back to the dark ages for a remedy for a twentieth century malady, and increased the growing demand for an up to date plan or system for the handling of our criminals. One of the most important problems before the American people today is what shall be done to stop this ever increasing stream of criminals? Everybody is asking his neighbor, what can we do to keep our boys and girls from a criminal career and out of prison?

A study of our prison population discloses about as great a variety of citizenry as we find on the outside. Many classifications might be made but a few general classifications will suffice to make a study of them.

First, we have the vicious or dangerous and the docile or more harmless. Among the former we find the murderer, the rapest, the burglar and the robber. In the latter we find the embezzler, the sneak thief, lazy husband, drunkard, etc, .

Another classification, and the one most potent, is the normal and abnormal or subnormal. The general public does not know that a large percent of the prison population belongs to the abnormal pr subnormal class. It has been estimated at as much as seventy-five per cent.

As a matter of fact, few normal persons commit serious crimes, and, few indeed there are who have not designedly, or by accident, at some time in their careers, been in a position, had they been called upon to explain, would not have experienced a great deal of embarrassment, in convincing a jury that they were wholly innocent of a violation of some of our numerous laws. In other words, how many of us have never violated a law, for which had we been prosecuted, might not have labeled us as criminals.

The normal person who commits a crime, usually does so by accident, or is caught in a set of circumstances that makes it almost unavoidable. Few are the normal persons who designedly accept a criminal career by choice.

It has been estimated that under the Barnes Tests more than seventy-five per cent of our prison population would grade or measure less than twelve years of age. No one, not even Moses, with his Mosaic laws, would exact the death penalty or enforce the habitual criminal act on a child under twelve years of age, yet, as many as seventy-five per cent of the poor wretches who are victims of these laws are in mentality and will power less than twelve years of age.

However, our Mosaic friends have some force in their argument that, while these criminals may have the minds of children they have the bodies and appetites of men and must not be allowed to run promiscuously at large and prey on an indulgent public. All of which is quite true, but, on the other hand, what are we going to do if the criminal population continues to increase at the present rate? In a few years, those on the outside will not be able to guard and feed those on the inside.

A careful analysis shows the situation is rapidly becoming dangerously acute and the public is demanding that some thing be done to relieve the country of this intolerable condition.

Let us take the criminal as we find him, study him, inspect our present method of handling him, view the results and see if some remedy or improvement over our present method does not suggest itself.

Take a boy who has an abnormal, an uncontrolable desire to drive an automobile. He finally arrives at an age when he is allowed to go out alone. He comes upon an auto and his desire to drive seizes him and he goes. He has a mishap, wrecks the car, or, for some reason does not get back, is caught, convicted and sentenced to prison for five years. He is a criminal, disgraced, humiliated and branded for life. He spends five years with hardened criminals, eats with them, sleeps with them, talks, thinks and plays with them, until, when at last, he is returned to society, he feels more at home with them than with the honest decent people, whom he has not known for five years. It does not take a Psychological expert to know that he will almost inevitably come back to society schooled and ready to develop into an habitual, hardened criminal. Yet, this is the Mosaic treatment we are giving these boys in the light of our twentieth century civilization.

Let us examine this boy, now a mature man, and we find seventy-five per cent of our criminal population, less than twelve years of age in mentality and, perhaps, much lower in morality and ill power. Why not give him the treatment of a child his mental age?

Society now and always has recognized the fact that a child of ten or twelve years cannot withstand the struggle of life unguided and alone in the world. He must have a guardian, a custodian, a parent to guide, restrain and direct him. This has always been the case, and, our complicated civilization, now makes the struggle for existence so strenuous that the weak cannot survive alone. Why not take this into consideration and extend that guardianship to the man-boy, the seventy-five per cent of our increasing criminal population?

Our fifteenth century method of handling our criminals has proved a failure. Is it not time to change our whole criminal proceedure, adops a twentieth century system and reclaim many of our alarmingly large criminal population?

We should start at the beginning. Create a Board of Psychological and Medical experts to scientifically and expertly examine and classify all subnormal children referred to them by the schools as they are discovered. Such a board could discover and segregate ninety-five per cent of the viciously inclined and potential criminals and enable society to avoid, perhaps, seventy-five per cent of our major crimes.

An extensive parole system should be established for the criminally inclined who escape this board of experts in the grades and develope into first offense criminals. Instead of sending them to prison, branded as criminals and robbed of their scant supply of self respect,parole them to an organized, educated system of parole officers under the supervision of this board of experts, who will be their guardians, their parents, their big brothers, with authority to direct, restrain and control them as the careful and wise parent does the normal boy of ten or twelve years. Under such a system a large per cent of our increasing criminal population, could be left in this restricted liberty, most of whom would develope into maturity and those who fail would be confined in our depopulated prisons. This system would not be,prohibitive because of cost. It would be less expensive than the present fifteenth- century method we are pursuing were the state to pay all expenses but that is not necessary. Let the paroled man pay the bill. Five dollars per month from each paroled man would make the system self supporting.

The alarming increase in our criminal population has aroused the thinking public to arms and to action to discover its cause and its solution. Various causes and remedies have been suggested and tried with most disastrous results.

We must take the criminal as we find him, study him, diagnose his disease and prescribe a remedy, a logical, twentieth century remedy. A large per cent of our criminals are subnormal, weaklings, unable to withstand alone the present day strenuous life in the struggle for existence. We must treat and handle them as children of their mental age. Establish a board of experts to weed them out in the schools and in courts, segregate the [illegible] and refer the vast majority of this increasing army of criminals to a system of educated parole officers under the supervision of this board of experts, reclaim them for society and depopulate our prisons.

Such a system carefully inaugorated in Indiana, under the supervision of a Board of real experts, assisted by a corps of trained parole officers, sufficient to properly handle the work, in five years, will decrease our prison population by more than half, at less expense to the tax payers, and, with a large saving to society by reclaiming a vast majority of this rapidly growing army of criminals.

Frank J. Wade,

Read Before the Terre Haute Literary Club, Nov. 18, 1929.

No 6

HIS HANDIWORK

"The heavens declare the glory of God,
The firmament showeth His handiwork."

Long centuries ago a psalmist on a clear night, when with unaided eye he might have seen 2,500 stars, praised God for the glory of the firmament. Modern men have observed with the aid of the telescope about 10,000,000,000 different suns in the obysmal depths of space, some of them several million times as big as our star, the sun. How easy it should be for us with our immeasurably superior knowledge to join in the reverential song of the sweet singer of Israel.

If we watch the glittering sky for some time the motion of the stars become apparent as our planet turns beneath them. The untutored savage and those of cultured mind have enjoyed and marveled at these views since human eyes first began to look upward. The greater pleasure comes to those who have often watched the stars and have come to know the constellations, so that each hour of the night brings new but familiar stellar friends into view. Without question every increase of our appreciation of the creation must enhance our respect for its creator. As we get a better interpretation of the significance of what we see, we add more reverence to our respect.

Let us get before us some idea of the enormour span of the material universe, and of the immense number of luminous objects it contains.

One hundred miles an hour is common speed for an airplane. Suppose, then, that some tireless aviator in a machine carrying an inhaustable supply of fuel could fly on without stopping at this rate. Hurrying on by day and night, he would pass around the earth at the Equator in ten days. If we now suppose his machine could fly across the vast airless space beyond the earth's atmosphere at the same speed, he would reach the moon in 100 days, but to arrive at the sun, our aviator would need the gift of perpetual youth. One hundred and six years would be required to reach it. The planet Saturn would be passed in 1,000 years, and Neptune, which is at the frontier of our solor system so far as known at present, would be attained in 3,000 years of ceaseless flying. Leaving the solor system, our imaginary aviator would now begin his real passage through the desert waste of space. It would take him 27,000,000 years to reach our nearest known stellar neighbor.

To travel farther the flight of the aviator as a unit of measure causes the numbers to be too large. For stellar distances the unit known as the light-year has been found to be the most convenient. It is the distance that a ray of light would cover in a year traveling in empty space at the uniform speed of 186,000 miles per second or 11,000,000 miles per minute, or nearly 6,000,000,000,000 miles per year. Only eight minutes and twenty seconds are required for light to pass from the sun to the earth. It would take light slightly more than four hours to reach us from Neptune, and 4 1/3 years from the nearest known star. Various estimates place the farthest visable stars as being 200,000 light-years away. Another class of celestial object which the telescope has revealed is the thousands of groups of spiral Nebulae which lie far beyond the milky way of stars to which we belong and of which our entire solar system is a mere speck. It is believed that these are other clusters of stars similar to ones in our "Milky Way." It is thought that some of these distant known spiral milky ways are 100,000,000 light-years away. I do not understand much that Einstein says, but I believe he claims to have determined in some manner that
1,020,000,000,000,000,000,000,000 miles
the extent of the universe is 170,000,000,000 light-years. If he explained where the universe ended and what the nature of the inclosure is, or what is on the other side of the fence that bounds this

universe, I failed to grasp it. How can there be a limit to the universe? What is at the end of space? As yet we can only say as said Jehovah to Job, "Who is this that darkeneth counsel by words without knowledge? Where wast thou when I laid the foundations of the earth? Whereupon are the foundations thereof fastened? Or who laid the corner stones thereof? When the morning stars sang together, and all the sons of God shouted for joy?"

It is wonderful to live in a world at the time when science is giving us a conception of infinity. It is, of course, impossible for our minds to grasp something that is infinite but it is possible to get a faint conception of a place where boundaries have disappeared. This is what the astronomers are doing. As stated above they tell us of stars so far away that it takes thousands of years for their light to reach us; that what looks like single stars are in reality clusters of thousands of stars millions of miles in diameter. They tell us the number of stars in what we call our galaxy is probably 1,500,000,000, and that there is a galaxy of such galaxies, and so on to infinity. One's mind grows dizzy as it tries to group such facts and yet that is the universe in which we actually live.

The universe is a cosmos and not a haphazard aggregation of fortuitons and accidental bodies moving without system or order. The activities of all this universe can be expressed by mathematics. Our mathematicians figure out when the comets are to appear as accurately as they figure the phases of the moon. The same laws describe the movements of electrons as they circle around the Neucleus within the atom, which describe how planets circle around the sun. Were it not for the laws of gravitation, the centrifical force of momentum would tear the worlds apart. Were it not for the laws of momentum, gravitation would pull the heavenly bodies into one blazing heap. Were it not for the provision of a frictionless substance through which these worlds travel at such terrific speeds, they would slow down and stop in time. We are also finding out that, instead of the universe being made of disintegrating materials, it is constantly rebuilding itself, as if it were designed to run forever.

Apparently, whatever else this cosmos is, it is one. All its power comes from one source. All its laws are built on one pattern. Although it is not an obvious and undisputed fact, it seems quite certain that things do not happen in the universe by caprice but happen according to law. There seems to be no evidence that the universe is automatic, that it has within itself the power to make the laws which govern it. Mere matter cannot be imagined to be endowed with such capacity.

As I ponder the wonders of the universe; consider the marvelous discoveries and works of men; realize that man at his best cannot duplicate the coloring of the pansy and the sunset; study why something varies as the square of this and the cube of that; appreciate that a man cannot make a machine that can think and feel; and in other ways, try in-so-far as one man can, to ascertain the "why" of things, I find myself appalled at the vastness and sublimity of it all, well knowing, after reasoning from effect to cause, that somewhere, in some manner, some agency designed and built the universe, and then set it in motion. Concepts differ with different people, but the concept I have reached is that of an infinite intelligence as the source of all things.

The forces of the possibilities in electricity existed before man, who thought out ways and means to harness it. Mathematical relationships preceded man, for all he did was to think out symbols and rules to express the relationships. Color and tone are not the inventions of man, he has only reproduced them. Wireless and radio were always discoverable. What will be discovered in the next one hundred years, is discoverable now.

An infinite intelligence and creator is revealing himself to man through the countless ages by the laws which the finite mind of man is gradually discovering. These laws are uniform, are more inexorable than the "laws of the Medes and Persians". Things happen according to law. Nature sends her rain upon the just and the unjust, is no respecter of persons, and has no chosen favorites. It is useless to petition the Creator to set aside His laws. "Whatsoever a man soweth that shall he also reap" is no longer a bibical text. It is a truth that nature is burning into the minds of man. Man cannot disobey the laws of nature and "get by" with it. He only thinks he "gets by". Disobedience to the laws of nature is the worst sin of mankind. He, himself, is not only punished, but the sins of the father are visited upon the children "even unto the third generation".

Man is here to advance what we call progress to higher and still higher levels, working toward the real goal of life-a perfect existance in which there will be no poverty, no drudgery, no illiteracy, no sickness, no crime, no waste, no strife, and no warfare. Man is here to carry out the divine plan behind things, about which he may know little, but being certain that he has a part to play in the great drama. The most that man now is, he has become to be without conscious human guidance, but as time goes on the spark of intelligence in man will be fanned into a flame by the Master Intelligence until it burns in one great everlasting fire with Him.

Note: The thoughts for this paper were collected from my incidental reading during recent years. They were secured from books, magazine and newspaper articles. These were written by such scientists as Robert A. Millikan, Michael Pupin, and Edwin B. Frost and by such religious educators as Harry Emerson Fordick and Shailer Mathews.

no 7

January 13, 1929

Mr. Benjamin Blumberg gave a lecture on "Astrology."

no 8

A Travelogue

It has been said that in the dullest of us there is a bit of the spirit of Ulysses. We are ready to cross states, provinces nations, yes, continents and oceans, content if we bring home no other spoils than a golden Fleece of memories, a little stored sunshine of experience and quickened living against the grey days of life.

Two years ago while sweltering neath the burning sun of Arizonia, a fellow sufferer told me of a wonderful place far to the north among the Canadian Rockies. His glowing description fired my imagination and filled me with a nerve-racking desire to go, to behold, and to see.

The Tours Club of which I am a member arranged for a tour through Canada which would lead to those wonderful out-of-the-way places in the Great New, Old North of western Canada.

Not the least of the pleasures of a trip are the people one meets and the friends one makes.

Our train was made up at Elwood, Indiana. It consisted of eight day coaches and an observation car.

The kitchen was made of a baggage car, fitted out with range, ice-box, and pantry. We hired our chef and recruited three high school boys for waiters.

Our sleepers were made by turning two seats to face each other. The cushions and back of one seat were laid on two-by-fours forming matresses. We took our bedding from home. Our plan was to journey along, park our train at interesting places, and play along the way. Our party consisted of one hundred seven men, women, and children. The bachelors, widowers, and married men unaccompanied by their wives, were segregated in a coach to themselves. In my group were the following:

No. 1 - Wealthy telephone owner. Legioneer, Indiana, married-a sport- strong against prohibition.
No. 2 - A bachelor, doctor of Elwood, Indiana. Disappointed in love.
No. 3 - A wealthy farmer of Roundhead, Ohio. S. S. man. Strong for prohibition. The proud father of a very prominent surgeon of Indianapolis.
No. 4 - Myself - teacher. Strong for prohibition. A defender of modern youth.
No. 5 - A farmer, widower, wealthy. Specializes in red-duroc hogs.
No. 6 - A farmer, widower, retired teacher. Specializes in Poland-China hogs.
No. 7 - A bachelor, farmer, well to do. Specializes in Berkshire hogs.
No. 8 - A saw-mill man. Married. 80 years old. Had never been out of the state. Wirey, energetic, and witty.
No. 9 - A widower. Retired theatrical man from Chicago. 78 years old. Strong and active. Knew many noted actors of twenty to forty years ago. Witnessed the Iriquois Theater fire.
No. 10- A florist from Franklin, Indiana. Married-A regular wind-jammer.
No. 11- A widower whose whole family was wiped out by the flu. An intelligent but a very sad man. Rather eccentric. He was trying to forget.

The average age of this group was sixty-two years. All of us, apparently, had rolled back the curtain of time, and as boys again, for a little while, were out to ramble in that wonderful new playground of the North.

Time did not drag between stops. The farmers argued loud and long concerning the merits of the different breeds of hogs. The wet and dry question was both cussed and discussed but never settled. Modern women were condemned and defended by both bachelors and widowers. Sometimes the scenery was uninteresting and one would complain of nothing to see. Immediately would come the question, "What did you expect to see?" The answer was invariably "Dam fi no." Then would come story-telling time.

again we would listen to stories that we had heard all of our lives. Each story-teller would make himself the hero of the story, if it were that kind. If it were the other kind, the scape-goat was always some one in the narrator's neighborhood.

We saw Minneapolis, St. Paul, and Duluth from rubber-neck busses. Then we moved on to International Falls and Ft. Frances, Ontario. These are two small towns separated by the Rainy River. These places were brought into prominence last June, when Ernest J. White, a prohibition enforcement officer, shot and killed G. H. Virkkula, who was out riding with his wife and children.

There has been so much said about those terrible customs and immigration officers that I wondered what we and our baggage would look like when they had finished inspection. We found them very courteous. They gave us a very critical examination. We filled out blanks containing our names, dates of births, home address, nationality and destination. We were now allowed to cross into Canada.

From what I have heard of thirsty Americans, I stood aside fearing that I might be trampled down by that wild stampede for beer. No rush occurred. Our anti-prohibitionist took on a tankfull, but he was alone in his glory. He did not repeat the act, for he was completly ostracized for over a week. While most of the party were viewing the great pulp-mills, I interviewed as many persons as I could concerning the murder of Vakkula. I found the sentiment there just as it is here. Ministers, teachers, and other drys defended Wright. Ex-saloon men and ex-barflies wanted him to be hanged. The station agent on the Canadian side gave me most information. He said that the man that was killed was a well known bootlegger and had bragged that no ex-school teacher could stop him. This man and others had stood on the Canadian side of the International bridge and derided the enforcement officers, making fun of their uniforms, and etc., bragging that they would run over the agents if they got in their way. So, when Wright ordered him to stop, he laughed at him and stepped on the gas. Wright's superior officer said "Let him have it," and Wright fired.

We were now in the new North. New, when we think of the age of nations. Two hundred years ago nearly all of Canada west of Lake Huron was an unknown land.

The development of this vast domain began as did our own, by trappers and fur-traders. Two powerful companies, viz. Hudson's Bay Company and the Northwest Company furnished financial backing and established trading posts. One Jasper House established agencies as far west as the Frazer River and came into competition with posts established there by John Jacob Astor. Competition between these institutions led up to the contest in 1844 signalized by the 54° 40' or fight campaign.

When the boundary 49° was extended to the Pacific, the Hudson's Bay Company bought out the Astor claims in British Columbia.

David Thompson, a geographer crossed the continent in 1812. He followed the Athabasca valley, crossed through Yellowhead Pass and descended the river that now bears his name.

The Northwest Company was merged with the Hudson's Bay Company in 1821. Then this company secured a monopoly on about every thing that Canada produced. They still have it.

The route established by Thompson became the path for pack trains east and west. When the Canadian Pacific Railroad was built this trade was deflected farther south and the Thompson trail fell back into primeval solitude. The Hudson's Bay Company kept the eastern part of the trail open and began to send agents north into the region of the Hudson Bay.

Two peculiar historical events occurred about 1837 to 1839, seemingly insignificant at the time, but they changed the character of Canadian enterprise.

A machine was invented in England with which the tall silk hats could be made. This caused a slump in the fur trade. About that time the

The route established by Thompson became the path for pack trains east and west. But when, in 1885 the Canadian Pacific R.R. was opened, this route was abandoned, and the Thompson Trail fell back into primeval solitude. The Hudson Bay Co. kept the eastern part open, and began to agitate for another line farther north. Lateral lines from the Canadian Pacific were extended northward but they proved unsatisfactory. A company formed by owners of stock in the Hudson Bay Co. sent out engineers to find a better all Canadian route from Ocean to Ocean. The Yellowhead-Thompson Trail route was selected as the least expensive and most practical route. The project was financed by the sale of railroad land a strip twenty miles wide, ten miles on each side of the line.

By 1912

McCormick reaper was perfected. The fertility of those broad aluvial plains was well known. So, this company conceived the idea of exploiting wheat. This necessitated a market and a means of transportaion. Engineers were sent out to locate a route for an all Canadian railroad. All ready the American tariff was a handicap to them. The Athabasca, Yellowhead-Thompson route was selected as the shortest and most nearly level route from Ocean to Ocean.

→ By 1912 the last rail was laid. The last spike was driven home and by 1914 the Canadian National R. R. was running trains from Vancouver B. C. to Halifax and Sydney on the Atlantic carrying men and wheat to help win the World War.

The C. N. R. R. much of it double tracked, is the largest railroad system in the world, penetrating one of the greatest wheat belts in the world. It also penetrates great timber, mineral and oil belts. It has 22,957 miles of track not counting sidings. Its oil burning engines, palace cars and sleepers are equal to any in the world.

This is the railroad over which our tour extended.

We left Ft. Trancis, Ontario in the night. The railroad winds about through forests of pine and fir, crossing and re-crossing the international boundary, passing many beautiful lakes, glistening in the moonlight.

When we arose next morning, the forests were left behind and we were nearing the city of Winnepeg, situated at the eastern edge of a plain stretching away to the west fifteen hundred miles and almost twice as far to the north. Winnepeg is a city younger than two of our party, yet it has a population of 350000. The city was founded in 1849. The first store built by the Hudson's Bay Company is still standing and is used as a storage room. The new store farther up in the city is claimed to be the largest department store in the world. It is ten stories high and covers a whole city block. They have guides to show visitors through. On the top floor is a historical museum. In it are specimens showing the development of the province. On the roof is an observatory from which one may see almost to Hudson's Bay.

This company produces about every thing they sell. They have their own stock ranches and rear their stock for meat. They have stores in every city that we visited even in Seattle.

Members of the Chamber of Commerce brought conveyances and took us to all parts of the city. Their streets are broad and clean, their residences, churches, and public buildings are modern and of the latest architectual design. The park system is ample.

Our train left Winnepeg about 6:30 P. M. For miles and miles broad fields of wheat and alfalfy spread away to blend with the sky.

Our farmer brothers retired about 7:30 and were surprised to wake and find some of us still reading without a light at 9 o'clock. The sun set at [illegible] and twilight lasted thirty or forty minutes longer. Our friends were used to getting up before day. Although our 80 year old boy was up washing his hands at the water cooler at 4 o'clock A. M. (because as he said, he washed at the pump winter and summer), the sun had been up an hour before we rose.

Our next stop was at Saskatoon, Saskachawan. It is a beautiful city less than fifty years old. Yet it has a population of 35000. It is in the middle of the wheat belt, or as they call it, "the bread-basket of the world." Huge concrete elevators belonging to "Elevator Cooperative Companies" line the tracks. These show their advanced methods of handling their enormous wheat crops. What a lesson this ought to be to our U. S. farmers. It was lost on our friends, however, for they had their heads together talking about red, white, and striped hogs.

Our tour was rather monotonous while crossing the plains. For [illegible] whole days we saw nothing but fields of grain as far as we could see. The harvest had not begun although it was the last week in July. Their combination harvesters were set up ready for the harvest. I saw but one of them tion. It was drawn by twelve horses cutting a swathe fourteen feet. One of our surprises was the temperature. The mercury rose to 104° the shade.

We turned from our regular course and went down to the old cattle town Calgary. We went there so that we who wished might go to Banff and Lake Louise. We went from Calgary to Banff in seven passenger Buicks. A rapid drive brought us to the mountains in two hours. From a high point on the we had our first view of Banff, eighteen miles away. At that distance it looked like a cluster of bird boxes. One building more beautiful than others proved to be the Brant Hotel when we reached it an hour later.

Banff is the vestibule of glory. Around it is a wide circle of pearl peaks that rise in tiers to a sky of unbelievable blue. Beside it and below it are the tumbling waters of Bow River, rushing over numerous falls cataracts. Banff is a tourist paradise. Large, beautiful lodges, fine es, and elegent residences are nestled there among the pines, firs, and hemlocks. On the mountain side, issuing from a cave is the famous hot spring which furnishes water for the large bathing pool. The pool is enclosed in glass so that the baths may be enjoyed at all seasons. A recent writer has said that Banff would be the most beautiful place in the world if it were not for Lake Louise. So, tearing ourselves away from Banff, we driven thirty miles farther along Bow river, through Johnson's Canyon Lake Louise. Many snow capped peaks are visible along the way. Markers placed at the roadside giving names and heights of these.

Lake Louise is said to rival Lake Lucerne in its beauty and grandeur. The very large Chateau is built in the form of an arc. The front is concave side of the arc. A glass enclosed piazza faces the grounds, swimming pool, and the Lake. The landscape in front was a bower of red, , and yellow poppies. Clean gravel walks lead down to the Lake.

The Lake is as clear as crystal and reflects the landscape beyond. the Lake on left and right are pine covered mountains and through space between them several miles away is the snow covered peak, Mt. [illegible] on whose breast rests Victoria glacier. As one sits on the piazza Chateau and looks out upon the Lake and beyond it has the appearance large open stage with a painted scene in the background.

We drove the one hundred and thirty miles of rough mountain road back Calgary in three hours after night.

We moved on to Edmonton, two hundred miles farther north, for our stop. This city of 150000 is in Alberta in latitude 53°-30' North. was our farthest point north. We could read a newspaper at 10 o'clock . This city is characterized by broad streets, modern buildings, and beautiful parks. The city is built up around City Park which is one mile square. Their Zoo contains specimens of every form of wild life that is native to Canada. Buffaloes, bears, beavers and porcupines predominate. green-house plants rival any that I have seen in several other cities. citizens are very proud of their parliament buildings.

While in Edmonton we saw four coaches of Norweigan Emigrants being transported to Peace River Valley farther north.

At "Ben's Outfitting Emporium" we saw trappers and hunters laying in supplies for the long Arctic winter. These supplies will be transported rail, power boat, canoe, and dog-train to their destination far beyond Arctic circle. Seeing this made us feel as if we were really on world.

We also saw the Premier of Alberta and the president of Alberta University leaving on a three-thousand mile expedition to the North to locate sites, mines, and oil fields. These to be held as property of the . Much of their trip was to be made by aeroplane.

Our next stop was at Jasper Park. This park contains four thousand hundred acres in which are hundreds of peaks and glaciers that have explored. The Canadian National R. R. enters Jasper Park through Pass. Jasper station is in a valley surrounded by mountain peaks.

Two of the grandest are Pyramid Mountain and Old Man Mountain. The jagged rocks form the image of an old man lying asleep upon the mountain top. The likeness is so perfect that it is noticed immediately when alighting from the train.

Our first trip in Jasper Park was over to Jasper Lodge, three miles from the station. We went on from there beyond Lake Beauvelt and on into Maligne Canyon. We walked down the canyon where the stream has worn away the rock and formed many fantastic images. At one place the gulch is not more than ten feet wide at the top and is said to be over two hundred feet deep. The roar of the turbulent stream at the bottom is only a murmur at the top and blends with the sighing winds into a mornful dirge.

Our second trip in the park was the greatest thrill of the entire tour. In seven passenger buicks, built especially for mountain driving, we visited Mt. Edith Cavell. The road has been opened to the foot of Angel Glacier nearly ten thousand feet up the mountain side. The raod climbs up many hair pin curves along narrow ledges from which one can look down into deep ravines that have never been explored by civilized men. The turns and grades are much more thrilling than the road-way up Pike's Peak.

We emerged from a thick pine wood above the timber line and came unexpectedly facing Mt. Edith Cavell. The snow mantle that envelopes it almost blinded us in the dazzling sunlight. We were at the edge of the river of ice that is a part of Angel Glacier. Here I was at last in the presence of the object that I had come three thousand miles to see. I was filled with awe and admiration by the wonderful spectacle before me. On either side of the canyon, stern gray walls of stone rise perpendiculary to the sky. In front is the muddy ice-river about two hundred feet wide rising at an angle of sixty or seventy degrees onward for a half mile to where it joins the ice-wall. This ice-wall rises almost perpendicularly for five or six hundred feet. The ravines that contain the glacier, branch off to right and left from the main body thus giving it the appearance of an angel, these lateral branches forming the wings. I was not satisfied to gaze upon it. I must ascend as far as my strength would allow. A trail has been marked by Swiss guides. I started alone up the trail. I was determined to touch the hem of the garment of Angel glacier. It was a slow, painful climb for me. I could go only about seventy-five feet without resting. Others of the party, more robust passed and went on to the end of the trail and came down while I was still going up. My breath was short and my heart was rebelling against this exertion. Several times I thought I would give it up. But it looked so near, that I would try again. At last when I reached the end of the trail, I could touch the object that I had come so far to see. And when I reached it I was alone. Off there to the right a half mile away stood Throne Mountain. The formation has the appearance of a huge arm chair. The blanket of snow looks like a mantle of white wool thrown carelessly across its back and arms.

The awful silence, broken only by the crackling ice or a falling stone filled me with a reverence that I had never experienced before, and involuntarily I repeated the words of the Psalmist "I will lift up mine eyes unto the hills, from whence cometh my ~~strenght~~." help." (Psalm 121)

How long I stood there interpreting the historical significance of the scene, I do not know. Here miles and miles away from the beaten paths of civilization in the heart of the Canadian Rockies, stands this wonderful work of nature, Mt. Edith Cavell. It is named in honor of, and to perpetuate the name of England's Martyr Nurse.

Angel Glacier on its bosom, with rivulets of melting ice coursing down its face represent the tears of an outraged world. These rivulets come together at its base and form the Lake of Forgiveness.

These and the great white Throne Mountain all symbolize the supreme sacrifice and the noble, Christian life of Edith Cavell. There it will stand, her monument, as long as time endures.

I was aroused from my reverie by a shadow, that had dimmed the brightness of the glacier. The sun had slipped down behind Throne Mountain and the purple glow of twilight was fast enveloping the landscape. Darkness was settling down in the lower canyon.

With a sigh I turned away and as I did so the words of Alice Maynell came to mind.

"Spirit of place! It is for this we travel, to surprise its subtlety; and where it is a strong and dominant angel, that place, seen once, abides entire in the memory. It is recalled all a life time having been perceived but for a day."

I had not gone far until I realized that I was off the trail, for I came to the edge of a crevasse or ravine, something that I had not encountered going up. Then came the painful thought that I had promised when leaving home, that I would not attempt any mountain climbing. Here I was far up the trail alone, three thousand miles from home, temporarily lost, twilight deepening rapidly into darkness down the canyon. My physical condition would not permit me to hurry. I picked my way along the edge of the precipice in the direction of the ice-wall and soon regained the trail that I had lost a few hundred feet above.

I had no trouble in the rest of the descent, and when I reached the bus they were just beginning to wonder if anything serious had happened to me.

As we were about to start some one exclaimed, "O Look! Just then the setting sun, shining through a mountain gap illuminated the top of Angel Glacier with a Golden crown of glory.

As we drove away, looking back our last view of Mt. Edith Cavell was as if we were patriarcs of old gazing with rapture and reverence upon the Mount of Transfiguration.

Very few words were spoken on the winding mountain road as we descended to the station. Each of us seemed lost in meditation.

From Jasper to Vancouver we were furnished open topped observation coaches, which enabled us to view the towering mountain peaks along the way.

The train begins to climb the mountains a short distance from Jasper. On one side we could look down hundreds of feet upon the head waters of Frazer river. On the other side we could look upward to where the peaks seemed to pierce the sky. We passed through Yellowhead Pass into British Columbia. This brought us into the rich Mt. Robson region with this Monarch of the Rockies as its center. We had come through the Valley of a Thousand Falls, and saw Emperor Falls the noblest cataract of the Rockies. Berg glacier, a shining curtain of green ice, nearly a mile long, hangs from the cloud-land about the mountain's head and extends to the very edge of the clear lake at its [illegible].

Looking southward from the train is the wonderful Tonquin Valley, a [illegible] of smiling loveliness, hemmed in by Mt. Erubus, Mt. Frazier, and the Ramparts. A little farther on lies Athabasca Pass, guarded by Mt. Hooker and Mt. Brown, long thought to be the highest of the Canadian Rockies. Midway of the Pass is a little lake called the Committee's Punch Bowl, a two lipped beaker spilling its waters east to the Atlantic and west to the Pacific. Near at hand is the region called the Whirlpool Sector, with Scott Glacier in view. Southwest just across the divide are Fortress Lake and Mt. Clemenceau. Then swinging around, along the Great Divide, we came to the Columbia Icefield, the largest of its kind south of Alaska. This vast sea of ice is one hundred ten miles long, forming the real Roof of the Rockies. Here is a glassy dome formed by the accumulation of centuries of ice and snow, hundreds of feet thick and older than history. A group of peaks circle about this ice-field like huge castles. Mt. Columbia, Mt. Alberta, Mt. Clemenceau, Mt. Douglas, and Mt. Bryce are visible from the train. From this ice-field project more than a score of glaciers. The largest of these is six miles long and over a mile wide. As they reach lower altitudes they are transformed into living streams that find their way into three great rivers, the Athabasca, winding its way to the McKenzie and then to the Arctic Ocean. The Saskatchewan, through Lake Winnepeg, the Nelson River, to Hudson Bay to the Atlantic. The mighty Columbia River to the Pacific.

After two days of scenic grandeur, we reached Vancouver, British Columbia, the largest city of the Province.

We spent a day and night in Vancouver. This city is characterized by the same fine buildings, wide streets, and beautiful parks, that were noticed in all Canadian Cities which we visited. Stanley Park is worth special mention. Its vast area of virgin forest rivals the big tree section of Southern California. One pine especially is sixty-five feet in circumference. There are many stumps twenty or thirty feet tall that are almost as large.

One formation was peculiar. Some fifty or more years ago, seed from a tree had taken root on top of one of those ancient stumps. A tree three feet in diameter is growing on top of this stump. Its roots have penetrated the stump and extend downward into the earth. The old stump is just a mass of decayed wood. The new tree is standing on its roots up in the air.

We left Vancouver for Seattle in the evening. The U. S. customs and immigration officers gave us a thorough inspection for booze, smuggled goods and especially, for Chinese and Japanese immigrants. This was done in a gentlemanly way and we were given a clean report.

We were now back in our own United States and on familiar ground. We played along via Tacoma, Portland, Yellowstone Park, Salt Lake City, Denver, Omaha, and Chicago, back home in Indiana.

At Tipton, I bid good-bye to my playmates of these few weeks.

Once more we are gray-haired men returning to the serious things of life. For one, the telephone rings calling for repairs, for several their favorite breeds of hogs still thrive, for another his hot house flowers still bloom, another is relieving suffering; for myself, I come from such a holiday with new vigor for "all fortunate holiday travel is a renewal of youth." The daily round is taken up again, but I have had a taste, at least, of the Pierian Spring which makes men walk as gods.

As years of age come on, and I can do nothing but sit on the porch and dream, I will have a golden chain of memories, not the least of which will be my memory of beautiful Banff, delightful Lake Louise and the exhaulted grandeur of Mt. Edith Cavell.

no.9

THE TWO POSITIVE ENTRIES OF LIFE

The importance of this subject to all people is the educational program. This prompts the writer to offer this paper to create food for thought. Knowing well the criticism that awaits any one who dares say a word against an educational program, especially when it is politically controled, may I say first I am not in any sense against education, but I do challenge the useless cost and political influence intrenched therein. The first part of the question I will attempt to discuss is: Is the younger generation getting what their parents pay for, are the school teachers allowed to teach what they should, and are the universities turning out teachers?

The criticism that I may get will not be unexpected or unnatural in a country where theoretically every child's career is limited only by his or her talents. In such a country the parents inevitably become inordinately ambitious for their children, and are willing to make any kind of a sacrifice that their children may be educated with no thought of excessive cost.

This ambition is perhaps the finest thing about the average American, but this ambition of the whole-hearted Americans has been abused as the evidence shows that politicans and the job hunter have taken advantage of the machinery of educational administration.

It is admirable to be willing to make a sacrifice for son or daughter's education, but it is most discouraging to make the sacrifice and then find you have not benefited son or daughter in the least; but have only increased the prosperity of some politican intrenched in the school system.

The tremendous increase in the cost of public education within the last quarter of a century, contrasted with the meager results of what the schools are achieving, convinces one that a great deal of money goes to the benefit of something other than the school children, and the day is not far off that opposition to unnecessary expenditure of school money will be exceedingly popular.

The U. S. Bureau of Education in 1890 says that it cost this country one hundred and forty million dollars to teach twelve million school children, while in 1925 teaching twice as many children it cost two billion dollars.

Dr. Henry S. Pritchett, President of the Carnegie Foundation for the advancement of teaching has this to say: "Education in the elementary schools, instead of meaning a thorough grounding in fundamentals, means a smattering of many things, some important, some pleasant, but many medicore and trivial".

"Intellectual discipline has been notably weakened, and the system has come to be looked upon as means of making a living". President Butter of Columbia is quoted as saying,"The ability to read has well nigh disappeared. The ability to write, so far as it exists at all, delights to manifest itself in forms of exceptional crudeness, the ability to perform the simplest mathematical operation is to all intent confined to teachers or specialists in that line.".

The writer's personal experience on this subject was a profound surprise when I was told by a so-called good teacher in our State Teachers' College, that it was not necessary for a boy of nine to learn to write, as nine-tenths of the homes now-a-days have typewriters.

Such silliness coming from a teacher is beyond sane comprehension, but this attitude only coincides with the intrenched politics in our schools.

This sort of teachers is the kind that diverts the pupil's time from the things he or she really needs, and squanders the time on trifling subjects.

The lamentable thing is that the time in the public school is spent in something other than learning to read, to write and to compute.

This is easily comprehended when one can understand the innumberable experts or specialists embedded in our educational system--those that must make a show of doing something to our educational system to hold their jobs; also countless commercial organizations making devices for use in the schools. Then there are the political teachers that specialize in school support, and it is necessary to supply jobs for them and their hangers-on.

A fair sample of this was evident here in this city when the school budget was up before a tax commissioner, where a number of teachers from our city schools were allowed to leave their schools and join the audience to encore the attorneys representing the School Board.

There is a large economic interest in the expansion of schools, not only physically, but as regards to curriculum. A new subject means a new job, new equipment to be sold, a new classroom. The schools are expanding beyond all sane reason, and to the damage of the pupil and taxpayer alike.

The expanded curriculum may be disguised under many dignified names, but at the bottom it is nothing short of plain ordinary graft, and the children are being cheated out of the intellectual training they have a right to expect for the expenditure of their parent's money. To take advantage of parent's unselfish devotion to their children's welfare seems the lowest type of grafters in existence.

Dr.W.H.P.Faunce, President of Brown University, Providence, R.I., said December 8, 1927, in part,"We have in America the largest public school system on earth. The most expensive campuses and college buildings, the most extensive curriculum, but nowhere else is education so pointless and aimless--so blind to its objectives,so indifferent to any specific outcome as in America.

Dean William M.Thornton of the University of Virginia in his address to the graduates of that University said in part:

"Restore the old predominance of standards, of thoroughness and usefulness in secondary schools. Limit the field of study to the basic necessities of the literate human being; remembering that school boys and girls should be taught to obey and not to choose. The condition existing within the walls of our great city high schools spell not only social degeneracy, but mental and moral imbecility".

Dr. Lowell, President of Harvard, has this to say relative to the matter of mounting costs of secondary schools: "The gravest fault is the extravagance and mounting expenditures at Harvard on a per pupil basis; the expense has increased 67%; In 15 years in the public schools for the same period, and on the same basis it has increased 167%".

Is it any wonder even the best friends of the secondary schools should grow apprehensive? The free schools are a myth, even our dear State Teachers College is not a free school by any means.

Why is it a young lady of political family can come directly out of a university and teach in our high school without a minute's experience when seasoned teachers that prepare themselves for these places are compelled to stand back? There is but one answer. Politics.

If there is no politics in our State Teachers College why are diplomas held up for a year after all grades, credits, and qualifications are accepted, while the recipient's chances for an advanced contract is held up?

A neighbor related an experience with a teacher in our State Teachers College last Winter which is most amusing.

His girl of nine with average intelligence was not reading as she should. The father went to the teacher and inquired what could be done to help the student. The teacher either not interested, or irritated at the parton, answered nothing. The patron remarked it was either the student or the teacher and that he would take the girl out of school. Then the teacher answered it surely was not herself as she had taught *several years* and that she *had a degree.* In this case a nationally controlled school system might not tolerate such ignorance in a teacher in a state school as the classification would be such as would place this class of teachers in a class sadly lacking in what might be called "horse sense".

If there is no politics in our schools, why is it that a new comer can land in this city and secure three jobs out of his own family in our schools with no visible excess credentials, when seasoned teachers gradudated from our State **Teachers** College, and other institutions, native born, are standing by wondering why they cannot get an advancement or even allowed to teach.

What incentive is it for one to send his children to these schools and have a group of cheap politicians sort among them for desirable political timber to fill these jobs?

No budget system nor study of education will deal with this problem properly unless it first starts with a clear and honest conception of what the school system ought to do. The kind of education which the people of the United States need, and what its schools can be expected to furnish.

Some personal experience in my investigation of the tax question reveals the fact that the indifference exists mostly in the laity that are supposed to be educated people; ignorance illustrated in the idea that if one pays only rent, the high tax rate means nothing to him. They have not been properly prepared in fundamentals; this lack of information can be laid only to an incorrect foundation in the schools.

The time is not far distant when all schools will be state or nationally controlled as no county can keep the pace with the growing expense. Sorrowful as it may seem, state control is inevitable and its effect on salaries of all concerned, the building of schools, and the equipment will be problematical.

The writer does not attempt to teach or instruct but to invite thinking about the natural fundamentals of taxation, and to begin freeing our minds of certain long accepted dogmas and theories which are chiefly political or merely long established customs.

The writer is indebted to a great extent to the Valve Ward for this tax theory.

Even while humanity was very young, there were practical politicans but there were no scientists.

The politicans held caucuses for the purpose of singling out some of the things which always has been, and always will be, the common and inescapable heritage of every human being, which they could adopt as a financial agency.

And after grave deliberation it was unaminously pointed out that at least two things was evident, which in the long run no one could escape or wholly evade, were death and taxes.

The politicans both then and now recognized that they could to nothing with death, but they saw in taxes untold financial possibilities.

And so they adopted taxes as their own particular province, and tax manipulation as their pet pastime.

And thus it has continued even unto this day, and long and continuous practice has made the politicans an expert in a game that has never failed to be profitable to themselves and costly to every one else.

But in the course of the passing years there arose thinking men, men who speculated on the nature of things, men who sought nothing but truth.

And so science came to play its part in human affairs. As the politican had declared death and taxes to be inevitable, these men of budding science began to ask why this should be. But as the politican had perempted taxes as their special property, the scientist concentrated on death.

The result of this concentration has been most gratifying that while the tradition of the inescapability of death and taxes still stand, it does not follow that both may not be made more endurable.

Science has pushed death somewhat further away from us by lengthening our life expectancy; it has moved the point where death takes its toll to where there is a higher accumulated value in human life.

It has made death easier in many cases.

It has removed some of its former terrors.

It has caused us to think less about dying and a great deal more about living.

It is teaching us to get more out of life; it has shown that death cannot deprive us of as much as it formerly did.

Science has demonstrated that one of the inevitable and inescapable things proves to be capable of distinct improvement.

Admitting that science has done much with death, why not give it an unhampered chance at taxes?

The writer does not know what science might do with taxes, but as taxes are much less abstract than death, it is easy to prophesy that science might do at least as much, if not more, for taxes than it has done for death. For instance, it is possible to bring the time of taking toll to where the most value has accumulated in the things to be taxed, or it might move some of the terrors of taxation, it might make taxes easier to bear, either by taking less or by giving us more for what they do take, or by changing the time and method of taking, or by distributing the burden more equably among all classes.

If science were to tackle this problem of taxes, as it has death, seeking nothing but truth in the study, it is quite possible, if not in fact probable, that the first great discovery will be that the present base upon which taxes are levied and collected is historically, socially, and economically unsound to say the least.

The second discovery might be that the existing general method of levying and collecting of taxes is unsystematic, inequitable and wasteful.

Next the amount of taxes collected in this country is greatly out of proportion to the reasonable cost of adequate,efficient and economical government.

Presuming this discovery should be made, and it is quite possible, it stands to reason that it suggests radical changes and corrections in order to place taxation on a scientific basis. It is quite possible that a new base upon which to found a workable system of taxation might be necessary.

As the present base penalizes industry and thrift, and discourages enterprise, let us select thrift and industry for the base. Instead of levying arbitrarily a tax upon possessions and income, which are constantly varying in character, amount and value, place the tax to be levied upon our consumption, which varies but little from year to year. Even in the times of depression, as the statistics show, there is only a drop of about 5% below the average.

A small per cent of our expenditures be paid by every one as a tax at the point where the things we buy have their greatest accumulated value, this tax to be collected at this point on every expenditure for which taxes are lawfully applied.

There may be four classes of taxations,for convenience:

1. Certainty of taxation
2. Equality
3. Need
4. Least taxation,or least government,which means the same.

Taxation is the cost of government and every one who enjoys the protection and benefits of government should pay his just proportion, and every one should know how much he is paying, whether this is his fair share, when and how he pays it, and whether he is getting his money's worth.

To check up on our tentative findings to see if we are scientifically sound, let us first consider why we have government, and the cost, and so on.

So let us first give a short definition of the purpose of government as it applies in this paper.

The fundamental purpose of government is to protect every citizen in the lawful use and enjoyment of his possessions, to insure to every citizen the free exercise of his lawful rights, not to run our private business for us, but to make it safe to run our business for ourselves.

The writer is sorry to say there are comparatively few citizens that really appreciate such a government, by enjoying his rights and privileges, by discharging faithfully his obligations, by using freely as he wishes the fruits of his industry and thrift lawfully.

The fruits of your thrift can only be property, possession and income, and you can only enjoy these fruits by your consumption; your obligation to the state and government is to pay your just share of the cost of government, to see that the government gives you full value for what you pay; to ascertain this, you must first find the total cost of the citizen's consumption,--the expenditures, if you please,--for a given period and then compare it with the total cost of the nation's consumption for a like period.

The rational method of collection of this part of the citizen's expenditure is to collect it at the time and place of each expenditure.

You will readily admit that the best government is the least government. The least government, the least taxes, the greater the capital, the greater the fruits of prosperity to the people.

What is the measure of the value of our government to us as an individual?

The expenditure of an individual is a safe measure of the value of the government to him. As the true philosophy of wealth is how best to get rid of it, as it has been demonstrated by the wealthy class many times, and for reference I quote the following:

The Red Cross, Y.M.C.A., Y.W.C.A., The Young Men's and Young Women's Hebrew Association, the Salvation Army, the Knights of Columbus, and the Boys' and Girls' Scouts, with their vast properties, are all supported by voluntary contributions.

This country spends half a billion dollars a year to maintain hospitals. In this city and county $15,000.00 is paid annually to our hospitals for charity.

The churches own four billion dollars worth of property, and have approximately two hundred billion dollars income annually in the United States.

The U. S. Bureau of Education reports increase of between 1900 and 1926 of the equipment of our universities and colleges from 162 to 1,356 millions of dollars.

Their endownment increase was from 147 to 938 million.

The total assets of these institutions increased six fold from one-third of a billion to two and one-third billion dollars in a fourth of a century.

The same Bureau records show an increase in gifts for education from 15 million dollars in 1900 to 196 million dollars in 1926.

Columbia University alone received in money, gifts between 1900 and 1928, 70 million.

Harvard University received between 1920 and 1921 three million, in 1922-1924 and 1925, four and one half million.

Mr. Rockefeller and son has given fifty million to the University of Chicago.

Senator and Mrs. Leland Stanford has given 25 million to the university which bears their name.

Mr.Eastman, 25 million to the University of Rochester,

Gordon McKay 20 million to Harvard.

John W. Sterling 20 million to Yale.

Henry C. Frick 15 million to Princeton.

The University of California owned and controled by that state has received from private individuals in the past decade a million dollars a year.

The Russell Sage Foundation library issued in 1926 gives information of 179 endowed foundations in the U. S.

Mr. Carnegie gave away nine-tenths of his great fortune or 350 million.

The two Rockefellers have up-to-date given into various benefactions 600 million dollars.

Julius Rosenwald Fund for the health and education of negroes other black races, while only established in 1912 amounted to 20 million dollars in 1928.

I give the above as a true philosophy of wealth and the accurate measurement of our enjoyment of government is what we spend, or what we consume.

It is not idle curosity to say it is economically unsound and unfair to tax the citizens on what they save, but do not enjoy, and only on those that have if others who have nothing have equal voting power, because the officeholder makes the tax rate, and the vague underworld has the same power to elect undesirable citizens for office as the thrifty respected citizens. The writer does not object to the poor or the underworld voting, not a bit of it, but the cost of government should not be charged to the accumulated values of the people, but against the total consumption of the people, for the cost of government like the cost of living is consumption and not accumulation.

The study of the problem is a Provine of science and not a provine of partisan or practical politics, and the solution of this great problem will never be solved except by a scientific method, nd to do this the government should have fewer so-called practical commissions and more scientific commissions that are divorced from politics, but students of truth and science.

The more people feel taxation, and the more jealously they watch over their expenditures, and the public expenditures, the better. It seems to be quite just that we have these obligations. And the problem of taxation should be agitated in every possible way until we reach a solution that will appeal to reason, that promises justice, fairness, simplicity, efficiency and economy of the cost of public business, and the equal distribution of the cost among all citizens.

The value of government like the value of a personal possession is the enjoyment of the consumption under its protection and if there was a retail sales tax, a tax on each one's consumption and not on what he has saved, the equality of taxation would be more consistent to Capital. As capital is the life blood of industry, consumption and expenditure is the measure of application of capital, and if it were not for capital, not one of us would be here tonight.

The cost of government cannot be rightfully charged against the accumulated values of the people solely and exist, as the people with accumulated values are in the minority. As to protection at the polls. While the voting power or the affairs of the government is in the hands of the majority, the class without savings, the tax problem is sorely in need of scientific talent,scientific commissions, and less politics.

While distressing, it is nevertheless very true that we are yet to learn how to live together intelligently, and it may be asking too much to ask the people not to be selfish, but it is a sure fact that the taxpayers of the community as a whole are being forced to pay for selfish benefits, which are demanded only by individuals or groups, not because the community needs them, but for the sole benefit of a selfish few.

The expansion of government, and school activities, and the means of paying for same under our present status are provided for by a nibble here and a bite there. Too many expenditures are entered into by the idea of keeping up with our neighbor; therefore the terminal costs are not brought home to the voters. Each new expenditure and each new bond issue is advocated without reference to the already incurred indebtedness.

For example, in one of our chief cities the chief of police bought an automobile, but the law specifies no requisition shall be made by the Comptroller for over $2000.00, without the Council's appropriation, and as the auto cost $2600.00 a requisition was made for the chasis $2000.00, a special body on same machine $600.00.

Often desirable improvements are not co-ordinated with other similar activities, as new agencies are demanded, when the real need is, or should be, to consolidate in order to prevent overlapping agencies already in existence.

Communities enter into expenditures in an uncalculated manner with the idea that in some manner they will get by together with the selfish idea that perhaps the other fellow can be made pay a little more than the first one, or with the thought that a politician who is a teacher may get a job. And as there is no agency of states or communities that deal with matters of common concern, each goes on spending as much as it can, grabbing what revenue it can.

The lax and inconsistent system prompted in 1927 ten state legislatures to provide special committees to investigate their tax systems, and to invite agricultural colleges, taxpayer's associations, chamber of commerce, to study the baffling situation. The conclusion was that there will have to be far more discontent before matters grow better. In other words, the public sentiment must be more thoroughly aroused, the people must be awake, must be aroused from the malady of sleeping obesity. In other words, everybody's business must cease to be nobody's business or the collective carelessness of the people and the grafting politican will swamp us all.

At present there is a political movement on foot, consisting of much talk and little action of creating in the cabinet a department of education, and lately Senator Capper has consented to foster the bill to its destination. About the only thing that is definite in the senator's bill to the ordinary layman is the salary of $15,000 for the commissioner, and the $1,500,000.00 appropriation. The supposed duties of the department would be to develop the public school systems through the country fostering more and better schools in America. Educational data would be gathered at home and abroad as well as statistics on literacy, and local school boards would be aided and controlled to a certain extent. National council of education favored is made by the state superintendents to cooperate with the department of education, while former bills along this line have not reached consideration in either house. The danger of this kind of legislation is that such a law might reach the perfection of power centralization, thus affecting all branches of the school city.

If such a law should be passed, and it is quite possible, there is danger that all teachers would be classified either as fourth grade teachers, High School teachers, Principals of Graded Schools, Principals of High Schools, and so on. This being the case each High School teacher would get so much money whether he taught in Terre Haute, or in some Township school, and each principal of a grade school would get so much money for the principal-ship wherever he taught, and so on. As there is no telling where the politicans are going to stop when they once get the reins in their own hands, and as this kind of an arrangement would be centralizing the authority into the grand council, the books, the teachers, the building program, and the salaries of all concerned would be governed alike throughout the states, the poor counties receiving the same attention as the more wealthy counties.

The appalling illiteracy of our people prompts to a great extent the futhering of a national department of education for with all our wealth endowed foundations for education, we have 5,500,000 persons under the age of ten who cannot read or write English, or any other language, with an additional 3,500,000 that cannot read or write English. This is evidence of our present system's weakness and that we have neglected territory in abundance.

7010

Over-Education

Read before the Terre Haute Literary Club, January 13, 1930

John B. Wisely

It might as well be said to begin with, that it is the contention in this this discussion, that in this country, we are attempting to educate many many people who are incapable of being educated. Education does not create anything. It merely develops what nature or heredity has given to the individual. To educate an individual with no mental endowment is impossible. An individual with little native mental ability is capable of a little education; an individual with more brains is capable of more education; and an individual with the richest mental inheritance is capable of the highest education.

In our ambition to live up to our highest ideals of democracy we have forgotten this fundamental face, that no kind of an educational process, however perfect, can endow a boy or a girl with brains, and ignoring this fundamental fact, we waste the time and the energy of thousands of boys and girls by keeping them in school, in fact compelling them to remain in school, where they are incapable of being educated. This is what Dr. David Stass Jordan meant when he used to say so many times, "You can't put a thousand dollar education on a fifty cent boy." Now we should have to say, I suppose, "You can't put a ten thousand dollar education on a one hundred dollar boy.

As a result of this false assumption, that any person can be educated, we are keeping thousands of boys and girls in the elimentary schools that should be allowed to pass right along rapidly through them--some remain two or three years in one grade. When at last they are permitted to finish the eighth grade, they are overgrown; they are timid and cowed by many failures; they have lost confidence in themselves, or as our modern phychologists sya, they have an inferiority complex and they have no zest for the work of the world or faith in their ability to do it.

It is the same way in our high schools and colleges. There are thousands of children who should never be encouraged to enter high school. If they desire to enter high school or insist upon it, they should be allowed to pass right along and get what they can out of it, get through, and out into the world, where they can learn to do something useful. The increase in attendeance on these secondary schools, in the last decade has been enormous, and as a result, thousands of children have been encouraged, not merely to waste four years or often more of their precious lives in our high schools, but they have been led to believe that they can go on through college and obtain a college education. As a result of this unwise encouragement, thousands of high school graduates enter our colleges and universities who are not capable of taking a college education. They could never become successful doctors, preachers, lawyers, teachers, accountants, executives if they remained in college until they were as old as Methuselah. Many of them are sent home at the close of the first semester, but many, many more persist, and by hook or crook, in the course of a long time, succeed in obtaining the diploma of the school to become total failures or mediocres in the professions or in the ranks of white-collar workers in various lines. How many good farmers, mechanics, day laborers have our schools of higher education spoiled in turning out jack-leg lawyers, quack doctors, and incompetent school teachers!

Our boasted democracy, as Glenn Frank points out, defeats its own purposes, and our schools help it to do so. Theoretically there are no classes, no caste, in a democracy. There is no high, no low. All members are free and equal. There is to be no distruction with regard to race or color or condition. This is supposed to obtain especially in the school, which is the purest type of democracy we have.

practically, what our schools do is to divide people into classes--by a system of grades, ranks, standardization, scholarships, marks, credits, [illegible], the Lock Step, as President Burk of the State Teachers College of San Francisco was fond of calling it, we not only create classes and put people into them, all of which is very natural and cannot be avoided, but we encourage them to think that they can easily pass from one class to another by the process of education.

We ignore the fact, well known to all psychologists, and so clearly stated by Dr. Donald A. Laird, director of Colgate University Psychological laboratory: "Brains are a matter of relativity. Physical differences are as nothing compared with the enormous differences that may be formed in mentality,

"Education does not seem to improve one's regular equipment of brains. Children who are found by tests to have a little less than the usual modicum of brains in the first grade are still a little behind the average when they are in the fifth grade, and in case they reach the eighth grade, they still test a little below.

"Intelligence is not increased by going to college. Neither is it a chance affair. Parents with brains much above the average have children with brains much above the average. Brains seem to be quite definitely inherited, just as eye color, stature or temperament.

Dr. Laird does not mean to say, however, and certainly it is not true, that the person with little brains will not be improved by education. The parable of the talents applies here. If a person has only one talent, he may cultivate it. He never can equal the man with five talents and he cannot expect to do the same kind of work in the world.

Dr. Laird goes on to ask the question, "If education does not improve intelligence, what makes college men successful? Of hundreds of thousands of men tested in the army during mobilization, the average score was 65. After the war the same test was given to a large number of students entering college for the first time. The average score by these freshmen was 150.

"This does not mean that the college freshman has twice as much intelligence as the army man since the army score does not start with zero intelligence. But this difference does mean that the ordinary college man is much better equipped with brains that the ordinary man in the streets."

This is true in spite of the fact that a large per cent of these college freshmen will be wasting their own time and the money of their parents in spending four or five years in college. The average score of the group is high because it is a selected group. The brains are there. The pity of it is that these failures and mediocres are, in most instances not in college on their own initiative or because they have chosen it for themselves. They are there because they have been urged to go by over enthusiastic teachers or they are complying with the wishes of over ambitious fond parents.

Will I. Nichols says in an article in the Atlantic Monthly, "In practically every case of maladjustment which I have discovered among college student I have come ultimately to the statement, ' I didn't really want to come to college;' I did it just to please my family.'"

Universal education--"Any of you boys may be president of the United States," as the over enthusiastic visitors used to say to us boys in the country schools. Equal opportunity for every child regardless of residence, ability, handicap, or disability; a high school education within the reach of every boy and girl in the land, and a college education for everyone who desires it, universal education.

This is the substance of a resolution passed at the last meeting of our National Education Association. It sounds fine. It is in keeping with our ideals of democracy. It is highly desirable too, but

It is purely theoretical and idealistic. Practically, it is absolutely impossible. It is all well enough as an ideal but it does not even work out well in every-day life. It encourages the rush to the cities and the efforts to obtain a white-collar job.

Francis Lieber once said, "City life will strain our civilization as slavery never did." The truth of his prediction is evident today. It will grow worse--not so many years ago the vast majority of our population was rural. Even when Lieber uttered his prophecy, the majority of the people in the United States lived in the country. The rush to the city has been rapid. Now the great majority of our population is urban. Many fathers have said, "I want my children to have an education. I do not want them to have to work as hard as I have." The old stigma that was attached to manual labor still persists in the minds of many young people.

As a matter of fact, the great bulk of the work of the world is not white-collar work. Our farms must be cultivated, roads must be built, our industries must be manned, beds must be made, meals prepared, and dishes washed; but our schools are doing everything they can, not purposely of course but thoughtlessly, to get people into white-collar positions. We all admit that any kind of useful work, no matter how humble, whether of the hand or of the head, is just as honorable as any other kind. But many kinds of useful work do not require the mental ability that other kinds require. The schools should help to get the mentally well equipped into the jobs that require most brains, whether they are white-collar jobs or not, and the people with little or mediocre mental ability into the jobs which require little brains. Lincoln said that God must love the common people because he made so many of them. It is a good thing that he did because the great bulk of the useful work of the world is a pretty prosy, matter-of-fact business and does not require a great mental ability to do it. This is not to say that even this kind of work cannot be better done by intelligent people, and it is the business of the schools to see to it that every one of these workers has as much education as he is capable of taking; but the schools should not mock such people by leading them to aspire to jobs that require great mental ability when they haven't the brains.

The pity of it is that this tendency in our schools is of comparatively rescent orgin and is rapidly growing. Anyone who examines the educational writings prior to 1900 will see that there was very little said about the objectives of high school instruction. It was not spoken of as the "people's college" and only the brighter pupils were expected to take advantage of it. Even as late as 1911, the Committee of Ten after a careful study of our entire educational system said that our high schools should be planned for: "That small portion of all the children of our country, a proportion small in number but very important to the welfare of the nation, who show themselves able to profit by an education prolonged to the eighteenth year, and whose parents are able to support them while they remain so long at school."

It is easy to see that these able men in 1911 had no idea that we would ever come to a time when all the children who had been passed through the eight grades, whether they had shown any ability in the grades or not should be picked up by motor busses every day and carted off five or six miles to high school. How quickly this wholesale idea of education has grown up! In 1880 there was only 100,000 pupils in all the high schools of the United States; in 1890, 200,000; in 1900, 500,000; in 1910, about the time of this report, 1,000,000; now watch the enrollment climb in 1920, 2,000,000; in 1930 5,000,000. This means that at the present time, about four per cent of our entire population is in the high schools of the nation. There would be nothing alarming about this if this five million were not all being prepared for college and fired with the ambition to fill white-collar positions. Soon there will not be enough white-collar jobs to go around; and if there were, many, of these would not have the ability to fill them.

Dr. Alexander G. Ruthven elected president of the University of Michigan, October 4, 1929, in his inaugural address, announces a sane policy for all universities to follow in their attitude toward high schools. Dr. Ruthven says: "The state university has frequently been referred to as the cap stone of the school system of the commonwealth. Too often has this phrase crossed a conception of the university as a super high school. Above the high school to be sure, but as we see it, not in a continuous line of ascent. The university is rather to be considered a detached educational unit, designed to admit and to train only those of our youth who have the habitudes and aptitudes for higher learning. Its standards are to be set and carefully maintained by the faculty, without interference, and selection of students is to be made by the severaly schools and colleges, and solely on the basis of innate qualifications and training. Under no other plan can the interests of higher education be served by the university.

"The high schools should prepare for the university, and the university should accept only those students evidently qualified to pursue advanced studies; for if the higher institution should adopt the policy of attempting to raise the general standard of culture by admitting the maximum number of high school students, the result would be a lowering of standards to the dull level of mediocrity and a sacrificing of the best interests of gifted students."

This craze to go to high school and especially the craze to go to college seem to be an aftermath of the great war. Dr. A. L. Jones, director of admissions at Bolumbia University, thinks that there is already a decrease in college enrollments all over the country. He predicts that it is likely to be permanent. He says that in the years succeeding the war every high school graduate was determined to go to college and he thinks there were two reasons for this development. The country in general recognized the importance attached to college training in handling the mass of draft recruits. The average family also was better able to defray the costs of a college career. Unusual importance was attached to the social significance of a higher education, a fact which accounted for an interest that often surpassed the desire for intellectual advancement. Attending college became a social achievement and the student often regarded it as something of a lark.

The problem was met in part by increasing the entrance qualifications and also raising scholastic requirements, thus weeding out the element which regarded the college course as a four-year round of pleasure. Dr. Jones thinks that increasing opportunities have been provided to aid the sincere student, but there seems to be little reason for squandering the family income or the faculty training and university resources on thousands unfitted for higher education. The decrease in enrollment may reflect, he thinks, a more sensible adjustment of many young men and women to the economic scheme, and he adds, "Neither the colleges nor the public will suffer through the elimination of those who have little conception of collegiate opportunities."

If Dr. Jones is right in thinking that he has fairly explained the attitude of the colleges toward this class of unworthy and unfit students this will help to prevent this great loss of time, money and energy in colleges. It is to be feared, however, that there are many institutions of higher learning that glory in numbers. They think that a large enrollment is an index of excellence and prosperity. They admit every high school student who applies and they never send any away.

Whatever the solution of the problem may be in the schools of higher education, in the high school, and in the elimentary schools, one thing seems clear. We must not relax our efforts to provide education which will meet the needs of all classes of children, those of low mentality and those with great ability. Every child is entitled to all the education he can take. Our school plants must be adequate, our equipment of the best, our teachers trained in the highest degree. We must have opportunity rooms, vocational education, physical training, school nursey and doctors, lunches for the undernourished, and we must give every child an opportunity to receive the kind of training he needs and can take. Country children should have an equal chance with city children.

Then these schools should not waste the time of the child or spoil his life or break his spirit or discourage him. There should be no marks of A or B or F. No child would ever fail or be required to spend two years in the same grade. All children would enter school at the age of six. They would spend one year in the first grade, one year in the second, and at the end of eight years, they would all be through the grades. They would have had all the different kinds of work that children have in our schools now, oral, written, intelligence tests, oral examinations, written examinations, but no work no rivalry except in good work. There would be no heartaches because one got an "A" while another had only a "B." The children would be happy. They would enjoy their school. It would always be a pleasant memory.

If it be said that, under this plan, some children would loaf, they would not work, they would not get much out of their eight years in school, it may be said in reply that many loaf under our present system, they do not work, they play hookey. They do not get much out of their eight years in school.

At the close of the work in the grades, the teachers of these children together with the experts, the school doctor, and school nurses would decide by means of examinations, intelligence tests, and other tests, supplemented by their knowledge of the children and their work in school, what children should enter high school and what children should drop out and go to work. They would report their decision to the parents of the children, but no parent should be compelled to accept this decision. If his child had been assigned to the high school, he might keep him at home to learn a trade. If he had been advised to put his child to work, he might decide to send him on to the high school.

The children prepared for it and with the mental ability to do the work would then enter the high school and spend foru years, no more, under the same regime, At the close of the high school course the children would be examined just as at the close of the work in the grades, with this difference. Only those recommended for college would be required to go to work.

In conclusion, I may say that some features of this plan, not the plan as a whole, are being tried in at least two places that I know. Perhpas some such plan may be in operation in other school systems. In the training school of the State Teachers College in San Francisco, California, no grades on their work are given to the children. Their work is criticized and they are helped to make it as good as possible, but there is no such thing as not passing in a subject. Also in the public school system of Winnetka, Illinois some features of the plan are incorporated.

The purpose of the plan is to give every child all the education he is capable of taking without loss of time to any child.

JOHN KEATS.

Paper Read before the Terre Haute Literary Club.
January 27th. 1930

No other name, perhaps, in the entire range of English literature is so significant of precocious genius, vivid and beautiful imagination, and unexampled word-painting. That a man dying in the twenty-sixth year of his age, after a comparatively brief season of literary activity, should leave behind him such an artistic and satisfying body of verse, is sufficiently remarkable; but when the fact is also noted that this young writer was the founder of a new school ## in the art of poetry - the circumstance# becomes historical in its value.

To read the poems of Keats is not unlike indulging in a draught of rare vintage; he makes his reader drunk with music; he fairly intoxicates with the richness of his song, says that authority, James B. Kenyon. It is impossible steadfastly to peruse such poetry; it cloys with too much melody. Keats moved amid a troop of fantastie shadows half human, half divine, god and goddess, faun and satyr, until to him the unreal became real, and # "the thing that was not as the thing that was". He was bewildered in the mazes of his own imaginings; there he ranged like an uncurbed steed; yet nothing passed from under his hand that did not bear the magic impress which sealed it a"joy forever."

John Keats was born of humble parentage on October 29 or 31 (it is not determined whish) 1795, at the home of his grand-father, who kept a livery stable on the Pavement in Moorfields, London. His health was fragile. He died on the 23rd. of February, 1821 in Rome, at the early age of 25 years and # months old.

A few days later he was buried in the little Protestant cemetary under the shadow of the Southern Walls, overlooked by the flame-like pyramid of Cestius. In April appeared, in London, the Adonais of Shelley, the greatest requiem ever sung in English by one great poet over the grave of another. Keats had directed that on his grave should be inscribed "One whose name is writ in water"; of the Adonias some ten copies were sold. But at no time during the intervening years has there been any doubt, not merely of the poet's survival, but of his place among the greatest of those who have created enduring beauty through the medium of our English speech. In the next generation, his poetry was the most powerful formative influence upon the verse of Tennyson; and the Pre-Raphaelites of the mid-century, for whom Wordsworth was too abstract, Shelley too vague, Bryon too crude, found in such poems as "The Eve of St. Mark's", their own ideal, both as painters and as poets, of mystically beautiful yet delicately veracious utterance, exquisitely anticipated and fulfilled. A single verse of Keats,"There is a budding morrow in mid-night", Rossetti thought the most beautiful in English poetry. No later criticism has seriously qualified the verdict, and no change of literary fashion has impaired his fame. On the contrary, the intensive study of his writings, more particularly of his fascinating letters, has deepened the influence of his poetry, by the hardly surpassed picture which they present of the adolescence of a great poet.

379

(1)
The poetic creation which has left this deep and ineffaceable impression was the work of five years at the utmost; if we look to consummate achievement only, we may say that, apart from one early sonnet, "On first looking into Chapman's Homer," (1815), and a pathetic last one: "Bright Star, would I were steadfast as thou art,"(1820-1) it was the work of two years only, from the summer of 1817 to that of 1819. He was in his twentieth year when he produced his first notable verse. From this date til toward the close of his twenty-fourth year he advanced with enormous rapidity. Then, disease and discouragement began to disintegrate and unnerve his powers; the Fall of Hyperion, in the autumn of 1819, already betrays incipient decadence; the tragic passion for Fanny Brawne followed, and the last years of his life, save for the sonnet already mentioned, produced little that the student of poetic genius cares to remember, and some things that he would willingly forget.

For our present purpose, then, which is not to give a literary historian's account of his career, but to offer a brief survey of the things in it which are of enduring worth, it will suffice to dwell upon the wonderful flowering and fruitage of his genius during these two memorable years. In a famous letter of (the middle of this time) (May 3, 1818) to John Hamilton Reynolds, his chief poetic confidant, Keats describes the three phases, as he conceives them, in the growth of a poet's mind. Let me quote a few sentences.

"I compare human life to a large mansion of many apartments, two of which I can only describe, the doors of the rest being as yet shut upon me. The first we step into we call the infant or thoughtless chamber, in which we remain as long as we do not think.... We no sooner get into the second Chamber, which I shall call the Chamber of Maiden-Thought, than we become intoxicated with the light and the atmosphere, we see nothing but pleasant wonders, and think of delaying there ever in delight. However, amongst the effects this breathing is father of is that tremendous one of sharpening one's vision into the heart and nature of man, - of convincing one's nerves that the world is full of misery, and heart-break, pain, sickness, and oppression, - whereby this Chamber of Maiden-Thought becomes gradually darkened and at the same time, on all sides of it, many doors are set open, but all dark - all leading to dark passages... we feel the "burden of the mystery.' "

He goes on to intimate, as the last phrase suggests, that Wordsworth when he wrote "Tintern Abbey" had come to this point. Wordsworth there, it will be remembered, describes what Nature had been for him, when he looked on the same scene five years before, and then what it had become for him when he wrote. The earlier phase-of ecstatic absorption in the glories about him ("The sounding cataract haunted me like a passion," etc.), heedless of other interest, corresponds to the intoxication of light and atmosphere and all the pleasant wonders of the sensible world, which Keats found in his Chamber of Maiden Thought. The later, in which the elder poet heard in Nature "the still sad voice of humanity" and felt " a presence that disturbed him with the joy of elevated thoughts" was already divined by the young poet of twenty-two; but Wordsworth had there, he thought, passed on into those mysterious passages which to him were still dark.

Now the poetry of Keats is perfectly denoted by this beautiful introspective image. It is the poetry of one who sang, as few others ever did, the irradiated sense-world seen by the dwellers in that Chamber of Maiden Thought, and who never passed decisively beyond it, but whose eyes were fastened more and more ardently upon ways that led towards those mysteries of the world of men and God which he was not yet destined to explore. It is the poetry of one imperfectly educated, and not wholly fortunate in his early circumstances and associates, but whose original endowment, an incomparable vision of Beauty, steadily disengaged itself from its meaner attachments, and at the same time drew into an ever closer and richer intimacy with Truth. The great phrase of the "Ode to a Grecian Urn", "Beauty is Truth, Truth Beauty", may be called the final formula of the Keatsian world; and whatever it may need of limitation, it is one not likely to be put aside.

The first utterances of the authentic Keats are cries of rapturous discovery. "The earth is full of entrancing loveliness for sense and imagination," and "a thing of beauty is a joy for ever." Wordsworth and his fellows had already seen beauty as "a living presence of the earth," as "a friend" destined to soothe the cares and lift the thoughts of man. He turn indignantly upon the poets of the previous age who had made their mechanic rhymes without discovering it: "Beauty was awake: why were not ye awake?"

> The blue
> Bared its eternal bosom, and the dew
> Of summer nights collected still to make
> The morning precious.

And it was not beauty of nature only that intoxicated him. When he first looked into Chapman's Homer, he felt "like some watcher of the skies when a new planet swims into his ken.", when he first read the Faery Queen, " he went through it like a young horse through a spring meadow ramping." His vision of life is still imperfect; the dreamy vicissitudes of " golden-tongued Romance" captivate him more than the terror and pity of tragedy; almost all his early quotations from Shakespere come from "The Midsummer's Night's Dream." And his first long poem, Endymion, is a visionary quest of Beauty through endless vistas of enchanted forest and blue sea depths, woven about the Greek legend of the love of Endymion and the Moon. It is not nebulous or unearthly. When he is writing of what he has seen, - flowery woodlands, or breaking waves, he has at command a delicate precision and unsought veracity of touch nowhere surpassed; as in this famous image;-

> Old ocean rolls a lengthened wave to the shore,
> Down whose green back the short-lived foam all hoar,
> Bursts gradual, with a wayward indolence.

Yet in the four thousand lines of this poem we must seek neither weighty intellectual substance nor coherent structure. These things were to come; but for the present Keats is satisfied to wander ecstatically on and on, capturing one after another of the bright images that stream in gorgeous procession across his inward eye. It occupied him during the summer and autumn of 1817. When published in the April following, its palpable defects provoked the savage reviews which disgraced Blackwood and the Quarterly, while its endless loveliness of detail was ignored. But already Keats was beyond it; the Preface, written with the proud humility of genius, is rather its requiem, the prelude to a greater song yet unsung: "It is just that this youngster should die away; a sad thought for me, if I had not some hope that while it is dwindling I may be plotting, and fitting myself for verses fit to live." Such language sufficiently refutes the legend of the effeminate weakling, "Johnnie Keats" whose soul was "killed by an article". To all the violence of Croker and Lockhart he was impervious, for he knew that it was the blind groping of men who had no access to what he saw. "I have not the slightest feel of humility towards the public," he wrote to his friend Reynolds,- "or to anything in existence, - but the eternal Being, the Principle of Beauty, And the Memory of Great Men."

The manliness and dignity of this attitude already attest the stuff that Keats was made of. And the impression is confirmed by all the other utterances of this wonderful year. He became acutely aware of the perils of his own exquisite sensibility; defects of a poetry in which the luxery of beautiful images had more place than the ardours of thought. Thought was already stirring; it began to cry for expression; he even spoke at moments of abandoning poetry for philosophy, and " asking Hazlitt," after a year's study and experience, what road he could best take in metaphysics.

That could never have been his destiny, or his final aim. Whatever else he might have become, he must have remained, what he fundamentally was, a poet. He must have approached reality through the rapt imagination, not through abstract logic. But the reality he imagined and bodied forth might be charged with philosophic material; it might be charged with thought and experience, like the world of Shakespere. And it is toward such a consummation, a poetry not woven of beautiful sensation, but pregnant with ideas and with human fate, that Keats was half unconsciously feeling his way. The nature of the change is vividly marked by the great sonnet "On sitting down to read King Lear once again" (January,1818) where he bids farewell to " golden-tongued Romance" and her serene lute, to encounter the terror and pity of a more overwhelming and more revealing experience:

> Adieu: for once again the fierce dispute
> Between damnation and impassioned clay
> Must I burn through.

And he well knew that, with all his genius, it was not by reading Shakespere that he could emulate, even afar, his tremendous poetry. He must grip and penetrate life, wrestle with its burdens, face its hardships, yet keeping all the time his poet's faculty of transmuting this stuff of transient experience into the "semblance of eternity." He saw as clearly as the young Milton that to make great poetry you must first greatly live. We have the clearest recognition of this in a letter written in the following July, in the course of a walking tour in Scotland.

> "I should not have consented to myself these four months' tramping in the Highlands, but that I thought it would give me more experience, rub off more prejudice, use me to more hardship, identify finer scenes, load me with grander mountains and strengthen more my reach in Poetry, than would stopping at home among books, even though I should read Homer."

(2)

The four months' tramp (it was in reality cut short by Keats's illness after some nine weeks) would hardly have brought him all these things had they not already been his. How immense and how swift his growth of mental stature and stamina had been was made clear by the magnificennt torso of an epic poem which grew into being during the following autumn and spring. Hyperion, more than any other of his works, impressed his contemporaries and compelled their often unwilling respect. Shelley, who thought little of the rest, declared that " if the Hyperion be not grand poetry, none has been written by our contemporaries." And Byron, accustomed to deride the effeminate mannikin "Johnnie Keats," allowed that Hyperion was "as sublime as Eschylus." The poem owed nothing to topical interest or popular appeal. For Keats here touched once more the beautiful mythology of Greece, as he had said in the Preface of Endymion that he hoped to do before he bade farewell, but with immeasurably greater resources of poetry, reflection, and art. To say that Hyperion is Miltonic is to suggest both less and more than the truth. Paradise Lost was before him, the supreme example of epic poetry in English, nay in all modern literature. And in Milton he revered one who, with an imagination as rich, a sense of beauty as delicate, and an intellectual experience immeasurably vaster than his own, was yet an athlete, not an Epicurean, in poetry, and had "preferred the ardours to the pleasures of song." His aspiration after a masculine and strenuous poetry found complete fulfilment in the granite marmoreal concision of Milton's epic verse. Yet he felt the limitations of Milton's philosophy, of his conception of the mind of man, of his Protestant dogmatism. " I hope if it is not presuming, even between ourselves," he wrote to Reynolds, " to say, that his Philosophy, human and divine, may be tolerably understood by one not much advanced in years.... I must think Wordsworth is deeper than Milton, though I think it has depended more upon the general and gregarious advance of intellect than individul greatness of mind.... Milton as a Philosopher had sure as great powers as Wordsworth." Yet "he did not think into the human heart as Wordsworth has done." But he doubted, as he justly might, whether Wordsworth had"epic passion," and whether he "martyrs himself to the human heart," the "main region of his song." The object of Keats's own inmost faith and worship, that which could alone kindle "epic passion" in him, was that embodied Beauty, which he had dreamed of and wandered in quest of in Endymion, striking it out at every footfall as he paced that magic world, but of whose meaning for human life he had now a clearer and deeper comprehension. Milton had sung the fall of the rebel angels, and the creation, after their ruin, of a new order of being, the pure and sinless inmates of Eden. Keats found the suggestion of a like world-conflict in the Greek tales of the overthrow of Saturn and his compeers, the simple primeval gods of the infancy of the worldm by Zeus and his Olympian race, masters not only of the thunder-bolt but of all the gifts of intellect and culture. Hyperion is the sun-god of the old order, whose coming sets the mountain precipices aflame, but who is capable only of this barren physical splendour: the sun-god of the new order is Apollo, bringer not only of light but of art and eloquence, founder of cities, leader of the Muses. The passing of the old gods is part of the eternal law

Tha first in beauty shall be first in might;

it is not the less pathetic because it is a consequence of the inevitable process by which the greater supersedes the less. It is this pathos of defeat, the desolation of the fallen gods of the infant world, that Keats has brought before us, in the most impressive scenes of the executed fragment. We see grey-haired Saturn sitting, silent as a stone, in a deep secluded valley.

Upon the sodden ground
His old right hand lay nerveless, lifeless, dead,
Unsceptred; and his realmless eyes were closed;
While his bow'd head seem'd listening to the Earth,
His ancient mother, for some comfort yet.

Then we are taken to the den where the bruised and broken Titans have found refuge; no place of fiery torment, like Milton's Hell, but a mountain dungeon, such as Keats had lately seen on Ben Nevis, overarched with crags and loud with the roar of torrents and waterfalls. Their forms lie vast and helpless on the hard flint,

like a dismal cirque
Of Druid stones, upon a forlorn moor,
When the chill rain begins at start of eve,-

another reminiscence. In this grim abode, like Milton's fiends, they hold debate. Their speeches are not comparable with those of Pandemonium for political weight and subtlety; their author had not borne part through twenty years in the shaping the affairs of a great nation. But they have noble outbursts of poetry; as when Oceanus, the old sea-god, exhorts his fellows to the Stoic wisdom of resigned submission:

Now comes the pain of truth, to whom 'tis pain;
O folly: for to bear all naked truths,
And to envisage circumstance, all calm,
That is the top of sovereignty. Mark well:
As Heaven and Earth are fairer, fairer far
Than Chaos and blank Darkness, though once chiefs;-

So on our heals a fresh pretection treads,
A power more strong in beauty, born of us
And fated to excel us, as we pass
In glory that old Darkness; nor are we
Thereby more conquer'd than by us the rule
Of shapeless Chaos.

Upon this scene of gloom breaks the glory of the defeated but not yet dethroned Hyperion, like an actual sunrise upon the mountains, and here if anywhere we see how the vision of the "grander mountains" had quickened our poet's power of imagining sublimity, in a way not unworthy of Milton and yet un-Miltonic:-

Till suddenly, a splendour like the morn
Pervade all the beetling gloomy steeps,
All the sad spaces of oblivion,
And every gulf and every chasm old,
And every height and every sullen depth,
Voiceless, or hoarse with loud tormented streams:
And all the everlasting cataracts,
And all the headlong torrents far and near,
Mantled before in darkness and huge shade,
Now saw the light, and made it terrible.

That could hardly have been written before Wordsworth. Yet Keats, deeply as he revered the elder poet (he never wearied of repeating the Immortality Ode) was no Wordsworthian. Nature was not to him "all in all"; and the mountains, deeply as he could feel their grandeur, were for him neither strongholds of a faith nor sources of sublime consolation in distress, but expressive symbols for thoughts and imaginings of far wider scope and richer compass than the natural world. Even in the letters written during this tour he could speak somewhat impatiently of "Scenery" compared with life, and the memories of great men; and if his ruined Titans are found in this wild den among the grags and torrents, it is because the very savagery of the scene, its naked aloofness from everything human, accorded for him with the primeval rudeness of this outdone and superseded race. And when we pass, in the opening of the third book to the coming of Apollo and the Olympians, we pass at the same time from this granite desolation to a natural paradise of embowered loveliness, the lawns and glades and green recesses of Delos, Apollo's Isle. There the young god wanders forth in the magic dawn,

> Beside the osiers of a rivulet
> Full ankle-deep in lilies of the vale.

The transition vividly recalls the wonderful opening of the Purgatorio, when we pass from the rocky chasms and glooms of Hell to the Southern Sea, in the tender light of the sapphire dawn and the morning star. The resemblance may not be wholly accidental, for the three little volumes of Cary's Dante had been Keats's sole literary companion on his tour. But to stress it would do injustice to the originality of Keats, and also to the moral intensity of Dante. With both poets this dewy dawnlight symbolises the entrance into a finer and purer ethical atmosphere, and at the same time the passage from the abode of hopeless doom to one bright with the morning temper of aspiration. But Keats's thought moves wholly within the sphere of Beauty; the rude elemental beauty of material Earth gives place to the rich and complex harmonies of Man's wisdom, his suffering, and his song; Dante's gaze is fastened on the mere impassable gulf which for him divides the unrepentant sinner from the sinner who desires to be purified through pain. Yet, had Keats lived to achieve his full stature, their divergence would have proved less wide.

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The most decisive of these signs belongs to the last phase of Keats, when health was breaking down, and his poetic faculty was touched with decay. Before speaking of it, however, we must dwell briefly upon the poems of the spring and summer of 1819, which with Hyperion, enshrine the consummate flower of his genius. The least perfect of them are the verse tales, Isabella, Lamia, and the Eve of Saint Agnes. Yet the last, at least, is unsurpassed, in its kind, in English verse. Keats has completely transformed whatever originals he had, not by filling them with a richer or more universal intellectual content, but by making them more intensely and exquisitely expressive of passion, joy or tenderness of soul. When Isabella's lover has been treacherously murdered by her brothers the beauty of the world, so ravishing for the poet of Endymion, becomes as nothing to her:-

> And she forgot the stars, the moon, the sun,
> And she forgot the blue about the trees,
> And she forgot the dells where waters run,
> And she forgot the chilly autumn breeze,
> She had no knowledge when the day was done,
> And the new morn she saw not.

In the Eve of St Agnes this is how he renders the perfumed slumber of the yuung maid to whom St. Agnes will vouchsafe the dream - and more than the dream - of her lover ;-

> Soon, trembling in her soft and chilly nest,
> In sort of wakeful swoon, perplexed she lay,
> Until the poppied warmth of sleep oppress'd,
> Her soothed limbs, and soul fatigued away;
> Flown, like a thought, until the morrow day;
> Blissfully haven'd both from joy and pain;
> Clasped like a missal where swart Paynims pray;
> Blinded alike from sunshine and from rain,
> As though a rose should shut, and be a bud again.

There is nothing here of tragedy, as in the Isabella, hardly even of perilous suspanse; but even in Romeo and Juliet the harmonious loveliness of a maiden's passion, beset by clashing feud and vulgar brawl, is not rendered with more wealth of emotional coloring than here. In the Belle Dame Sans Mersi the harmony, from the first illusory, had been shattered. Porphyro and Madeline had fled together, secure and triumphant, from the breathing balm of her chamber into the winter darkness; but this Knight of Arms, thrust out by the lady from her elfin grot, stands pale and woe-begone on the cold hillside beside the withered sedge; the outer desolation making the inner desolation of the betrayed lover's more poignant as there it quickened the inner bliss. In Lamia, alone of the verse tales, we find, symbolically mirrored, the conflicts which agitated the poet's own mind; conflicts lightly solved by the easy dogmatism of ordinary youth, but which, in his rich and sensitive nature, were perpetually resumed and renewed. Passion and thought, the rapture of the senses and the secure illumination of philosophy, alike allured him, and he knew from his own experience how keen their encounter could be. Here he sees the conflict in its acutest and most tragic form. In the splendour of Corinth, Lycius and the serpent maid Lamia wanton in the intoxication of their young love. Their love is a beautiful illusion, like the rainbow; and philosophy which can unweave the rainbow,

> Conquer all mysteries by rule and line,
> Empty the haunted air, and gnomed mine,

can shatter this illusion too. Under the punctuating eye of the "baldhead philosopher" Apollonius, the phantom bride melts away into shade. "Do not all charms fly," Keats asks," at the mere touch of cold philosophy?" But that in him which yearned for intellectual illumination, and was ready, like old Oceanus, to "bear naked truths, all calm, " knew that the shattered charm was false, and allowed his symbolism to betray, even in that cry of Poetry ruthlessly put to flight, the consciousness that the path to mental health may sometimes lie through prose.

Yet this, th~~r~~ough true, was for Keats, and surely also for us, a truth of limited application. Poetry was no mere illusion, which philosophy or commonsense could dispel, but a magical semblance which, if unreal, might, like the madness of the Phaedrus bring us nearer to reality than the naked sight. The beauty which poetry creates and reveals, and which, for ever passing away, is yet for-ever renewed, was for him the most precious and most enduring part of reality; and the finest verse of his last months of unbroken power, reflects, with an intensity unequalled elsewhere, the efforts of a deeply affectionate nature to find in that eternity of beauty a refuge from the harrowing brevity of so many lovely and beloved things. His odes were almost all written in the spring of 1819. In the previous November, after watching for months by the sick bed of his tenderly loved brother Tom, he had seen him die; and that anguish was still poignant when he listened, in a Hampstead garden, next May, to a nightingale's song, and dreamed of flying " on the viewless wings of poetry," from the world,-

Where men sit and hear each other groan, ...
Where youth~~s~~ grows pale, and spectre-thin, and dies,

into the forest depths where that song had in all ages ravished and consoled the heart of man:-

Perhaps the selfsame song that found a path
Through the sad heart of Ruth, when, sick for home,
She stood in tears amid the alien corn.
The same that ofttimes hath
Charmed magic casements, opening on the foam
Of perilous seas, in faery lands forlorn.

In another mood he found refuge in the eternity of Art; the lovers carved on the Greek urn would never know change or decay:-

She cannot fade, though thou hast not thy bliss,
For ever shalt thou love, and she be fair:

At other times he cannot master the anguish of loss; rather he feels that anguish inseperable from this joy in possession; a mood not of cynical disillusion, but of that calm melancholy depicted by Durer ;-

She dwells with beauty, beauty that must die,
And Joy, whose hand is ever at his lips,
Bidding adieu. . . .
Ay, in the very temple of delight
Veiled Melancholy has her sovran Shrine.

But from this mood again he won his way to a secure serenity such as that in which a few months later he looked out on the autumn fields. Shelley had gloried prophetically in the autumn wind that desolates, but carries with it the seeds of spring; Keats's eyes rested rather on the mellow fulness of beauty which autumn, though it fades, possesses, aware that its beautiful decay is the soul's possession too.

The "Autumn" ode, save one sonnet, is the last perfect work of Keats. But some of what is less perfect enables us better to forecast the future of his genius, had he lived. Within certain limits his art was already flawless and consummate. But he himself was still in the making, still in the midst of his abounding spring; and the poetry he dreamed of could only be built upon that full manhood of intellect and experience which he had not yet reached. His Chamber of Maiden Thought was already darkened with the burden and the mystery which the poet of "Tintern Abbey" had felt before him; but before he could find such blessed solution for it as he thought that Wordsworth had found, he must enter more profoundly into the heart and nature of man and not merely "convince one's nerves that the world is full of Misery and Heartbreak, Pain, Sickness and Oppression," but fathom by intimate experience the tragedy of life. He must win that participation in "the agonies, the strife of human hearts" for the sake of which the young poet of sleep and poetry was already longing to bid farewell to the flowery pleasances of delighted sense. And in his last considered work, the revised Hyperion (Autumn 1819) this young man's cry is taken up with graver emphasis and significance. The shrine which marks the highest place in the temple of Poetry, can never be won by those who find a haven in the world where they may thoughtless dream away the days,

> None can usurp this height,
>   But those to whom the miseries of the world
> Are miseries, and will not let them rest.

Keats once said, beautifully, that life was " a vale of soul-making," not a vale of tears. The soul of John Keats was not the least wonderful growth of the valley in his day. And his poetry was the very effluence of his soul.

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No12

Virgil, the Poet of the Ages

by

F. H. Weng

This year we are celebrating the second millenium of the birth of Rome s greatest poet, Pulius Vergilius Maro, who was born in a small village called Andes near Mantria, in northern Italy on October [illegible], in theyear 70 B. C. This fact makes it particularly appropriate for us to review the life, charcter and works of this poet, who did much to mold the thinking of men of his own generation, and had a lasting influence upon many following generations and whose works are still read extensively, in the original Latin and in translations, in most oc countries of Europe and America. Comparetti, an Italian scholar, calls Virgil's Aenid "a poem which never, before or since has been equaled" and this view is shared by many Italian, Spanish and French scholars today.

[illegible]. S. Glover says in his introduction to his Virgil, " It is a commonplace thought to understand a poet we need some knowldege of his time and place, His mind will take color from the surroundings, in sympathy or antipathy. He will share at least some of the limitations of his age and generation, while, in common with his contemporaries, he belongs to a stage of moral and intellectual development in advance of his predecessors. This is true of Virgil. Following the Punic wars the Roman power had extended rapidly over all the countries bordering on the Mediteranean sea. Conquest brought wealth and pride in wealth. The conquest of Greece and the East brought in luxury and gratification. It was a degenerate Greece that took her captor captive. But Greece also brought systems of philosophy that caused [illegible] scholars and poets to speculate more deeply about life and to [illegible] truths of universal scope.

Virgil was born into a world of strife and bloodshed. There had been a series of civil wars lasting from before his birth till he was forty years of age, though he never took any part in any wars. He was always a man of peace. It is significant that he was born in a country district amid country people, far away from political strife and the wilds of the city. Virgils' father owned a small farm and was able to send his son to school at Cremona and Milan. Even in these early years Virgil showed a tendency to write poetry, and there are still several short poems extant that he is said to have written at that time. From Milan he went to Rome where we know the names of two of his teachers. Parthenius taught him Greek literature and the famous teacher Siro taught him Epicurean philosophy.

In 42 B. C. Antony and Augustus defeated Brutus and Cassius in the decisive battle at Philippi and in consequence they assigned the lands of all those districts that had decided against them and their soldiers as their own possessions and spoils of war. As Milan and Corsica were among these, rough soldiers dispossessed Virgil and his father and they had to flee for their lives. The fugitives took refuge in a villa that had belonged to Virgil's former teacher, Siro, and from this retreat by the advice of his friend Gallus, Virgil removed to Rome to ask for help of Augustus. At Rome through the influence of Pollio the governor of Cesalpino Gaul, he was welcomed by Octavian and his prime minister Marcenas and given and abundance of worldly goods, because they had read some of his poems and recognized him as a poetic genius. But as Glover says, "The episode of the plantation of the veterans, like every real experience, left its mark upon the poet. Of course, from a worldy point of view, it made his fortune. It introduced him to Octavian, and thereafter he seems to have had little or no rough contact with the world in person. But this meant very little. The pain which he and his father had under-gone had opened his mind. The sword had gone through his own soul also , and his own private trouble soon healed as it were, became the symbol of universal suffering." The liberality of Octavian and his own thrift enabled Virgil to live in opulence, and to leave at his death a considerable fortune. Among other estates he possessed one at or near Naples, which on account of its healthfulness and beauty continued till his death to be his favorite dwelling place. It was there that he wrote his Glasgico and Aneid, for the most part, and there that his bones were laid, and his tomb made the object of affectionate and even religious veneration in later times.

(Page 33) In 27 B. C. Virgil published his ten short poems referred to some time as Eclognes (selections) or Bacolics (pastoral poems). The former is a more appropriate title as some of them do not deal with sheperd life at all. The first and ninth refer to his expulsion from his farm. Four were probably written before Virgil came to Rome, the others after that event.

In 29 B. C., two years after the battle of Octuim, in which Augustus destroyed the combined fleets of Mark Antony and Cleopatra, leaving him as undisputed master of Rome, Virgil published the Georgics a treatise on agriculture in four books of between 500 and 600 lines each. This work was undertaken at the request of Marcesas who deplored the tendency of the times to leave the farms and to flock to the city. He reasoned that if the farm life could be glorified by the great poet, the farmers would be more content to stay on their farms. Virgil loved nature and having been brough up on a farm, he was glad to comply with Marcesas' request. He spent seven years on this work and made it perhaps the most carefully finished prodution of Roman literature.

The rest of his life--10 years--Virgil devoted to the Aeneid, the greatest of Roman epics. Before it was ready for publication Virgil set out in 19 B. C. for Greece and Asia Monor where he intended to spend the next three years in revising his work on the basis of first hand observation of places in Greece and Asia Monor which he mentions in the Aeneid. While examining the ruins at Megara in Greece he contracted a fever, probably the result of sunstroke, and hastened back to Athens. Augustus or Octavian as he was called after he became sole ruler, who was on his homeward journey from the east at this time, met Virgil in Athens and induced him to return to Italy. with him. During the voyage his fever grew worse and ended in his death at Brunsium, the Italian seaport, a few days after landing, in the fifty-first year of his life, Sept. 22, 19.B. C.

Conscious of many imperfections in the Aeneid, Virgil had begged his poet friends Varius and Tucca, in the event of his death, to burn this epic. It was saved from destruction, however, and published the order of Augustus, who directed the poets to edit it, removing everything that was superflous, but making no additions.

As a man, Virgil has always been praised for his exemplary character even by those who have judged his poems unfavorably. He was gentle modest, and of a singular sweet disposition which made him loved by all. In one of his odes Horace calls him ,"animae dimidium meae"-- half of my soul. He is also said to have been silent and even awkward in society. " In an age when licentious writing was common,especially by young writers, Virgils' early poems are conspicuous by its total absence while the Georgics and Aeneid maintain a standard of lofty purity to which nothing in Latin, and few works in any literature approach." Cruttwell, "History of Roman Literature"

It is sometimes said of Virgil as of Dante, Shakespeare, Milton, and most other poets, that he was a Plagorist. The German poet

Goethe answers this critism well, I think, in his "Conversations with Ekermann" where he says: "Through all art there runs a thread. If you see a great master, you will always find that he used what was good in his predecessors, and that it was this which made him great. Men like Raphael have not sprung out of the ground. They took their roots in antiquity and in the best that had been done before them. Had they not used the advantages of their time there would be little to say about them."

Virgil did borrow heavily from his predecessors. His Eclognes are imitations of the Greek pastoral poet Theocritus of Sicily; his Georgics he had the ancient Greek poet Hesiod for his model; and the first half of the Aeneid is based on the Odyssey of Homer while the second half is based on his Iliad. But a distinction must be made as to the kind of imitation used. In subject matter it is generally conceded that a poet may borrow with the utmost freedom without impairing his originality. It is said that Shakespeare, for instance, never invented a plot. Likewise in the matter of form or style of writing imitation is generally considered justifiable. e. g. rhythm and use of words. But the spirit of the poetry must be the author's own. He must have an independent outlook on life or the work cannot justly be called his own. Judged from this point of view Virgil is not a plagarist. An interesting illustration of the difference between Homer's description of a battle and Virgils' is given by Napoleon. He took a fancy one day to read the second book of the Aeneid, which describes the fall of Troy, and at the close of his reading he said that as for military operations it is absurd from one end to the other. But that Homer was a man who knew where he stood, and who had made war; that the journey of Agamemnon could not be more exact as to distance and time, and in life-like character of military operations, than is the Iliad.

But this difference between Homer and Virgil is merely one phase of a deep contrast between them in mind and outlook. Definiteness of detail is not a characteristic of Virgil. He is more interested in the composition as a whole. Thus, although Virgil is under a great debt of obligation to Homer and many other poets the Aeneid is distinctly a product of his own mind.

Of Virgils' Eclogems ther is one that has received much more attention than any of the others, because it was believed to be a prophesy of the coming of the Messiah by the early Christian writers and it was compared with the prophetic utterances of Isaiah. The first line of the poem shows the influence of Theocriters in its appeal to his Sicilian Muses, he says, #I shallquote a prose translation of some of the passages that seam prophetic:

"Now is come the last age of the prophesy of the Sibyl of Cumae; the great line of the centuries begins anew. Now the Virgin (Actrea, the goddess of Justice) returns; now a new generation descends from heaven on high. Only do thou, pure Lucina, smile on the birth of the child, under whom the iron brood shall first cease, and a golden race spring up throughout the world; In your consulship, Polio, shall this glorious age begin; under your sway, all lingering traces of our guilt willbe wiped away, and the earth will be freed of its continual dread. He shall have the gift of divine life, shall see heroes mingled with gods, and shall himself be seen by them, and shall sway a world to which his father's virtues have brought peace."

But for the child, the earth, untilled, will pour forth straggling ivy with fox-glove everywhere, and the Egyptian bean blended with smiling acanthers; uncalled the goats will bring home their udders swollen with milk, and the herds will no longer fear huge lions; of its own accord your craddle will pour forth flowers for your delight. The serpent, too, will perish with all poisonous plants; but Assyrian spices will spring up on every soil."

"Next when the strength of years has made you a man, even the trader shall quit the sea, nor shall the shripes of pine exchange wares; ever land shall hear all fruits. The earth shall not feel the harrow nor the vine the prunning hook; the sturdy plowmares too, shall now loose his oxen from the yoke." etc.

It is not known what child Virgil had in mind, but it is generally supposed to refer to a child about to be born to Augustus. "If, as is likely," Lawton says, "it was Augustus's infamous daughter Julia, the prophet was blind indeed."

It was this Eclogne which brough Virgil into the fringe of Christianity, so to say, by several of the early Christian~~s~~ writers it was said that he was the first of those gentiles to whom could be applied the words of the Gospel according to Matthew (XXI30), They heard that Jesus passed by." It is said of St. Paul that when he visited Virgil's tomb at Naples, he burst into tears and exclaimed: "What would I have not made of thee had I found thee still alive, oh greatest of the poets." So too in later time Dante did not place Virgil among the damned, but among those whose only unvoluntary fault was that they were not baptized. The early church fathers Augustine, Jerome, Lactantius and Minncius Felix, all quote lives of Virgil which bear a certain resemblance to christian doctrines, such as the unity, the spirituality or the omnipotence of God. (of Camparetti p. 99)

Virgils' masterpiece was his Aeneid. This is an epic poem in twelve books of about 300 lines each to which he devoted the last eleven years of his life. Virgils' object in writing the Aeneid was primarily to glorify the Roman state as it came to be under the guiding hand of Augustus the early Roman Empire, as we know it. The scene of the story, however, dates back to the Trojan war, three centuries before the founding of Rome. As Lawton says, "In the long rolling hexameter measure, we seem to hear the resistless tread of a tireless folk, pushing on through the changing centuries to the overlordship of Latium, of the peninsula (of Italy), and of the wide Mediterranian world." Virgils' conception of the function of the Roman state in contrast to the function of the Greek civilization is well expressed in the words of Ameaso' father (Aen.II,447-853):

"Others will mould more deftly the breathing bronze, I concede it,
Or from the marble block lead forth the face of the living.
Others excel in the pleading of causes." Delicate letter
motions of heavenly bodies, and tell of their stars and their
orgings.
Thou, Oh Roman, remember to curb with thy empire the nations.
These thine arts shall be and of peace to impose the conditions.
Sparing these who submit, but crushing in battle the haught."

A birds'-eye-view of early mythical Roman history is given in Aen. I, 258, of where Jupiter says to Venus, the goddess mother of Aeneas: "This thy son shall wafe a great war in Italy, shall crush proud nations, and for his people shall set up laws and city walls; till the third summer has seen him reigning in Latium and three winters have passed in camp since the Rutulians were laid law. But the lad Ascanius now surnamed Iulus, shall fulfil in empire thirty great circles of rolling mouths, shall shift his throne from Laviniums' seat, and, great in power, shall build alon Lauja. Here then for thrice a hundred years unbroken shall the kingdom endure, until Ilia, a royal priestess, shall bear to Mars her offspring. The Romulus, proud in the tawny hide of the she-wolf, his nurse, shall take up the live and found the wall of Mars and call the people Romans after his own name. For these I set neither bounds nor periods of empire; dominion without end have I be-

[illegible]--

from this noble life shall be born Trojan Caesar, who shall limit his empire with the ocean his glory with the stars, Him in days to come, shalt thou, anxious no more, welcome to heaven, laden with Eastern spoils; he, too, shall be invoked in wars. Then shall wars cease and the rough eyes soften. The gates of war, grim with iron and close-fitting bars, shall be closed (Temple of Janus closed by Augustus in 29 B. C. after being open more than two centuries.)

These passages must have stirred the emotions of every patriotic Roman of Virgils' time. From the time of the earliest memories of even the oldest citizens then still living there had been bloody civil war raging that were sapping the lif-blood of the nation.

But now there was peace in the whole civilized world. The pax Romana had became a reality. No wonder the supprstitious populace hailed him who had brought this about, as a god. This conception was easy for those nations that were worshiping Hercules in the East and Romulus, under the name of Quirmus, in the west. Furthermore, was there not divine blood in the veins of a Julius (Julius Caesar and his grandnephew Augustus) ~~many~~ among whose ancestors were Mars and Venus?

Did Augustus and Virgil and Cicero and Horace and Julius Caesar and the other educated men of that time believe such nonsence? No, but the rank and file of the people did; and religion was so intimately connected with the state that it seemed impossible to keep up the state without fastening the religion also. The gods spoke to men through the various colleges of priests and anjuro, and all of these were state officials. It is not surprising then that Augustus rebuilt over a hundred temples and reestablished serval old cults, and built several new temples more splendid than Rome had ever seen. It was Virgils' patriotism that caused him to reverence the gods.

Time will permit me merely to give the very brief outline of the Aeneid. Like Homer, Virgil does not open his epic with the beginning of the story, but plunges in medias res. The first book opens with Aeneas and his band of followers setting out from western Sicily for the promised land of Hesperia, the land ~~th~~ of the west, which is now known as Italy. Juno is their unplacable enemy and she goes to Aeolus, the king of the winds, and induces him to let loose his storms on the Trojans. One of their twenty ships sinks and drowns all the crew and passengers. The others are damaged more or less and eventually reach shore near Carthoji in northern Africa. As the Trojans disembark they are attacked by the natives. But through the aid of Venus the heart of Dido, the beautiful queen of Carthage, is softened, and she welcomes Aeneid, and they exchange gifts. After a [illegible] banquet Dido, who had heard of the prowers of Aenear in the Trojan war asks him to recount the story of the fall of Troy andhis adventures during the seven years that have passed since that event. So the second book takes up Aenas's story of the fall of Troy and how he saves his father with their household gods and his little son Ascanius from the flames of Troy. His wife is separated from the whole group and perishes in the burning city. Lawton says: "The loss of the Greek epic cycle, largely an appendix to the Iliad, leaves Virgil's second book our chief ancient picture of Troy's downfall, and shuts off intelligent judgment as to its essential originality in detail. The panorama of disaster is here most effectively unrolled." In the third book Aeneas continues his story of how he takes his little company in ships in search of Hesperia, that western home of their ancient ancestor Dardanus where the fates had revealed to him that he was to found a new kingdom. The fourth book recounts the story of Dido's love for Aenas and her suicide when this love is not requited. The book might be treated by itself as a tragedy of which Dido is the heroine and in which Aeneas plays a rather ignoble part from our modern point of view. In a certain sense we have anø allegory here of the coming strife between Carthage and Rome. The prophetic allusion to Hannibal in the curse Didl places on Aeneas and his descendants in the following utterance that as she sees aeneas sailing away she makes shortly before she commits suicide is thrilling to say the least:

"Never between our races, I pray, be there love or alliance.
May you arise from my bones, unknown avenger, hereafter
Ever with sword and fire to pursue the Dardanian settlers:
Soon, or in later days, whenever the power is accorded.
Shores be arrayed 'gaist shores; may the waves still strive with the waters.
Army with army contend, both they and the sons of their offspring."

Modern critics are world-wide apart in their judgments about the character od Dido and Aeneas as portrayed by Virgil in this book. The story in brief as follows: Dido and her husband Tychons had been happy in their life as rulers of Tyre in Phonicia. Then her brother killed her husband toget his throne and wealth. Dido, however, escaped with the greater part of their gold and silver hord, and fled to the west, where she founded the city of Carthage. She fell in love with Aeneas a■ first sight, but she had a guilty conscience about this love, because she felt that to be true to her dead husband she should remain a widow. Her sister Anna is a poetical sort of person, and she persuades her that it would be all right for her to marry Aeneas. So she dines and wines Aeneas and one day takes him on a hunting trip. As a sudden shower comes up they both rush to the same cave for shelter where they are alone. I shall quote a few lines of poems that Virgil puts in here: "Primal Earth and unptial Juno give the sign (of marriage); fires flashed in heaven, the witness of their bridal, and on the mountain-top screamed the nymphs. That day was the first day of death, that first the cause of war. For no more is Dido swayed by fair show of fair fame, no more does she dream of a secret love: she calls it marriage and with that name veils her sin.

"Forthwith Rumor runs through Libias great cities--Rumor of all evils the most swift. Speed leand her strength, and she wins vigor as she goes; small at first through fear, soon she mounts up to the heaven, and walks on the gound with head hidden in the clouds. Her 'tis said, MotherEarth, provoked to anger against the gods, brought forth last, swift of fast and fleet of wing, a monster awful and huge, who for the many feathers on her body has as many watchful eyes below--wondrous to tell--as many tongues, as many sounding mouths, as many pricked-up ears"--ets.

Jupiter then sends down Mercury to reproach Aeneas for his joyfulness of destiny and duty in lingering so long in Carthage, and to require him to prepare immediately for his departure.

Of course, Dido flares up in a rage of anger when Aenas tells her this and accuses him of inventing this story about Mercury, visiting him and curses him. The end of the story I have already related.

There is a good deal of justification of what Lawton sys in disparagament of Virgils' treatment of the story of Dido. He says, "The whole threatment of Dado, and our feeling for her, reveal the great change made by christianity, by chivalry, by modern humanity, in the attitude toward woman. Doubtless the Roman listener was pleased to see the Punic Queen flouted and deserted. But an artist must be superior to the brutal instincts of his folk. Homer could have taught him a more chivalrous courtesy."

On the other hand Glover says: "As to Dido, her ruin is due to a failure of will. Accident throws Aeneas in her way, he becomes to her a temptation, and she sacrifices her sense of right to her inclination (passionate love). As to Aeneas, it is quite clear that he goes wrong in two ways; first, by staying in Carthage when his duty was to push on to Italy; and then by agreeing to the proposals made by Dido in her weakness. Today readers will lay more stress on the second of these points, but at the time, when the Aeneid was written, probably the farmer would seem the more serious." The tragedy results from the conflict between personal desires and public duties. Aeneas could not do as he pleased. He had brought his followers with him to found a city of their own and he had to go. He asked Dido to come with him, but she sweared at the diea of going on a wild-goose for some unknown site for a city, when she already had found an excellent place for herself and her people. St. Augustine tells us in his Confessions that he wept over Dido quia se accidit ob amorem and many others have been moved by the pathos of this unhappy queen.

As Aeneas is sailing away he looks back and sees the flames of Dido's funeral pyre. "What cause kindled so great a flame is unknown;" says Virgil, "but the cruel pangs when deep love is profaned, and knowledge of what a woman can do in frenzy, lead the hearts of the Trojans amid sad forebodings" Another storm drives the Trojans back to Sicily, when they are again kindly entertained by Acestes, a Trojan king who had settled there with his group of followers. As this was just the time of the first anniversary of the death of Aeneas's father, whose remains were buried in the kingdom of Acestas, Aeneas proclaims a sacred festival and games in honor of his father There is first a boat race, which is very vividly portrayed, then a foot race, which is followed by a boxing match, or perhaps I had better say a prize fight. This affair was just about as brutal as anything that Jack Dempsey or Gene Tuney have ever performed in. Here are a few sentences from the description of the fight: "Then Entellus, rising, lifted hight his right hand; the other speedily foresaw the down-coming blow and, slipping aside with nimble body, failed it. Entellus spent his strength on ai, yea, and in his huge bulk this mighty man fell in his might to earth, as at times falls on a lofty mountain a hollow pine, uptorn by theroots." He isn't hurt but comes back "and in fury he drives Dares headlong over the whole arena, redoubling his blows, now with the right hand, and now with the left. No stint or stay is ther--thick as the hail when storm-clouds rattle on the roof, so thick are the blows from either hand as the hero oft beats and batters Dares". Aeneas then stops the fight. But Dares his loyal mate lead to the ships, his feeble knees trailing, his head swaying from side to side, while he spat from his mouth clotted gore and teeth mingled with the blood." The last contest is a trial of skill in arching.

While those games are going on, the women who had remained on the sea shore decided that they had had enough hardships on the sea and that they would compel the men to stay in this pleasant country of Sicily by burning the ships. They seize firebrands from the nearby altar of Neptune, on which sacrifices were burning, and hurl them upon the ships. The men rush down, when they hear what had happened, and save most of the ships. Aeneas then permits all who wish to remain to do so and they plant a Trojan colony ther. Then with his remaining band of hardy and warlike youths he again sets sail for Italy.

The sixth book tells of Aenas's landing at Cumae, near Naples, where the Sibyl lives in a cave that is still painted out today as the Sibyl's cave. At this point is the entrance to the underworld and after the proper payers and incautatious, the Sibyl conducts Aeneas in

4

Hades. We here have in the sixth book of the Aeneid the most extensive account of Hades that is found anywhere in ancient literature.

The gloom of hades is well depicted in this sentence: "On they went (Aeneas and the Sibyl) divily, through the empty halls of Pluto and his phantom realm, even as under the grudging light of an inconstant moon lies a path in the forest, when Jupiter has buried the sky in shade, and blck night has stolen from the world her hues." At the very entrance to the vestibule of Hades are huddled together the monsters that bring man's sould' to this realm: Worry grief, pale diseases, sad old age, fear, famin, diatiers and want, guilty joys, and on the threshold opposity, death-bearer, War and savage strife, her snaky socks entwined with bloody fillets."

Near the entrance is the peer Styre which must be aroused before one can enter Hades. Here the~~y~~ boatman Charon ferries across the [illegible] ers the souls of those who have had proper burial. Others [illegible] and flit about for a hundred years before they are permitted [illegible] Hades. "Hither rushed all the throng, streaming to the [illegible] mothers and men and bodies of high-souled heroes, their life [illegible], boys and unwedded girls, and sons placed on the pyre before [illegible]er's eyes; thick as the leaves of the forest dropping fall, [illegible]k as the birds that form the seething deep flock shoreward, [illegible] chill of the year drives them to the sunny lands."

Charon at first refuses to take Aeneas but, is finally induced to do so when the Sibyl shows him the golden bough. "The seamy craft groaned under the weight of the giant Aeneas, and through its chinks took in a marshy flood." But they finally land; and first they enter the neutral fields w where ~~def~~ dwell infants and theose men and women who committed suicide. Next they come to the abode of dead warriors. Then they pass the high walls of the place of torture, called Tortrus. This they are not permitted to enter, but the Sibyl describes to Aeneas the punishments of the poor wretches confined within: "Here were they who in lifetime hated their brothers, or smote a sire, or entangled a client in wrong; or who brooded in solitude over wealth they had won, nor set aside a portion for their kin--the largest number this; and those who were slain for adultery; or who followed unholy warfare (war against their country), and feared not to break faith with their lords--all these, immured, await their doom. --This one sold his country for gold, and fastened on her a tyrant lord; another made and unmade laws for a bribe. All dared a monstrous sin, and what they dared attained. Nay had I a hundred tongues, a hundred mouths, a voice of iron, I could not sum up all the forms of crime, or rehearse all the tales of torments."

Finally they enter the Elysian fields, a land of joy. "Here ampler ether clothes the meadows with rescate light, and they see their own sun and their own stars. Some disport their limbs on the grassy wrestling-ground, vie in sports, and grapple on the yellow sand; some trip it in the dance and shout songs,--here is the band of those who suffered wounds fighting for their fatherland; those who in lifetime were priests and pure, good bards, whose songs were approved of by Apollo, or those who ennobled life by truths discovered and they who by service have won remembrance among men."

Here they find Anchises, the father of Aeneas, who conducts them to a vantage ground from which they can see the shades that are destinged to enter new bodies and to dwell on earth. He points out the great characters who are destined in later generations to play a prominent part in Romes history, leading with the beautiful description of the young Marcellus, the son of Octavia and adopted son of Augustus, whose untimely death caused universal grief.

I shall quote a few lines: "Alas for goodness: alas for pristine honor and the hand invincible in war: against him in arms would none have advanced unscathed. Ah: child of pity, if haply you could burst the hard bonds of fate, you would be Marcellus: Give me lilies with full hand; let me scatter purple flowers, let me heap o'er my offsprings' shade at least these gifts and fulfil an unavailing service."

Then after Anchises had given his son instructions as to how he should meet the crises of his life that were yet to come, he dismissed him and the Sibyl from Hades by the ivory gate by which "false dreams are sent by the spirits to the world above."

So after all perhaps Virgil considered this underworld which he described so minutely as nothing but a dream and myth after all.

The last six books are full of warfare carried on by the Trojans in their conquest of their promised land. 'Tantar molis erot, Romanan condere qeutem'--such a task it was to found the Roman race. But Aeneas like Moses, was merely to see this promised land from a distance, and of him as of Moses, it is said that no man knows where his bones are buried.

This Virgil in this literary epic of Aeneas becomes the Lord of the Eternal City and of the majestic empire which ruled the world for centuries. "The poet's exqusite sense of beauty, the sonorous language he wielded, and the consciousness of living in a new time big with triumphs, as he fondly hoped, for the useful and the good, all united to make Virgil not only the first flower of Roman literature, but as the master of Dante, the beloved of all the gentle hearts, and the most widely read poet of any age, to render him an influential contributor to some of the deepest convictions of the modern wordl." Crutwell--Roman Literature

Lit. Soc.
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No 13

A MYRIAD-MINDED MAN

(An unworthy sketch of the man who was a multitude--Leonardo DaVinci)

By J. Marshall Taxay

Wrestling with angels carries its penalty. The poet understood enough to record this. "Thou hast striven with God and men and hast prevailed", admits the vanquished angel. Jacob wrestled with him until the breaking of the day. And when the he saw he could not overcome Jacob,"he touched the hollow of his thigh; and the hollow of Jacob's thigh was strained as he wrestled with him".

Leonardo Da Vinci wrestled; but his thigh was not strained.

Above all the geniuses of the Renanscence, he towered ~~above all~~ from the belt upward. His hammer thundered where angels dare not dream of peeping. Was he not Vinci,"the most versatile genius the human race has produced"?

A more devout age than ours would ascribe to him divine birth. But the irreverence of the day brazenly smirks. It winks behind the back of the [illegible] maid who, while along the banks of the river was embraced by a [illegible]---against herd will, of course.

1492 introduced America: and Columbus has never forgiven himself. But 1452 produced Leonardo.

Not calculated, marital deliberateness for his prologue. Before his birth he dictated to his parents. The reckless tempestuousness of seduction gave him to the world. In flame was he conceived, a spark of in[illegible]rtence.

He was born in Vinci, a village near Florence. His father, a public notary. His mother, XXXXX a peasant girl, without profit to the pastor.

Reared in poverty, he taught himself in two schools: by watching [illegible]ers and taking nature as his teachers.

The father, Ser Piero da Vinci entrusted the care of his son to his grandparents and married another girl the same year. At the age of 16 XXXXXXXXX Leonardo entered the workshop of Verrochio, a sculptor, goldsmith and painter, ~~in~~ He stayed there until 1477 and was then taken into the service of of the enlightened and mighty Lorenzo de Medici. . Six years later, at the age of thrity-one, Leonardo left Florence on the invitation of Lodovico Sforza, Duke of Milan. In 1519 he died. Enough of conventional details.

His ~~interesting~~ cosmic phases are contained in his unique versatility. He left 5300 sheets of note-books, written from right to left, so-called "mirror-writing", which came naturally to him being left-handed. He wrote carelessly, making use of space around sketches and drawings. Observations on science and philosophy are mixed up salad-like with petty memoranda and all-important revelations like laundry bills. Leonardo wrote for himself and not for fame or the fickle mobs that make the fame of those who scorn these very mobs.

Of his paintings only five can be said to be his with reasonable certitude. Among them, "The Last Supper", "Mona Lisa", ~~and~~ "LaBelle Ferronniere" and "John the Baptist". Dozens of paintings, sculptures, bronzes, statutes, cartoons, sketches, designs were begun by him, but never finished. Time was ~~brief~~ short, and life is wide, and thought is deep. Other fields beckoned.

In astronomy, geology, chemistry, engineering, anatomy, botany, zoology, seacraft, psychology, medicine, optics, he excelled, and made definitive contributions. He understood the fundamental principles of all of these as had none before him. He gave a description of anatomy that can hardly be surpassed. He invented the machine gun, the shrapnel, the submarine and the Broadway elevated, before the Indianas cheated the paleface out of $24. He designed and tried a flying machine 450 years before the Wrights and Bleriot. He drew plans for a spring-driven automobile. He...well, why weary you!

He devoted his leisure hours to painting and worked with painful ~~self-~~ slowness ~~lessness~~. In the welter of avocations he spent over four years on "La Gioconda". For Francesco del Giocondo he undertook to paint his wife, Mona Lisa. He wrought for years and left it unfinished. Hear a master's tribute: ~~to~~ Whoever shall desire to see how far art can imitate nature, may do so to perfection in this head, wherein every peculiarity that could be depicted by the utmost subtlety of the pencil has been faithfully reproduced. The eyes have the lustrous brightness and moisture which is seen in life, and around them are those pale, red, and slightly livid circles, also proper to nature, with the lashes, which can only be copied, as these are with the greatest difficulty; the eyebrows also are represented with the greatest exactitude, where fuller and where more thinly set, with the separate hairs delineated as they issued from the skin, every turn being followed, and all the pores exhibited in a manner that could not be more natural than it is: the nose, with its beautiful and delicately roseate nostrils, might be easily believed to be alive; the mouth, admirable in its outline, has the lips uniting the rose-tints of their color with that of the face, in the utmost perfection, and the carnation of the cheek does not appear to be painted, but truly of flesh and blood; he who looks earnestly at the pit of the throat cannot but believe that he sees the beating of the pulses, and it may be truly said that this work is painted in a manner well calculated to make the boldest master tremble".

After four centuries the mysterious, sarcastic, ironic, good-natured, mild, superior, tolerant, scornful, naive, ever-smart, skeptical, gracious condescending Sphinxian smile and searching look still reflect to us, like a [illegible] mirror, the thoughts of DaVinci who gazed at her with brush in hand, [illegible] have become jejunely aware of the heartlessness of the cosmic [illegible].

For bravity's sake we must omit discussion of his painting, his researches in chemistry and physics as pertaining to the art. We must hasten and [illegible] the high-lights.

Over 150 years before Galileo, Leonardo wrote: The sun does not move, the earth is a star. Over 100 years before Newton he anticipated his formulation of the universality of gravitation not only on the earth, but on the moon likewise. The moon's spots troubled him:

"The moon is not luminous itself.. When all we can see of the moon is illuminated it gives its maximum of light, and then from the reflection of the rays of the sun which strike upon it and rebound toward us its ocean throws off less moisture to us".

In geology he asserted the Flood was a local inundation. And he must have had his tongge deep in his cheek. He posited the transformation to which continents have been subjected by the phenomena of mountain erosion and sediment deposits. From a scrutiny of fossil marine shells he concluded important geologic upheavlas must have occurred millenia ago.

He pursued anatomy and defied the canons of the church which excommunicated those who dissected human bodies. He ~~was~~ did not ~~made to~~ pause for "~~By~~ the fear of passing the night hours in the company of these corpses, quartered and flayed ~~&~~ horrible to behold"

"I have dissected more than ten human bodies destroying all the various members, and removing even the very smallest particles of the flesh which surround these veins without causing any effusion of blood other than the imperceptible bleeding of the capillary veins.."

Further his studies enabled to him to give one of the most accurate descriptions of ~~the hardening of the art~~eries, arteriosclerosis, ~~and~~ as well as those who have nothing else to do but listen to the hardening of the arteries.

In military engineering he exercised his ingenuity. These are but a few of his achievements in this field: a mortar for throwing bombs; shrapnel to explode in the air; cylindrical bullets with vanes cut out of the shaft. These are identical with the darts inverted during the late War to be dropped from airplanes for the benefit of pedestrians. He made a drawing of a machine which anticipated the modern cartridge.

Leonardo would feel at home this evening at the London Naval Arms Limitation Conference. Mr. Hoover and Mr. Stimson would find in him a kindred soul. [illegible] refuses to describe the submarine, foreseeing the cruelties and [illegible] human lives that would follow in the wake of such a weapon. Listen:

"Why is it that I do not describe any method of remaining under water? How long can I stay without eating? These I do not publish or reveal on account of the evil nature of men, who would practice assassination on the bottom of the seas, by breaking the hulls of boats and wrecking them with all on board."

[illegible] the "Lusitania" before contraband munitions were stored within her [illegible]

For each evil he seeks remedies. To detect a distant vessel he advises to stop the ship and place a long tube in the water. "place the other extremity to your ear and you will hear ships at a great distance from you".

In case of shipwreck, he suggests the life preserver as the sefest, ~~and he~~ and describes it meticulously.

Poison gases were known to him:

"Throw among the enemy ships, with small catapults, chalk, pulverized arsenic and verdigris. All who inhale the powder will be asphyxiated by breathing it, but be careful that the wind be such as not to ablow back the fumes, or else cover your nose and mouth with a moist cloth so that the powder fumes can never penetrate".

This is precisely what happened in Flanders in 1917 where hundreds of the allied soldiers were asphyxiated by their own gas attack blown back by a wind that changed its direction.

In 1490, New York worried him. Commissioner Grover Whalen's problem was solved by Leonardo. He, too, loved gardenias; and what a fashion-plate!

DaVinci helped Grover in part. He urget the construction of the elevated highway when Broadway was haunted by fauns and satyrs less material than those of black White Way. .

But ragtime Jimmy Walker has not yet caught up with Leonardo:

"The model cities will be served by two kind of streets; highways elevated or on a slope, elegantly ornamented and perfectly clean; and lower or subterranean raodways, washed from tiem to time by liquid waters, and from which the refuse will be removed by rakes.

In such a way that whoever wishes to travel by the elevated highway ma to go at will; and alo whoever wanted to go by the lower route will be fre to do so. Vehicles will never make use of the upper highway, reserved for gentlemen; while in the lower street thw wagons and beasts of burden for work and for the supplies of the people will circulate".

Bill Thompson could relieve the congestion on Michigan Boulevard. But how would he stop King George from throwing his city into bankruptcy? And would Bill take the advice of a foreigner; and a dago at that; and a member of neither Capone's nor Aiello's gangs! ~~And~~ Why build an upper highway, reserved for gentlemen, and thus bar the Mayor. ~~And why~~ ~~xxxxx~~ Therefore exclude ~~bar~~ one's self?

At this time someone will ask, Can it be such a mind would say nothing of conquering the air? Just a moment: Note how he approaches the subject:

" I have divided the treatise on birds into four books: of which the first treats of their flight by beating their wings; the second of flight without beating the wings and with the help of the wind; the third of flight in general, such as that of brids, bats, fishes, animals and insects; the last, of the mechanism of the movement".

He ~~carries~~ states lucidly the elements of soaring flight. There he defines the principles on which our modern avaiation practice is based. Whbbmre Wright's original invention was flying by the use of the tail rudder and by the warping of the wings. This Leonardo describes in the most minute detail.

Lindbergh ~~merged~~ consorted with the Morrows, whome his own father denounced and fought unto death as parasites + exploiters. The merger, pardon me, the marriage, not an altogether stupid move. The Colonel with a college education--two semesters--might also do well to have someone read Da Vinci to him, about motorless gliders with which he is experimenting this week. The fundamental element of glider flight rising air current, is fully explained by Leonardo.

He also experimented with the helicopter and parachute a half-million years before Emil Berliner:

"If a man has a canopy of waterproof canvas, that is 24 feet on each side and 24 feet high, he can throw himself from any great height without damage to himself".

The unfortunate two youths who were killed in our city last year would still be alive had they heeded Da Vinci's words:

"In testing flying machines do not fly too near the ground, for if you fall you will not have time to right your machine before ~~t~~ hitting the ground"

We have no positive evidence that he attempted a flight on an apparatus constructed by himself. He seems to hint at such an intention. His experiments must have been a failure. But the man was a man:he blamed only himself:

"Experience is never at fault; it is only our judgment that is in error in promising itself from experience things which are not within our power"/

To summarize his attainments in studies of aviation, said John W. Lieb, an authority:

"Leonardo's pioneer work in the field of aviation would alone entitle him to the highest place as a scientist and enginner, for the science, skill and ingenuity he displayed in his endeavor to solve one of the great problems of the ages, artificial flight, even though he may have achieved no practical results. The record of his work in this field lay dormant and unappreciated for nearly 400 years, during which the only substantial progress made toward its solution is synthesized in the expression "lighter than air machines" "

The totality of this grievously inadequate and sketchy recital is but a scintilla of the ineffable genius of this myriad-minded man. We can but stand in awe and speechlessly reflect with the sweet singer in Israel:

> "XXXXXX What is man, that Thou art mindful of him? And the son of man that Thou thinkest of him? Yet Thou hast made him little lower than the angels, snd hast crowned him with honor and with glory. Thou hast made him to have dominion over the works of thy hands; Thou hast put all things under his feet: Sheep and oxen, all of them, yea, and the beasts of the field; The fowl of the air, and the fish of the sea; whatsoever passeth through the paths of the seas" (Ps. 8:5-10)

But your indulgence has been strained. Your patience has been unduly tried And Leonardo counsels:

> "Words which fail to satisfy the ear of the listener always either fatigue or weary him; and you may often see a sign of this when such listeners are frequently yawning. Consequently, when addressing men whose good opinion you desire, either cut short your speech when you see these signs of impatience or else change the subject"

So if we cannot change the subject, let us change the speaker.

No. 14

POLITICIANS AND MACHINES.

A politician is any person who is actively interested in the political conditions of his community, state or nation, and a political machine is the organization of politicians for some common purpose.

There is a tendency in modern times to insinuate that a politician is a corrupt, selfish individual who should be condemned by his fellow citizens who are too cultured to take an interest in the affairs of the community in which they live. Those who thus sneer at politicians, forget that this nation was formed by politicians who refused to be imposed upon by English aristocracy, that politicians framed our constitution, the greatest political document ever written whose value to the world can never be estimated, - that politicians have carried on our United States Government for nearly 150 years and during that time have raised our nation from thirteen struggling, contending colonies, to the greatest and most powerful nation that the world has yet seen. And I have no hesitancy in saying that a citizen of the United States who is not a politician, is not a good citizen to the same extent that he fails actively to be interested in this government of, for and by the people.

Our Federal Government and our various state governments are founded on the principle that all government is by and with the consent of the governed. We do not recognize the authority of any person or of any group of persons except the authority of a majority. The rule of majorities has become a part of our national life, and our citizens submit to the rule of the majority in all of our institutions, in corporations, in all organizations and in all social activities.

The will of the majority cannot be expressed unless the individuals comprising the majority know what they individually wish. In our governmental affairs,you and I and all other citizens have entered into a tacit agreement that we will individually use our best judgment for the good of all. You have the right to expect of me that I will give my community the expression of the best judgment of which I am capable;and I have the right to expect of you and of every other citizen,a similar expression of judgment. The citizen who stays away from the polls on election day is a shirker and a cheat;he expects you and me to do our duty while he fails in his. And the citizen who votes without knowing the candidates and the principles for which he is voting,is almost as guilty of using bad faith with his fellow citizens. And strange to say,the citizen who shirks his duty to the state,generally is loudest in protestation against the expressed will of the majority of those who have attended to their public duty.

Voting is not only a right,- it is a duty. Yet a very large portion of our citizens have no adequate conception of the duty they owe to their fellow citizens. They fail in some one or more of the following particulars. They do not go to the polls to vote at all;or they rely upon statements made by someone else who they think has made an investigation of the candidates; or they vote according to some prejudice,held without reason.

During the past year in the city of Terre Haute,there was held a municipal election of great importance to its citizens.

There was a poll taken of those entitled to vote at such election which showed that there were approximately 34,000 legal voters in the city. Two elections were held,- a primary election for the nomination of candidates,- and a general election to determine the choice of candidates. In a municipal election, the more important is the primary election, for that is the one that eliminates the most candidates. In municipal elections the character of the candidate is of more importance than any issue or policy of government, for governmental policy is largely restricted by state law, and political policy is inferior to administrative and executive ability. Yet in the Terre Haute primary election only approximately 13,000 votes were cast, or about 38 per cent of the total vote. In the general election after politicians and machines had used every effort to arouse public interest and every means to get the voters to go to the polls, less than 22,000 votes were cast, or approximately 65 per cent of the total vote. I use this as an illustration merely, because in general the vote everywhere corresponds. A fifty per cent vote is large for a primary election; a seventy-five per cent vote is large for a general election. One fourth of our citizens do not comprehend their duty in a general election; half do not see their duty in our primary elections.

We are met with the excuse that Mr. Individual does not know the candidates and that therefore it is useless for him to vote. But there is a very large class who do make an effort to ascertain the qualifications of the candidates and select the one best fitted;each one knows somebody who has a real interest in politics,and he will go to that somebody~~x~~ and ask him his opinion as to the candidates. That somebody is a politician,and he passes on his views,whether selfish or otherwise,whether prejudiced or reasonable,whether good or bad.

There is scarcely anyone who takes an active interest in the government of his town,county,state or nation,who does not have a following of voters who seek and follow his political views. He has political influence. I would hazard a guess that not more than one of every twenty-five voters who go to the polls,does independent thinking and makes independent investigation of candidates.

Here let us note the great influence the newspapers have upon the electors. The general tendency of people is to believe that anything published in print is true. The public does not know the reporters who write the news items,and if the voter knew the reporter and the reporter told him the news item,the voter would probably pay little or no attention to the statement. Yet the unsigned,printed statement of an absolutely unknown person is accepted without question. In former times newspapers were edited and published by the owners,and the thoughts of the writer were expressed consistently in a paper whose policy remained the same. Some great political writers arose,such as Horace Greeley and Henry Waterson. But complex business developement has caused curious changes. The editors and reporters of big newspapers are frequently changed. Democratic editors have charge of Republican newspapers and Republican editors write Democratic editorials. Everything the newspaper publishes is colored for its own commercial advantage. Its political policy quite often is not sincere;it is not fearless in policy and will not publish all facts learned. Some are entirely unscrupulous in their publications,being careful however to avoid libel and slander suits. For instance during the last city campaign,the Terre Haute Tribune placed whole paragraphs in quotation marks,claiming to quote me,and the matters quoted had never been uttered by me. Since the articles were not slanderous,my hands were tied and there was no way of getting a denial before the public.

Along with that class of voters who go to the politicians for advice,are those who vote according to prejudice. The most common prejudice is party regularity. One votes the Republican ticket because he is prejudiced that way,or he votes the Democratic ticket,not because he is interested in Democratic principles,but because he has been educated to believe that everything good is in the Democratic party. A notable example of voting according to prejudice was the wave of Ku Klux Klan political supremacy which spread over the country in recent years when voters took the slates of that organization in their entirety to defeat candidates with a possible leaning toward the Roman Catholic religion.

417

Another common way of getting votes is to promise the public a reduction of taxes or a return of prosperity. Nearly everyone is prejudiced against paying taxes, and a promise to reduce taxes, no matter how absurd the promise, meets with a sympathetic and prejudiced ear.

Politicians are quick to take advantage of both personal following and individual prejudice. That does not mean that the politician is corrupt; but he believes in his own cause and is practical enough to take advantage of the deficiencies of the voter to advance that cause. On the other hand, some politicians are interested in their own selfish aims and take the trouble to manufacture prejudices to assist their own advancement. But politicians are men, having the weaknesses and strong characteristics of other men, having the same honesty of intention and the same dishonesty in temptation. Their only difference is that they are giving attention to public business. I have known some men who held reputations as political bosses,- who have been accused to graft, deceit and various other forms of wickedness; in fact one of the favorite in-door sports of the American people is to attribute moral laxity to every individual who rises above his fellows in the political world. But I want to say that the political "bosses" I have known, have for the most part been people of honesty and integrity, of patriotism and in general of laudable character.; while their detractors have for the most part been men of low intellegence, unsuccessful in

418

in business and of low standards of morality,- men to whom you would give no heed in your own business affairs. Political criticism is not restricted by any rules of honesty and decency, or by any laws against slander. It is popular to belittle candidates and public officers. And yet we are sometimes asked why men of recognized worth do not run for office. The public becomes suspicious of a candidate's integrity the moment he permits his name to be mentioned for public office;and it is not pleasant for any reputable man to have his name dragged through slander and contempt,and a short term of public office does not make up for the disagreeable features of a political campaign. But with all of that we have a surprizingly large proportion of candidates for public office who are men of high character,regardless of what the public says of them.

We have seen that approximately one person in every 25 who vote,or one person of every 50 citizens entitled to vote, really take an intellegent part in public affairs. Among those so taking an active interest in political affairs,there is a wide divergence of opinions. Some stress one policy,some another. For instance some believe the enforcement of prohibition laws to be of paramount importance;some think that felonies require more attention;others hold that financial economy is most important; and so on,indefinitely. It would be impossible to find many minds holding exactly the same ideas,and obviously the ideas of a few would not coincide with the ideas of the many.

In order to reach a common understanding each person must give up some ideas to join other individuals with other ideas. If every person tried to convince the public of his own ideas, only chaos would prevail. To get the will of the people organization is necessary. This results in political parties. Political parties are as essential to a free republican form of government as are many other governmental institutions. These political parties may be called Republican or Democratic; conservative or progressive; federal or local. But under whatever name, they reduce the number of issues that may be brought before the public for decision. Generally there is one party demanding changes and another clinging to established institutions. Sometimes there is a third party, or even more. But experience has taught that the will of the majority can best be expressed by the organization of two political parties.

But the same principles that necessitate political parties, necessitate organization within each party. No political party can hope exactly to satisfy all of its members. Each individual must sacrifice his minor ideas for the benefit of major principles. And for a party to get its doctrines spread to the voters, organized effort must be made. There is no political success without ~~[illegible]~~n party organization. Last year there was a movement in this city to promote what was called a city-manager form of government. One of the doctrines of the advocates of that form of city government was that there sould be no party machine, that the public should get rid of politicians and party organizations and let the people spontaneously govern. Yet these same advocates of city -manager form of government as the day drew near for the people to accept or reject their ideas, recognized their need of organization, and employed an experienced politician to create for them a political machine. But they started too late.

It is popular to condemn a political machine. The public generally believes a machine to be a corrupt organization of unscrupulous politicians whose main object is to defraud the public. The public does not stop to consider that a machine is a political necessity for their own protection, made up of men selected ~~xx~~ from the people by the membership of the existing political parties, and recognized and controlled by the laws of the State and the nation.

Whenever one party has been in control of a political situation, the opposition sets up the cry of "machine", "gang-rule", "party bosses" etc. To refer again to our own city in its last election, it was popular to condemn the "Republican machine" and the "City Hall gang", the Republicans being in control; but this same condemnation was started, fostered and spread by a Democratic machine in the hands of Democratic "bosses" which wanted to gain control.

What is a political machine ? It is a political party organization for the purpose of teaching the party doctrines to the voters and of putting that party policies, principles and candidates in control of some political unit. What is its personel ?

Precinct committeemen, City, County, State and National Chairmen and some other individuals chosen to assist in the work of convincing the public of their doctrines. The precinct committeeman is elected by the voters of his political party in his own precinct in the primary election. If he should happen to be corrupt or unwise, that is merely an incident, for the people have chosen that kind of a man to represent them. However he is generally a patriotic citizen working and spending his time without pay or reward in the hopes of bettering the political conditions of his community. These precinct committeemen in each party for each County meet and select a County chairman and other officers of a County committee. The county chairmen of ~~each~~ all Counties in a Congressional District meet and select a District Chairman and other District officers. The District Chairmen of the state meet and select a State Chairman and officers of a state organization, and a member of the National Committee. The National Committeemen one from each state, meet and select a National Chairman and other officers.

In order to carry on a campaign it is always necessary to have money. An important group in any political organization is the Finance Committee; it is their duty to raise funds among people who believe in the policies of their party, to further spread its principles. Some men are wiser than others, and political workers and organization officers go for advice to those whom they think better informed in political matters. Some of those men from whom advice is sought have great influence: they are called "bosses" But the influence of these so-called "bosses" depends entirely upon their own ability,and the confidence of politicians in them and in their ability,and finally upon the will of the public to follow their advice. The whole scheme of party organization is regulated by statute,and is in the power of the voters. Party machines are the creatures of the party voters: why then do the voters condemn their own creations.

Here I may remark that a political "boss" is always a political leader to whom you are opposed. If you look to him for leadership,you call him a patriot and a leader. But to whatsoever party he belongs,you must give him credit for having the ability to be a leader,for his power depends upon his followers. He is always a practical man who seeks to get the best he can,but not looking for the defeat of an ideal.

The object of this paper is to call attention to the indolence of the public in looking after their own political interests,and the tendency to slander those whom they choose to look after their interests,the human tendency to blame others for their own deficiencies,and the human characteristic to accept a naked charge as proof of guilt in passing the judgment of an unthinking mind.

There is a volume called "Political Behavior" by Frank R.Kent,published by William Morrowand Company,which deals with the conduct of politicians and voters. The book is pessimistic and cynical,but is interesting. The opening sentence is,-

"One of the most curious things about politics in America is the extraordinary lack of knowledge concerning its practice and principles ,not only on the part of the people,but of the practitioners themselves." He further says,-"Whether you like it or not,whether you are active,interested and informed,or whether you are inactive,indifferent and uninformed,politics permeates your entire existence,and it is supremely silly to say,-'Oh,politics is of no interest to me.' Actually the great bulk of the 119,000,000 are thoroughly muddy-minded about politics,swayed by feeling rather than reason,really incapable of clear-headed thought or understanding. Under our system the political machine is as much a matter of course as the political office. One is a necessary complement to the other."

This book treats mainly with the principles of obtaining success in political office. It advises that the candidate should be regular with his party,never fight its organization,that he be not candid with the voters,that he put on a thrilling show,give no answer to criticism,give the public "hokum",avoid disruption with business interests,refrain from following law enforcement too closely,and to play the game,- that is,accept the weaknesses of fellow party politicians and go with them. One interesting chapter deal with "The Poison Squads",or the systematic spread of slanderous propoganda by a "whispering campaign".

But it says,- "It is easy enough to denounce the insincerety of politics and deplore the universality of bunk and humbug upon the part of politicians. Yet it is not exactly fair to contend that politicians have a monopoly on these inadmirable qualities. The truth is that the more or less general custom of arraining politicians for failing to measure up to high standards of courage and candor when properly understood is rather a tribute to politics and public life than the reverse. The bitter denunciation of politicians and politics, the general disposition among the more intellegent classes to deride them is due to the unconscious feeling that political standards ought to be the highest, that public men are completely contemptible when they fall short of complete sincerity, candor, honesty. In other words more is unconsciously expected of men in public life than of men in private life".

But as long as the public sneers at the politician and his machine, as long as the public degrade their candidates for public office, as long as the public expects candidates for public office to be corrupt and dishonest, as long as the public refuses or neglects to inform itself upon the merits and abilities of candidates, just so long will the public fail to get the services of its best and best-equipped citizens in public office.

no.15

WHY ARE THE POOR?

Far to the north the icy blasts have locked away the streams, the hard wood leaves have fallen, the ground is wrapped in snow, the birds have flown, the sun withdrawn, the bear hid away for his long sleep content and warm with his stored up fat and in all the dreary waste of winter, man fights on for food and shelter.

Far to the south the tropic sun beats down upon the sandy beach, the waters swarm with fish, the palms afford a welcome shade, their fruit ever present,ever free, naught spurs man to effort, naught stirs his mind to develope it.

In between,there lies the land of promise, rich, well peopled, well tilled, full of the good things of life, food and shelter to spare, the richest of all nations, the land of the free.

On the hilltops grows the forest, in the valley flows the brook and on the sloping hillsidegraze the beasts of the field, the work cattle, or lie contented, their work done, food and shelter assured.

In the city, wealth and luxury, art and beauty, comforts beyond the dream of Alladin, ostentation, pomp and power, yet in Sandburr Hollow and on the City Dump, a ragged, uncouth few prowl and live on and among the refuse of the city's waste.

Our stage is set, let us bring on the players.

A pompous, well fed, richly robed, elderly gentleman, his face wreathed in smiles, his very air proclaiming "peace on earth, goodwill to men", grieved that there are ills and pains to be cured, wrongs to be righted but content that in the fullness of time all will be well, beside him a faint ever present shadow, with him but hardly of him: The Church and the Prince of Peace.

A heavy jowled, smooth shaven, hail fellow well met, a leader of his party, sinister, powerful, master and slave at once of the "Machine", an expert of expediency, prince of racketeers, hark to the faint, faraway echo of a voice once stilled: "The State! THE STATE! THE STATE! It is I." Yet ever present, behind him, beside him, yes, at times even ahead of him, ~~who~~ the voter who gets what he wants when he wants it, always and evermore. The State and the Force behind it.

A well dressed, well kept man, owner if not user of a multitude of the world's goods, houses he can not occupy, cars he can not use, yachts, airplanes and private cars, money to squander, food to waste, bootleggers serve him, lawyers fawn upon him, he dictates to Church and State, yet all about him, faint and ethereal images of they who feed upon his bounty, they whose savings are in his hands, they whosupport him. Capital.

A handsome, clean cut, braad shouldered, rugged and muscular figure, neatly clothed in overalls fresh from the laundry, bearing on his manly shoulder, sledge or pick, the like of which was never seen on earth or sea, a look ofintelligence on his face, determination in his bearing, a halo of virtue and honesty about his head, in his shadow, she who does but stand and wait, the white collar worker, the women and children of the factories and the home, ~~Labor~~ the hewers of wood and drawers of water, they who, represented as the prey of Capital, slaves of the State, dupes of the Church, yet when organized, paying princely ~~dividends~~ salaries to their leaders, richer dividends to the "Racketeer". Labor.

The final character, so well known he is unknown, so familiar he is insignificant, so powerful he is helpless, so close he is unseen, so plain speaking he is misunderstood, huge, gigantic, like Atlas, he supports the world, he will perform his own introduction.

Much time has been spent to trim the stage, to introduce the cast, less is needed for the act.

The curtain rises, the spotlight plays on a huge figure heavily burdened emerging from the wings.

Astride each shoulder and hip, their arms interlocked lest they fall, four men ride upon a fifth, who, powerful as his stature is, yet staggers beneath his burden and slowly, painfully, step by step, staggers across the scene and from a seeming reserve of strength almost exhausted, cries as he goes:

"I am the source of modern wealth, sprung from the loins of labor, I am at once the parent and the child of Labor and Capital, Church and State, for me is created all production and distribution, without me life would cease to be.

"For me are all things born, yet on me do all things prey, unorganized and helpless I grope my way through life, I bear the burdens of the world and of my strength all men take toll.

"On my shoulders sit Capital and Labor, on my back are Church and State and all about me swarm their henchmen at their beck and call. For my stumbling feet are pavements laid, for me fair women serve refreshing drinks, spices of Araby greet me and flowers delight my eye, to guard my strength, science and wealth put forth endless effort, by day andby night nurses attend me, all the resources of the world are at my elbow to sustain me and stay my strength that I may not fail they who need me. All that may be done to please me and sustain me is done, all save to relieve my load. I am the Ultimate Consumer, I pray you, get off my back."

The voice is stilled but still goes haltingly across the stage the bearer of the burden, straining against almost unbelievable odds to make his way to some ultimate goal.

Unceasingly onward, ever onward, he goes, there is no farther wing, no end of the journey, no curtain, must he forever carry on?

We have seen the play, we have seen the struggles of he who pays and pays and pays. Shall we ever see the end, see the curtain rung down, find the hoped for happy ending?

Slowly through life struggles a large part of humanity, climbing over the weaker, borne down by those who climb farther, leaving behind the fallen, the broken, the maimed and the helpless and hopeless.

Along the Avenue, the Lincoln and the Cadillac, on the dump, the rag pickers. Here is wealth, there is poverty as seen by the shallow minded and to it he adds, "As it ever has been and ever shall be, world without end".

But is it true? Who are the poor? Not he who waits in contented ease, well fed from the funds of the Community Chest, or stirs abroad only to obtain his aid from the Poor Fund, nor he who from his pickings may earn his "sniff of snow", his "shot of dope".

Almost unseen among the traffic, is he who so carefully picks his way along the narrow line between the smooth walk and the gutter, jostled by the crowd, his earnings barely affording food and shelter and with no reserve against the almost inevitable sickness, accident or possible period of unemployment and facing the future when he will be without earning capacity.

It is the paradox of poverty that they are not poor who have fallen into destitution and lie there content, but they who have not fallen but for whom looms ever beside them the fear of poverty, ~~Exxx~~ they who, ever falling, ever struggle to their feet and fall not into the depths.

For after allis not contentment riches and discontent poverty with all its ills? Why are the Poor? This is the real question that ranks all others in a discussion of the problem of poverty and destitution.

To rectify an error, to treat an illness, it is not enough to recognize a symptom, to stay the progress of the inevitable consequences or relieve a pain, we must first find a cause, remove it and take steps to prevent its recurrence, that and that only is successful treatment.

Poverty is but an accompaniment of progress, not a necessary cause or effect of it and those who look for a life hereafter of ease and plenty need not follow the route of Lazarus to the bosom of Abraham, need not rest their faith on the giving of alms to the poor, need not believe in the divinity of poverty. There is nothing blessed or sacred about poverty, rather it is the result of sin and injustice.

For if any man produces more than his need, yet suffers for lack of food, clothing or shelter while others rest in plenty and produce not, shall his needs be covered by a dole returned to him out of his own in the name of charity?

For with two hands come into the world with butone mouth production should exceed consumption unless 'twixt hands and mouth excess toll is taken, too little left the worker.

Given the original trinity of creation, sun, soil and showers, production starts and life can be sustained, but the comforts of our world come from land, labor and capital, our more modern triad and to guard these and ensure their benefit to the producer, church and state are created.

But, "Wheresoever the body is, thither will the eagles be gathered together" and where toll is to be gathered will ways be had to levy it.

Profit, Rent, Interest, Taxes and Charity (save the mark) all take their share of toll until what is left often fails to support the worker. These are the eagles who make poverty.

Profit, born of greed and covetousness, insatiable, its only limit competition and freedom of opportunity, it thrives under state regulation and protection, the very things constituted to protect the worker from its rapacity. Confessedly that sum over and above all elements of cost, it is indefensiblein logic or ethics save on the specious plea that without it there would be no incentive to labor or production. As though a mother's love and service to her child being of a nature taken for granted, comparable only to her love for herself, given cheerfully without hope of reward or profit. it is impossible that such love and service may be given to a neighbor, that no man may love his neighbor as himself.

Profit, creature of selfishness, defended only by its beneficiaries or those who toady to them, openly opposed only by a very few in the ranks of labor and the writers ever so lightly tinged with pink.

4

Rent, that unearned increment of the Single Taxer, the fee paid for access to the bosom of Mother Earth, universal parent of us all but created for the benefit of the Landlord, what toll you take from the toil of man. Of your bounty do many eat and drink, "they toil not neither do they spin", in them is vested wealth without effort, power without responsibility, in their defense rise all the power and might of Church, State and Capital. Born of the ownership of land, createdand fostered by the worker and producer, out of their very necessity grows your greatness, out of their produce you take heavy toll and of what is left them to spend, again you draw your tithe.

From the Mosaic law, "No more shall the land be sold forever" to present day laws, men have been concerned with the question of land ownership and methods for regulation of its hardships. Whether the title be vested in the state, church or private hands, its origin is in conquest and spoliation, its ethics always doubtful, yet as land is the primary source of all wealth, can not escape the tax gatherer on his rounds, it has ever been the spoil of the state, granted by the king to the nobility, sold by the state to its citizens, taxed by all for the support of the state and all its retainers.

Its value created by the people its benefits given to a few and for a price governed by what the traffic will bear.

Interest, akin to rent, which it resembles in being a charge for use of capital instead of land, has no better justification in morals or ethics than its sister, but from early days looked upon askance and likened to its off color relative, usury, from which it can only be distinguished by a thin and narrow line drawn according to varying notions and conditions. Closely related to rent, its rate will vary inversely with rent over large territories, for on the frontiers of civilization where land is nearly free and rent cheap, interest is high and in the densely populated sections where land values are high and rent to correspond, interest rates are low. Many reasons exist for this discrepancy in their relations, free land or cheap land means a lack of protection, easier access to the land makes for better earnings for labor and less need to borrow except for speculation wherein money asks greater rewards for its use because of the risk of loss of both capital and interest.

Frowned upon from earliest days when the fine drawn distinction between interest and usury was not understood and whether it be the mythical "pound of flesh" of Shylock or the 36% of modern days, society has always, so long as she wore skirts, drawn them slightly to one side as she passed.

Taxes, well, we could all be sent to jail for what we think of taxes, unless, forsooth, we draw our sustenance from the public purse.

Conceived, in a republic, to be our share of protection for our lives and properties, it has spread to cover a charge for everything under the sun over and above its original intent.

Levied in haste with little justice, collected by force, actual or implied, squandered by men of little or no training, stolen by men without conscience, doled out in dribs for all conceivable needs, a king's ransom provided out of our needs.

Payment for those who serve us as we pay our other servants, they fix their wage and hand themselves their tips.

4

Servants of the common wealth in theory, how haughty in practice. Upon what meat does this our traffic officer feed that he may browbeat and threaten us? and what power transforms a mediocre lawyer into a sacred judge, executing our laws upon our bench, whose failure to do justice, or actual undoing of justice, we may not criticise, around whose beefy carcass is wrapped the mantle of omnipotence and omniscience. He whosenoblest conception of justice is that it is better that a hundred guilty be released to again prey upon society than for one innocentman to suffer.

And Charity, whose mantle covers a multitude of sins, whose bounty fills the laps of its acolytes. What rich toll it takes, what poor results it yields. Drawn from the toll levied on production, part of the workers wage primarily, a small portion returns eventually to a small portion of those from whom it was taken, even as a few crumbs fell from the table of Dives.

For all that industry produces must in the end support, Capital, Landlord, State and Church and if labor sets up an organization similar to the state to right its wrongs, to secure its rights or make an artificial wage level, it in turn must levy upon itself a tax to support its so called leaders and this also must be added to the burden placed on industry and in turn like the snowball rolling down hill, accumulate still other charges from the middlemen between the producer and the Ultimate Consumer.

Small wonder then that he falters, stumbles, rises to stumble and fall again and in hisindividual capacity only too often falls to rise no more.

Not for him the passing endlessly on of accumulated charges, profits, rents, interest, taxes, tithes, subscriptions to the Community Chest to make a still higher selling price, he does not sell, he only pays-and pays-and pays.

When will come the day the blind goddess shall cast aside her bandage, lower her scales and raise her sword, call before her the robbers and thieves who levy and prey on industry and frugality, scourge from her temples the seller of doves and the money changers and though the heavens fall, administer justice and mercy to all.

The play is done, the lights grow dim, the court rises for adjournment, but as darkness falls we may hear a faint voice saying: "Inas much as ye have doneit unto one of the least of these my brethren".

no16

The General Assembly of Indiana at the 1929 session enacted a law to submit to the voters of Indiana at the general election in November, 1930, the question of whether or not a convention shall be held in 1931 for the purpose of drafting a new Constitution for the State of Indiana. In brief, the act provides that if a majority of the electors voting on this proposition shall favor such a convention a special non-partisan election shall be held on the first Monday in May, 1931, for the election of delegates to the convention to be convened on the first Monday in October, 1931. The convention, if held, is to consist of one hundred delegates and shall last for a period of not more than one hundred eighty days, Sundays excepted (Acts of 1929 (Ind.) Chapter 191, page 621). It is the purpose of this paper to mention some of the adverse criticisms which have been made of the present Constitution and also to tender some comments on the proposed convention.

The present Constitution of the State of Indiana which became effective November 1, 1851, is commonly referred to as the Constitution of 1851. It superceded the original Constitution of Indiana, which became effective in 1816, after having been framed by a convention of forty-two delegates. The Constitution of 1816 set out first, a bill of rights guaranteeing to all the right of trial by jury, freedom of speech, freedom of conscience, freedom from unreasonable searches and seizures, the right of peaceable assembly, and the other usual provisions of a bill of rights. Following the usual American custom the Government was separated into three distinct departments--the Legislative, the Executive, and the Judicial. It provided for a short ballot in that the Secretary of State, the State Auditor, and the State Treasurer were to be elected by the Legislative branch and the judges were appointed by the Governor; associate judges were elected by the voters to sit in their respective circuits with the judges appointed by the Governor. There was no prohibition against the passage of local or special laws of the General Assembly, and there was no legal limit upon the indebtedness to be incurred by political or municipal corporations.

It is interesting to observe that this old Constitution provided that every 12th year after its adoption the question of a new Constitutional convention should be submitted to the people. Pursuant to the provision of the Constitution of 1816 the question of a new constitutional convention was submitted to the voters in 1828, and in 1840; it was also referred to the voters in 1846 and in 1849. The voters apparently were apathetic toward the question of a new Constitution, although an active minority was agitating the question with considerable vigor. The Constitution then in force provided that a majority of the total vote cast in the election must favor a constitutional convention to be held. Owing to the lack of interest of the voters, this majority could not be secured. In 1849, however, a novel method was ordered by the Legislature to get the necessary majority. The Inspector of Elections asked each voter orally: "Are you in favor of a convention to amend the Constitution?" The voter's oral answer was recorded. In this way a majority was secured and in 1850 a convention of one hundred fifty delegates met and addressed themselves to the matter of drafting a new Constitution.

The chief objections which were made to the Constitution of 1816 were: first, that there were a very large number of acts passed for the sole benefit of certain localities and in some cases of private individuals. It is said that the local laws passed by the General Assembly became six or seven times more voluminous than the general laws passed by it. It was suggested also that the General Assembly need meet only biennially instead of every year. It was suggested also that restrictions should be imposed upon the creation of a public debt, that the appointive power of the Governor and of the General Assembly should be curtailed, and that the system of jurisprudence should be simplified.

The convention met in Indianapolis on October 7, 1850, and among the one hundred fifty delegates were some men whose names are among the most illustrious in the history of the State of Indiana. Among the delegates were: Schuyler Colfax, Thomas A. Hendricks, Robert Dale Owen, David Wallace, W. S. Holman, Alvin P. Hovey, William McKee Dunn, William H. English. The convention met for eighteen weeks and was submitted to the electors at the election in 1851. It was approved at that time and went into operation November 1, 1851. The opinion has been expressed that the Constitution of 1851 suffers by comparison with the Constitution of 1816. Its justification, if any, rests upon the prohibition of local and private legislation, the imposition of a limit of indebtedness of municipal corporations, and making the meetings of the General Assembly biennial.

We propose now to call attention to several objections which have been raised against the Constitution of 1851. It is these objections, in chief, which the proponents of a constitutional convention regard as sufficiently serious to warrant the formation of a new constitution at this time. Perhaps the leading objection to the Constitution of 1851 is the requirement of Section one of Article ten (I Burns A.I.S. Section 200) requiring a uniform and equal rate of assessment and taxation. It is believed by many that different kinds of property should be taxed at varying rates. They point out that in 1851 the State of Indiana had a purely agricultural population in which land and improvements upon land were substantially the only property in the State; that the largest city in Indiana at that time was the City of New Albany with the population of about seven thousand; that the wealth of the State is no longer confined to real estate and improvements but consists in a large measure of intangibles such as stock of foreign corporations, bonds, promissory notes, and similar evidences of indebtedness. It has been estimated that the actual value of all sorts of property in Indiana subject to taxation under the current laws is in the neighborhood of Ten Billion Dollars, of which only about Five Billions are on the tax duplicates. This is due to the fact that the taxpayers of Indiana fail to return for taxation their intangibles. Among the intangibles which are almost universally omitted are savings accounts in banks and trust companies, savings accounts in building and loan associations, stock in foreign corporations--to name only a few. It is argued that it would be to the advantage of the State of Indiana to be able to levy a small tax upon these intangibles and collect it rather than to lose all taxes upon them. They submit that the owner of a savings account which pays him 4% would rather pay a small tax upon it than evade the tax, but that he will not schedule a savings account when the tax levied upon it is greater than the interest the account pays him. It does seem, upon consideration of this problem, that the facts have changed so much since 1851 that the plan of taxation adopted that year needs revision to fit the present situation. It is conceded by all that a constitutional amendment, at least, would be necessary to tax different classes of property at different rates..

The popular election of the judges of the State, Appellate and Supreme courts raises potentially, at least, this difficulty! The nomination of candidate for Governor and the other state officers, including these judges, has always gone to the State Convention of each political party. From a political point of view the judges are not regarded as of great importance for the reason that they have practically no political patronage for dispensation, and the political leaders who are really interested in the nomination of Governor will adopt "log-rolling" tactics to secure the nomination of the man of their choice for Governor. The judges are frequently traded off in this process. It is suggested that the Constitution should be changed either to permit the election of these judges at a special election where the political expediency suggested above does not exist, or that they should be appointed by the Governor by and with the advice and consent of the State Senate. It is also suggested that their respective terms of office should be materially lengthened. In the Supreme Court the present term is six years and the Appellate Court four.

The constitutional prohibition of special legislation has been evaded on so many occasions that it seems to have little force left under the provision as it now exists. A special statute for the City of Terre Haute could not be enacted, but the Supreme Court would hold valid an act applying to all cities of the State of Indiana having a population as shown by the 1920 census of not less than 66,075 or more than 66,085, Terre Haute alone of all the cities in the State of Indiana being in this class since in 1920 it had a population of 66,080. This method of procuring special legislation for the different municipal corporations of the State has been sustained by the Supreme Court, and in view of the easy evasion it seems to be a provision that might well be left out of the Constitution for the self-respect of the State, if for no other reason.

The Constitution of Indiana makes no comprehensive provision for the establishment and maintenance of cities and towns or other municipal corporations. The only section of the Constitution, except the limitation upon indebtedness, is the following: "Corporations other than banking shall not be created by special act but may be formed under general laws." (I Burns A.I.S. (1926) Section 219). The proponents of a constitutional convention believe that the regulation of municipal corporations of the State has become so extremely important to such a large proportion of the population of Indiana since 1851 that a more comprehensive constitutional provision for municipal corporations should be adopted.

The leading reason which has been put forward in support of the necessity for a constitutional convention is the provision that the present Constitution may be amended only by the vote of a majority of all the electors of the State. The Constitution has been amended on several occasions since its adoption in 1851, but on no occasion has a majority of all of the qualified voters of Indiana voted favorably upon the amendment. The courts have permitted the amendments on the theory that all of the qualified electors of the State voted in the election and that a majority of such electors voted in favor of the amendment. Of course, this is purely sophistry, because it is well-known to all that a bare majority of the qualified electors of the State go to the polls to vote at all. It is a familiar maxim among lawyers that hard cases make bad law. This is an example of this maxim. The Supreme Court, no doubt, felt that the amendments were desirable and also that it was humanly impossible for the amendatory provision of the Constitution of 1851 to be strictly followed. If the Supreme Court had held to strict interpretation of this provision, the Constitution of Indiana would, in fact, be unamendable.

What objections have been suggested to the proposed constitutional convention? We believe that it is demonstrable, even if this brief paper does not demonstrate it, that the present Constitution need changing, at least in the following particulars: first, in regard to taxation; second, in regard to the selection of judges of the Supreme and Appellate Courts and of certain other state officers; third, in regard to special legislation; and fourth, perhaps, in regard to municipal corporations. It is to be observed that any Constitution is the organic law of the state and should consist, so far as is possible, of general provisions only rather than matters of specific application. The specific changes more frequently then the general or fundamental, and for this reason the specific should be left to the Legislature where it can be amended as conditions change without great expense.

In the early days of the United States, particularly up to and including the time when the Constitution of the United States was prepared in 1787, thoughtful men were deeply concerned with fundamental conceptions of government. The question of what was temporarily expedient had not yet become the guiding influence. The delegates to the Convention of 1850 were led by capable men trained in the old school of governmental thought, and the Constitution of 1851 is comparatively a simple document. It is to be seriously questioned if it would be possible to secure men of equal ability and training for the task of preparing a Constitution for Indiana in 1931. Men in all walks of life today seem to be more interested in accomplishing what seems to be expedient at the time than in the preservation of the hard-won, time-tested Anglo-American principles of government. To many an even fundamental change in our institutions is regarded lightly if the object sought seems desirable. A Constitution drawn by men without governmental vision would almost surely be a change for the worse.

A political tool has grown up and become powerful in recent years that is commonly known as "The Lobby". Different groups of people employ lobbyists to secure particular legislation for them. It is unreasonable to expect that the various groups in the State who would be interested in the proposed Constitution would not be represented powerfully to interfere with the calm proceedings of the proposed constitutional convention.

It seems to the writer that we now are in a period of change when governmental principles are neither understood nor cherished. It is extremely doubtful if it would be possible for a constitutional convention to be held in Indiana at this time which would have a fair chance to prepare a Constitution as sound as the one under which we now live. The states which have adopted constitutions recently have found themselves with extremely long and complex documents which contain many particular provisions of doubtful value in the organic law of the state. The few changes which even the proponents of the new Constitution propose could be provided for by amendment, if the people want them, at much less expense than by the proposed constitutional convention.

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AMERICAN JOURNALISM TO-DAY

by E. M. Fitzroy.

This paper will be limited to newspapers and news magazines. A man whose name has not gone down in history had been listening to a tirade against the preponderance of crime in newspapers. His comment was: "It will be a sad day, indeed, when virtue comes news." You have no doubt heard the explanation given a new reporter as to what constitutes news: "If a dog bites a man, that's nothing, but if a man bites a dog, that's news.'"

Whatever grain of truth may lurk here the fact remains that a very live minority, at least, wishes to be informed about events not necessarily so glaringly unusual; they want intelligent accounts and interpretations of important events--local, national, and foreign.

A discussion of contemporary American journalism is likely to reveal the fact that the modern newspaper is not held in as high regard as it might be. Our newspapers seem to have few defenders. So it simmers down to the question: What is the matter with them?

Very briefly, the answer seems to be--commercialization. Our newspapers exist primarily for profit and profit can best be assured by concentrating on the advertising end of the business. The advertiser wants his advertisement to reach as nearly as possible every potential customer in the newspaper's territory. In order to proximate this as closely as possible the newspaper must be made interesting to the most stupid and ignorant who can be induced to buy it. Whatever interests the largest number must be served up. Nearly all low-brows and a goodly number of high-brows get a thrill from reading about crime, so it is a safe and necessary inclusion. We are all interested in the weather so in that goes. Food recipes are useful and not likely to offend anybody so make room for a few. Advice to the love-lorn is safe and popular. Comic strips are likely to interest practically all. Add a modicum of political and a dash of literary and other news and you have a journal that should be a success as far as contemporary standards--circulation and volume of advertising are concerned.

A great change has taken place on the editorial page. It used to voice in no uncertain terms the opinions of the editor and furnished a rare treat if that editor was a man of wide and thoro knowledge with a burning zeal as a crusader. Who have taken the places of Horace Greeley, E. L. Godkin, the elder Pulitzer, William R. Nelson of the Kansas City Star, and Henry Watterson? William Allen White survives and shall we name William Randolph Hearst? We still hear of the power of the press but it is safe to say that it now has very little influence in the old sense of directly molding public opinion; it is a convenience, yes, but not a power. The change is not so much in the subjects discussed, but present-day editorials are inclined to be timid in tone and to lack "punch". The virility is now mainly in the advertisements.

This is intended not so much as a criticism of our newspapers as an attempt at an analysis of present conditions. Perhaps under our conditions advertising must be the newspaper's primary function. Advertisers ~~pay~~ are said to pay about four fifths of the cost of publishing our newspapers so it is, perhaps, natural that they should determine the policy of the editors. While they do not probably censor our news to any great extent it amounts to practically that.

It should be added that newspaper men are undoubtedly no more venal than men in other walks of life and that there are few who will not fight for some principles or prejudices. However, they are now less likely to do it thru editorials than formerly--they are more inclined to try to accomplish their ends by what they exclude and include, by the implications of headlines and other rather subtle methods.

There are some newspapers that stand out as exceptions to the general rule: The Christian Science Monitor, The Baltimore Sun, The St. Louis Post-Despatch, The New York Times, The United States Daily, the Scripps-Howard chain, The Springfield Republican, etc. But even these fail in some respects.

If our newspapers are so generally dull and inadequate what can be done about it to improve their quality? It has been suggested that news and advertising be divorced--that we have ad-papers and newspapers. This is, however, rather visionary.

Our hope, as in so many things, seems to lie largely in education. The newspapers will give us what we want and if most of the people want journals of high quality they will get them. If journalism is a profession, which it does not seem to be in the strictest sense of the word, then considerable improvement can be expected from within. Our schools of journalism have announced high objectives; they should bring forth some fruit.

What recourse has the American who wishes intelligent, vigorous comment on world events--interpretations of the swirl of life about him? He must perforce turn to our weekly and monthly journals. We have some excellent ones: The Outlook, The New Republic, The Nation, Harper's, The Forum, etc. There is little hedging here. If they discuss modern problems they do so bravely. They are lively. A few, notably the Saturday Evening Post, are as commercialized as our newspapers. One criticism that has been levelled at them is that they are too pre-occupied with domestic, that is, American problems.

While our newspapers have donned the cloak of respectability and mincingly handle controversal subjects our magazines have thrown off not only cloak but coat also, rolled up their sleeves and assumed the cultivation of the field practically abandoned by our newspapers.

The transformation that has occurred in some of our staid old magazines within the last few years is truly marvellous. It took place so rapidly that one must needs rub his eyes to be sure he is awake. In some cases the change was more apparent than real--change in contents did not always keep up with modernization of cover but the reverse has also been true. A case in point is the Atlantic Monthly--it has retained the familiar cover but it is not the magazine it used to be by any means.

Formerly our magazines constituted a literature of escape from the realities of life--romantic stories, semi-fictional articles about birds and beasts of forest and field, idealized accounts of childhood, mellow literary articles, profusely illustrated by famous artists. Religious, political, economic, and social subjects were avoided or decidedly soft-pedalled. The so-called muck-raking magazines of several decades ago must be excepted, of course.

But as newspapers became more and more our literature of escape the magazines lost rapidly in circulation. Something must be done. They saw the opportunity afforded by the timidity of our newspapers and stepped boldly into the hurly-burly of life and incidentally into a geatly increased circulation. If a person wants a soporific now let him take up a newspaper and not a magazine. Here are some recent titles from Harper's:

The dear old Constitution.
The new skirt length.
A burglar looks at laws and codes.
On the practice of smoking in church.
Educational leadership in America.

And from Scribner's:

Justice Brandeis and the Constitution.
The course of empire in education.
I married a farm.
A stampeder.
Stately science pauses not.

What in general can be said for or against the American journalism of today? We can safely say that our newspapers and magazines are useful in the utilitarian sense of the word--the newspaper spreads before us the wares of our merchants, tries to help us in our everyday problems of food, clothing, and shelter, does give a little of the news, and tries gently amuse us. Our magazines interpret the world about us, with intelligence and vigor.

Their greatest failure probably is in their emphasis on material goods and needs as distinguished from the fine arts and the ultimate ends of life. But perhaps this emphasis is inherent in our civilization.

no18 no18

MENTAL HEALTH

E. L. Welborn

(Read before the Terre Haute Literary Club, March 31, 1930)

"The greatest thing in the world," says Prof. Wm. H. Burnham, "is the human mind. The greatest wreck in the world is the wreck of a human mind. The greatest contribution of mental hygiene is the evidence that a large percentage of mental wreckage can be prevented".

According to reliable statistics there are over 500,000 individuals in institutions for the insane, epileptic, and feeble-minded in this country. "In several states one out of 20, of all people who die in adult life, died in a hospital for the insane. There are more mental patients in the public institutions of the country than there are students in its colleges and universities". (Pressey, p.1) According to the Statistical Abstract of the U. S. Census Bureau, the number of patients in hospitals for mental diseases increased 2 1/2 fold between 1880 and 1910 and 3 fold between 1880 and 1923. It is claimed that only a relatively small minority of those afflicted with serious mental disease are in institutions. "Less extreme problems of mental health are to be found everywhere in business, in the courts, in social agencies, in the schools, and colleges" (Pressey p.5). Dr. Wm. J. Mayo has said: "Neurasthenia, psychasthenia, hysteria, and allied neuroses are the causes of more human misery than tuberculosis or cancer" (Pressey p.2). Various borderland conditions of mental disease and deficiency are so common as to be met by every one (Pressey p.266). No doubt each person here can recall numerous contacts with persons who are mentally unhealthy.

HISTORICAL

A brief survey of the history of the problem of mental diseases shows very clearly the difficulties presented and the progress that has been made.

Maurice R. Davie has divided the treatment of the insane roughly into 4 periods:

(1) that of the "demonological" conception of insanity, when abnormal mental symptons were ascribed to holiness or witchcraft or were thought to be due to the agency of malignant demons, and the insane were dealt with accordingly;

(2) the epoch of dungeons and chains, when they were beaten brutally as criminals;

(3) the era of humanitarian and empirical treatment;

(4) the period of scientific study, rational treatment, and preventive medicine. (Social Aspects of Mental Hyg., p 1, Yale U. Press)

One of the earliest works dealing with insanity was Burton's Anatomy of Melancholy (1621). "In 1692 appeared Sydenham's Processus Integri, a description of the varieties of mental disease, the empirical spirit and accuracy of which have been very generally recognized" (Murphy, p7). Pinel, who was appointed director of the institution for the insane in Paris in 1792, was possibly the first practical psychiatrist of importance. He insisted that the insane are sick, not wicked, and did much to encourage the humane treatment of the insane. In the 1830's Seguin became known for his achievements in training the feeble minded and his methods remained the central feature in psychological work on mental deficiency until about the end of the 19th century" (Murphy, p.138).

Another line of development parallel to the foregoing was the treatment of mental disorders through hypnotic suggestion. The movement goes back as far as Paracelsus, of the 16th century. A famous healer of the 17th century in England was one Valentine Greatrakes, who attained such a great reputation that one writer of the time said: "As there is but one Mr. Greatrakes, so there is but one Sunne". He is said to have cured diseases that had their origin in "blood and spirit" but not "wherein there is a decay of nature". One of the most colorful characters of history was Mesmer who practiced animal magnetism in Paris in the latter part of 18th century.

One of the most important names in the history of hypnotic investigation was that of James Braid (1795-1860), graduate of Edinburgh U. and eminent physician. He is entitled to be credited with having established the fundamental psychological principles involved in hypnotic phenomena.

During the latter quarter of the 19th century, interest in psychiatry centered largely in the rivalry of two French schools---the Paris school led by Charcot maintaining that the hypnotic state is morbid; the Nancy school, led by Bernheim, maintaining on the other hand that it is normal and healthy.

Two other French authorities deserve mention--1) Binet, who did much work in psychiatry and 2) Pierre Janet who deserves to be ranked as one of the greatest modern psychiatrists, and whose books on hysteria are classics on the subject.

Freud, as we all know, was the founder of the psycho-analytic school. While some of his theories are not generally accepted, there can be no doubt that his doctrines have had a tremendous influence in shaping the development of the subject of abnormal psychology.

The general trend of the present is along the line of investigations of personality. Many tributaries besides psychoanalysis have combined to form the present stream of development. It would be very easy to name off-hand a long list of names of really distinguished American investigators of these problems, but to enter into these details would require more discussion than your interest would justify. It has always seemed to me that Dr. Morton Prince's work, especially his investigations of multiple personality, should be considered the most important American contribution.

The interest in problems of mental health in this country has pressed itself through the mental hygiene movement. Its founder was Clifford W. Beers, a graduate of Yale, who "stimulated world-wide interest in the humane treatment of the mentally afflicted through the publication of his autobiographical work," A Mind that Found Itself." In 1909 he founded the National Committee for Mental Hygiene. According to Pres. Angell of Yale, "it has gathered to itself the backing of an extraordinary group of leaders in every walk of life. It has commanded for its active direction the services of the most talented and expert of our professional specialists, and it has succeeded in genera~~lly~~ting far more intelligent and sympathetic public opinion for the consideration of all those social problems which involve the treatment of the mentally ill and defective". (Social Aspects of Mental Hyg.--VII).

In May of the present year there will be held at Washington D.C., the first International Congress of Mental Hygiene. Its list of officials, committees, etc., includes the names of eminent specialists from all leading nations. All intelligent citizens should be interested in the program that will be presented at this Congress.

BRIEF DESCRIPTION OF MENTAL DISEASES

Generally speaking most of us are not as familiar as we might well be with the kinds of mental ills and their characteristics. Therefore it seems to me that it would be worth-while to attempt to place before you a statement of this matter.

What is mental illness? In answer to this it seems clear that, as stated by Dr. Donald Laird, an eminent authority, "all traits which are characteristic of mental ill-health are but exaggerations of traits of behavior in all humans." ("Detecting Abnormal Behavior," J. A. Psy., V. 20) Dr. Geo. K. Pratt states that just as a man with a minor physical ailment is not in perfect health, neither is a man with a worry oppressing him or with a nervous and irritable personality in perfect mental health". (Mental Health for Adults, Hygeia, [illegible]:59-61)

One method of classification would include (1) functional and (2) organic troubles. The former group includes all types in which the difficulty is in the functioning of processes or organs, while the latter includes all types in which there is an organic disease, deficiency, etc. Functional troubles may be mild or very serious.

A different and more useful classification would include:

(1) Major psychoses or serious mental diseases - alcoholism, senile dementia, dementia praecox, manic-depressive insanity, etc. These may be either organic or functional, but any such psychosis involves a far-reaching change in personality.

(2) Psychoneuroses include a minor group of psychoneurotic conditions, such as hysteria, neurasthenia, psychasthenia, obsessions, morbid fears, etc. These may vary all the way from mild forms to serious neuroses. Most of these are functional in character.

(3) Conditions which probably should not be classed as neuroses, such as the habit of worry, nervousness, etc.

In general the second group is considered to be in the nature of emotional rather than intellectual abnormalities or maladjustments. It seems clear enough that the types included in this group are really rather serious disorders, brought on by prolonged difficulties. It would be a mistake for any one suffering from worry over little things, some special fear response, such as fear of dark or thunder, etc., to imagine himself afflicted with one of these diseases. Likewise the term "complex," is greatly overworked. Any one who cheerfully tells us that he guesses he has an inferiority complex proves by his attitude that he does not. Morgan, in his book on the PSYCHOLOGY OF ABNORMAL PEOPLE, defines a complex as a constellation of associations around an emotional core. Pressey's MENTAL ABNORMALITY AND DEFICIENCY defines a complex as "a repressed feeling or wish, and the ideas involved therewith, which may markedly influence behavior although the person may not be at aware of the complex or have any appreciation that there is any nnection between the repressed and apparently forgotten desire and is thoughts and actions". In many cases some form of abnormal behavior ch as fear of open spaces, periods of shaking as with cold, etc., e been trac~~k~~ed back to some forgotten childhood experience.

It may be worth-while to go back and define more fully the chief pes of neuroses-

(1) Neurasthenia- Pressey defines it as "a nervous condition usually ought about by prolonged emotional strain and characterized by a general wering of bodily tone, more or less depression, insomnia, and headaches, fatigue out of all proportion to the effort put forth.

(2) Hysteria- Pressey defines it is a condition "characterized by pisodic attacks of an emotional nature involving various physical isturbances such as apparent fainting spells or convulsions, anaesthesia, ontractures, and paralyses-----; emotional instability."

Many cases are on record showing the above-mentioned symptoms, especially paralyses of different parts of the body, even digestive or espiratory organs; fugues in whcih the person may for months forget all f his past life and wander away from home, entering upon a different ort of life from his past, etc. Janet describes many such cases.

(3) Psychasthenia- Pressey defines it as "a nervous disorder characterized mainly by (1) phobias, obsessions, morbid doubts, impulsive ts; (2) feelings of insufficiency and unreality and (3) general nervous ension and anxiety". The characteristics are mainly mental phenomena whereas in case of neurasthenia they are mainly physical phenomena.

Sadler, a well-known writer on mental ills, claims that Sir Francis alton was predisposed to psychasthenia and gives as evidence the following ssage from Galton's writings:- "I suffered from and intermittent pulse a variety of brain symptoms of an alarming kind. A mill seemed to be working inside my head; I could not banish obsessing ideas; at times

I could hardly read a book and found it painful to look at even a printed page--- It would have been madness to continue the kind of studious life I had been leading. I had been much too zealous, had worked too irregularly and in too many directions and had done myself serious harm" (Nervousness and Worry, p 214).

The foregoing descriptions are perhaps rather didactic, but they have been intentionally given because I felt that they might bring to your attention some useful conceptions that you may not have taken the pains to secure.

ETIOLOGY OR PSYCHOLOGICAL CAUSATION

How to avoid mental illness is a problem that concerns each individual. How to so regulate school work, business life, family life, and other phases of society, that mental ills will not be brought about constitute important social problems. While the social aspects of mental hygiene are indeed very important, this paper will include only the individual personal aspects of the subject. I shall try to forget that my own primary interest is centered in the work of school and college and try to explain the principles that underlie the care of an adult's mental health.

What is the fundamental nature of mental illness? I shall answer this by quoting the following from an article by Dr. L. D. Hubbard, of the staff of St. Elizabeth's Hospital, Washington, D.C.: "Mental illness concerns the entire individual and not just one organ or one function. The personality is out of focus in all its manifold phases". This implies that worry, anxiety, and the various characteristics mentioned in the preceding section are individually mere small indications of an underlying condition that involves the whole personality. It must be remembered also that the traits characteristic of ill-health are but exaggerations of normal traits.

What causes these serious difficulties of personality? Boris Sidis, an eminent psychiatrist, mainly in agreement, I think, with most other authorities, asserts that the cause is excessive and morbid fear associated with the instinct of self-preservation. He believes that the instinct of self-preservation is the strongest of all instincts, and gives us a literary expression of its significance from Dostoevsky as follows: "Where is it I have read that some one condemned to death says or thinks, an hour before his death, that if he had to live on some high rock, on such a narrow ledge that he had only room to stand, and the ocean, everlasting darkness, everlasting solitude, everlasting tempest around him, if he had to remain standing on a square yard of space all his life a thousand years, eternity, it were better to live so than die at once. Only to live, to live, and live! Life, whatever it may be!" (Page 25)

The emotion of fear, Sidis says, is intimately related to the instinct of self-preservation. Whenever this emotion becomes pathological because of being too intense, it leads to functional, psychopathic disease. "Functional psychosis or neurosis is an obsession, conscious and subconscious, of the fear instinct; take away the fear and the psychosis or neurosis disappears". (Pages 42-3) The chief characteristics of morbid fears are stated as follows: (Page 74)

1. Being disproportionate to the cause. 2. Being chronic. 3. Accompanied by distressing feeling. 4. Being non-adaptive to the stimulation. 5. Producing reaction not adjusted to environment. 6. Being uncontrollable. 7. Coming in recurrent or periodic attacks. 8. Producing physical and mental reactions of great intensity. 9. Producing dissociation. 10. Leading to dissolution.

Common observation reveals much evidence of the truth of these views. Sexual fears of various kinds, though usually concealed, are on every hand; fear concerning physical health is an immense source of mental agony; and economic conditions and modern industrial life frighten millions with the prospect of loss of work, old age retirement, or a whole life of privation.

There are various important psychological results from extreme fear. One of these is over-inhibition of response. Inhibition itself is a natural process. Action of one part of the nervous system naturally inhibits action of other parts, but extreme inhibition is unnatural. Children in school are often inhibited by numerous restrictions, and this may become a serious matter later. In adult life we are constantly inhibited by factors and conditions that should not influence us, such as fear of disapproval, undue restrictions of freedom of action, hurry, and overemphasis on routine. A London schoolmaster once condemned the tendency to overcrowd the curriculum thus: "The mill grinds badly, the grist is unsatisfactory, and the remedy proposed is to put more corn into the hopper". Another factor of importance is the condition of mental conflict that interferes with normal association. A certain amount of conflict is natural and unavoidable in life. Conflict has been called "our gad-fly". Extremes of mental conflict however bring about conditions of being worried, nervous, rattled, confused in thought, etc. Burnham in his book called the NORMAL MIND give numerous examples of these conditions. One case was that of a naval officer who "after a period of unusual strain-----found that when on the landing of a stair-case intending to go up the next flight, he found himself going down the flight he had just ascended and going down backward.--- In the street if the action of walking suddenly ceased to be automatic, and he recalled the fact that he was walking, he would sometimes walk backward a few steps, and finally recovering himself would go on as before.----- He would go to a door to unlock it and would find himself making an effort to lock it". (Page 493) Sometimes dissociations become so extensive and systematized that the personality splits into two or more distinct alternating personalities. I suppose that Stevenson's Dr. Jekyll and Mr. Hyde might be regarded as a case of this kind. There are many very interesting cases of this kind described fully in psycholocical literature, but it will not be possible to take time to give an illustration in detail.

A conflict can be removed only some form of adjustment. Adjustments may be external or internal. The natural method of adjustment is a direct attack upon one's unsatisfactory situation. It is sometimes the case, however, that it does not seem wise or possible to make this type of response. There are numerous other types of adjustment which are frequently injurious. Only one or two of these will be mentioned. It is possible to respond to a thwarting situation by indulging in phantasies or day-dreams. Probably all of us are somewhat addicted to this human weakness. I know from observation that many people, especially young students, indulge in day-dreaming to excess. "The day-dream is unhealthy when it deals with the unreal and impossible and does not lead to any activity" (Zachry, Personality Adjustments in School Children page 260). Another type of adjustment is called transference. For example, if one does not take reasonable care of his auto and it proves unsatisfactory, he is apt to say that the manufacturer is not puting out as good a car as he did a few years ago; if a student does not make a satisfactory record in his work, he is apt to blame the instructor or his own heredity, or some other factor whereas his poor work is due in reality to his negligence or to giving too much time to social life. Speaking of indirect adjustments in general it may be said that they have a tendency to produce a shut-in type of personality.

So far in this section I have developed the thought that fear is a fundamental cause of functional troubles, that some of the characteristics of such troubles are extreme inhibitions, conflicts, and unhealthy adjustments. Heredity is generally believed to be a cause of mental illness. However, the exact nature and effect of hereditary influences do not seem to be definitely known. It can be safely asserted that heredity alone can not produce a mental disease, but it seems to be true that heredity may be such as to cause one to break more easily in an unfavorable environment than other persons with better hereditary make-up.

HOW MENTAL HEALTH MAY BE ATTAINED AND MAINTAINED

All that has been said thus far may be considered as leading up to the question, how may ordinary everyday adult people parmote their mental well-being?

In the very nature of things it seems inevitable that environment conditions unfavorable to mental health must be faced. I do not believe that the struggle can be made an easy one. Neither do I believe that it is desirable to minimize personal responsibility for his own welfare as well as that of his fellows. Each one must do his best to reduce the "shell shocks" of family life; the inhumanity of the economic world; and unfavorable conditions in all other departments of life. Even in the school room this responsibility is important.

It would not seem appropriate to "carry coals to Newcastle" by reciting some of the rules that are a matter of everyday knowledge. We all know, for example, the value of a sense of humor. In fact, it is quite interesting to observe the practical methods that the humblest toilers develop through bitter experience for reducing the wear and tear of life. We can all recall plenty of illustrations. But slogans practical philosophy have no real significance unless they are rationalized under some more fundamental principle--. Just as it is possible to give a rather simple consistent explanation of various phases of mental ill-health, I believe it is also possible to formulate a simple consistent theory of promoting mental health, which will correlate with and give significance to every day adjustments.

The normal healthy personality should be considered to be one that is completely integrated or unified in every respect. I find that this conception is widely accepted in the literature of the subject-- Sherrington the great neurologist says: "The normal action of the mind is to make up from its components one unified personality" (Burnham 38). Burnham says: "The individual self is the citadel of the integrated personality" (57). He says also, "the practical test is that degree of integration that enables one to work at a significant task and get on peaceably in the social groups of which one is a member" (58). Kilpatrick, the educational philosopher, defines the integrated personality by the formula: "See what to do; can do; will do". No doubt you can recall many descriptions of the ideal personality form literature. Banishing fear is an importent factor. Montaigne said: "The thing in the world I am most afraid of is fear". Said Carlyle: "The first duty of man is subduing fear". Said Flaubert: "Happy those who have no doubts of themselves!" Said Ernest Dimnet: "Any powerful ideal or idea in us cures diffidence and creates not only forcefulness but magnetism". The ideal personality is the Happy Warrior type.

A healthy state of mind must be first achieved and then maintained by active effort. The principles governing the process are essentially the same for young and old, but in view of the plasticity of the child and the strength of early habits, the right early development constitutes the most important aspect of the problem. Great are the wrongs often done to little children. One important author says: School authorities "have as yet shown little concern" with mental hygiene. (Zachry 214ff)

The fundamental factor in securing and maintaining a healthy condition may be said to be a worthy aim. Tansley, an eminent psychologist, says: "The more complete the integration of his activities into a few purposes which do not conflict with one another, the more harmonious and ef effective his life becomes". (Zachry 253) Said Dr. Geo A. Dorsey: "Edison lives on electricity, Millikin on electrons, Ford on flivvers, the Mayo brothers on operations". Whatever, therefore, helps to make life seem more significant or purposeful may be regarded as an important contributing factor to mental integration. For the school, Burnham states his formula thus: "Reduced to their lowest terms, what are the fundamental essential conditions of mental health -- conditions universal for all, young and old, rich and poor, the educator and the uneducated, the the different emotional and ideational types, the individual with robust health and the invalid alike? On the basis of observation and many investigations, the answer may, I think be formulated very simply as follows: "a task, a plan, and freedom" (207-8)

Closely related to purpose is the ability to face life's problems squarely. To give battle when the issue presents itself or make and unconditional surrender would be direct adjustment, but to surrender with reservations or against one's better judgment or sense of duty would tend in the wrong direction. We must not be like the negro who said: "De groun' am hard, de weeds am tough, the sum am hot; guess dis darky called to preach!" Direct action is healthful especially because it is "usually the most effective remedy for fear". It is said that before the Haymarket riot in Chicago, the police "had been timid and huddled together in fear of the anarchists. After the riot and the police had successfully met the situation, they swaggered like the heroes of Waterloo, and one of them single-handed was ready to face a dozen anarchists (Burnham 424).

Exact knowledge of one's own limitations and abilities as well as of the conditions that he has to meet is certainly another antidote of fear. Only the Columbuses can be relied on to face the dangers of the unknown. Superstition and quackery always magnify and work on peoples' ignorance.

Maintenance of reserve energy and avoidance of excessive activity of the nervous system are important factors. Sidis holds that lowering of vitality predisposes one to fear and that morbid fear is brought about in all cases by exhaustion of energy (345). Everyday experience confirms this statement. The wear and tear resulting from unhygienic efficiency is becoming a more serious factor all the time. We tend to crowd too many activities into each day. We should not emulate the example of the man who boasted that he had cut down the time for his toilet to three minutes a day, and who used to study with his feet in a pan of cold water with one eye tied up to rest while he used the other (Burnham504). Long run efficiency depends upon developing a rich and powerful personality, and this in turn depends on calm deliberate habits of life.

Austin F. Riggs has formulated a code of rules for mental health. Here are some points from them:

1. Neither run away from nor fight your emotions, guide them like spirited horses.
2. Do not drive tacks with a sledge-hammer; take pride in doing things as easily as possible.
3. Do one thing at a time.
4. Make clean-cut practical decisions.
5. Quality of work, not quantity spells sucess, and quality is destroyed by hurry.
6. Worry is a complete circle of inefficient thought whirling about a pivot of fear; decide whether the problem presented is your business, and if it is, whether it is your business now.
7. Keep work play, rest, and exercise in their proper relative

proportions.

8. Shun the ~~N. E.~~ New England conscience.

9. When something has to be done, waste no time in mobilizing tra energy, just do it.

10. Recognize that your problem is fundamentally the same as every e else's--- Do not criticise your part in the play, study it, understand it, and then play it, sick or well, rich or poor, with faith, courage, proper grace.

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No19

HOW SHALL WE OBSERVE SUNDAY?

Manuscript of a paper read by Charles
Zimmerman before the Terre Haute Literary
Club at 7:30 P. M. Monday April 7th, 1930

The Jew who embraced Christianity had the difficult task of laying aside many practices and habits of long standing. One of these was the observance of the Sabbath of the last day of the week. Paul realized that if the Jewish Sabbath were laid aside some other day should replace it. This was the first day of the week--Sunday--observed as such because of the resurrection of Christ. Sunday or the first day of the week was primarily a day of worship.

As the numbers of Christians grew the heathens began to long for a regular period of rest such as the Christians enjoyed in their Sunday. It is true that they had many holidays but they did not have a regular day of rest. It is likely that this feeling was back of Constantines' decree in 321 A.D. recognizing "the day of the sun." Very likely political, religious, and social reasons were back of this edict. Charlemagne in 739 A.D. forbade ordinary labor on Sunday.

As time passed Sunday was not observed with the strictness desired by the Church fathers. Yet it was largely a day of rest and of worship. In all the decrees of the Church Councils before 1500 there is no prohibition of recreation except dancing, the singing of ribald songs, theatrical performances, and the races of the circus. From 900 to the Reformation there was practically no limit to Sunday amusements since the theatre and the circus had ceased to exist.

It is interesting to note that the religious leaders and theologians gave no sanction to the idea that Sunday was the heir of the Sabbath but the idea was steadily gaining ground among the masses of Christians. Several causes helped in this movement.

1. Familiarity with the Old Testament.
2. Increasing liesure enabled many to command a day of rest.
3. Greater emphasis began to be laid upon church attendance involving in most cases cessation from regular work.

However we must note that there is no evidence that the early Christians imported anything of the Sabbatical tradition of abstinence from labor into their observance of the first day of the week. It was natural that in a few generations there should be a growing feeling that the Hebrew idea of rest from secular employment should be adopted. As time passed Sunday became a day of religious worship and cessation from unnecessary labor. Historically it has been a day of delight, of rest, of joy, and of pleasure.

In our own country all the original colonies had laws protecting Sunday as a day of rest and worship. The National Consstitution provided that the President shall have ten days for the consideration of every bill, Sunday excepted. Our Purtain ancestors intended that Sunday should not merely be a day of rest from labor, but that it should be devoted to public and private worship, and to religious meditation and repose, undisturbed by secular cares or amusements.

But life to-day is vastly different from that of our early forefathers. The rapid increase in the means of travel have altered greatly the habits of our people. The railway, the steamer, the street car, the motor car, and the air plane have made it easy for one to leave his accustomed abode to get fresh air and recreation. But two serious changes have followed.

1. The tendency to drop the habit of regular worship.

2. The ever increasing army of Sunday workers.

Railways, street cars, restaruants, musicians, news agencies, and gasolene men now have their heaviest loads on Sunday. What is one man's recreation is another man's work.

We are also confronted with another condition undesirable though it may be. That is the fact that there is a constantly growing group of citizens who do not acknowledge the Christian sanction of Sunday and for whom, therefore, any rules of Sunday observance must rest upon social rather than religious grounds.

One may well take note of the fact that the Sunday of the past is gone. Perhaps it is just as well. Public opinion and practice seems to have set strongly against the old Sunday. We seem to be losing sight of the religious phase of Sunday and perhaps are becoming lax in our religious duties. Some feel that the movement toward a "brighter Sunday" has lowered the morals of the nation and is a distinct menace to the younger generation. There seems to be a distinct trend toward observing Sunday as a day of rest and liesure rather than one of religious observance.

In the early days when life was simple it was comparatively easy to close up the shop and do no unnecessary work. But can it be done today? Can you imagine what would happen if the railroads, street cars, newspapers, electric, gas, and water companies, police and fire systems, gasolene stations, dairies, hotels, restanrants, drug stores, and homemakers suspended operations on Sunday? In the days of hand labor the ceasing of work on Sunday was simple. But is it so today? If you owned a great factory would you close it on Sunday or would you do as many companies are doing today - operate seven days a week, each workman working five or six days a week? Who of us is big enough to decide just what labor is necessary on Sunday and what is not? It is reasonable to say that no man should be compelled to labor on Sunday unless his work benefits a large number.

Is the worker entitled to any consideration? Has he no freedom? Where is the freedom of the 5,000,000 Sunday workers? To my mind he is entitled to freedom from the monotony and strain of industrial life, to one day's rest in seven as a physiological necessity, and to the use of Sunday for cultural and spiritual growth. A great deal is being said and written about the workingman's Sunday but much of it is being done by those who are interested not so much in him but in getting all the financial profit out of him possible.

After his religious duties have been attended to how much of the day should be spent in recreation? No one denies that recreation is a necessity and that it has its part in the development of right living. At the present time it seems to be taking time from business, the home, and the Church. Are we coming to the place where the country has too many golf widows who take the children and go to Church on Sunday? I wonder if the Sunday golfer ever stops to think of what kind of citizens the 250,000 Sunday caddies are going to be? Shall we purify Sunday by prohibiting tennis, golf, professional baseball, movies, joy-riding, dancing, card playing, bootblacking, sales of merchandise, poolrooms, and Sunday newspapers? Would you close the public parks, libraries, museums, and prohibit concerts on Sunday? Shall any citizen be allowed to play on Sunday or do anything he pleases so long as he does not disturb the public peace or commercialize the day unnecessarily? Has one the right to enjoy himself on Sunday to such an extent that another man's day of rest is taken away? Is it right that one man should enjoy a Sunday that he is not willing for the other fellow to have? Personally I am unable to see how Sunday recreations and amusements can be practiced without a considerable amount of labor and so tend to obliterate gradually everything characteristic of the day.

We may as well frankly state that the greatest foe of Sunday today is the commercialized amusement enterprises. These interests are out to make Sunday their big day. They throw out a smoke screen about the workingman's Sunday personal liberty, etc. but their real interest is financial. Were Sunday movies, baseball, commercial parks, etc., losing propositions one would not hear one word from these interests. They intend to remove all Sunday restrictions even to the extent of violating the law. Should these interests give the Church, the Bible School, and the Home the right of way on Sunday or shall they be permitted to undermine the Sabbath, the security of the State, and to strike at the roots of human society? Shall we say to any individual that he must not attend a paid concert on Sunday but he may go to a Church where he may hear a paid soloist, paid organist, and a paid choir?

None of us is going to say that we shall not have any recreation on Sunday. But we must differentiate between that which is commercialized purely for commercial profit and that which is a necessary expense of affording innocent and perfectly permissable recreation which does not create public disorder and does not lend itself to the abuses of the privileges of the people. However we do not seem to be at the place where we are ready to say that commercial and professional amusements are necessary for the general welfare of our people.

In answer to the commercialized interests' smoke screen about the laboring man we may say that the hours of labor are gradually being shortened and that wise use of his time makes Sunday commercial amusement unnecessary. The commercialized amusement interests are not interested primarily in the workingman's health. They want his money. If the worker cannot get commercial recreation except on Sunday something serious is wrong with our industrial and social life.

We are living in a vastly different age than that of a century ago. Public opinion, the home, the Church, and the press used to be able to restrain. But today they seem to have lost much of their power. A century ago these agencies accomplished their end by moral suasion. Today our protest against the abandonment of the old time traditions and the letting down of moral responsibility must come from the quarters in which power still resides the government. Hence we see moral suasion being reinforced by State law. What basis are there for Sunday laws?

(1) The right of all classes, as far as practicable, to rest one day in seven.

(2) The right to worship undisturbed in the day set apart by the majority of our people for worship.

(3) The decent respect which should be paid the religious institutions of the people.

(4) The value to the State of Sunday observance as contributing to popular intelligence and morality.

Whatever the State does is largely negative. It should secure the laborer against unbroken toil, secure recreation for him, prevent others from abusing his leisure time, and do what it can to protect the morals of the people. The task is not simple since a right, when exercised by an individual, imposes a duty upon some one else.

All the States except California and the District of Columbia have a Sunday Law. None of these laws require anyone to to go Church on Sunday or perform any religious duty. They set the day aside as a day of rest and worship. They do not attempt to make men moral by law but do attempt to make it possible for men to be moral by law. We do not believe that a civil magistrate should be empowered to interefere with religion or to aid in its enforcement. Religion and religious obligations rest entirely upon one's faith and upon conscience and upon individual conviction and not upon the police power of the State. One must not do a thing because he does not want to do it.

The State can make conditions favorable to Sunday observance. But real Sunday observance must come from the individual. One's standard must be such that he wants to know what he should do on Sunday and has the will to do it. The Church needs to help him by a well thought out program rather than a series of prohibitions. It should help the individual to feel that Sunday is a day of worship, a day of recreation, a day of family life, and a day of meditation. The Church cannot compel - she must persuade. She should help us feel that Sunday should be a day of rest, of religious worship, a day for the true culture of the mind and the spirit, for congregational communion in all that is good, pure, and inspiring, --a day for educating all that is best in our personal, domestic, and social life. She should help us feel that

A Sabbath well spent
Brings a week of content
And joy for the cares of tomorrow
But a Sabbath profaned
Whatever be gained
Is the sure fore-runner of sorrow.

No 20

F E A R

O. T. Allen

Fear is an emotion that is primarily protective.

As we trace the evolution of the human frame back to the one-celled animal, so may we trace the emotion of fear back to the one-celled organism. We can imagine the protozoa living in its natural habitat of mud and slime, introducing the emotion of fear into the organic world. We see it folding its body about suitable objects for food and holding on until it has utalized all that is suitable for nourishment. We can also see it rejecting certain materials in its immediate environment and really fleeing from those objects which are detrimental to its existance.

As the law of ontogenesis (or recapitulation) gives a kaleidoscopic picture of evolution in the material world, it just as surely does so in the psychic world. As fear is manifest in all, sentient, beings at the very beginning of life, so it is manifest very early in each individual life. J. B. Watson says it is the first emotion shown in the human infant, and that it seems to be a natural response to loud sounds and to removal of support. He contends that all other fears are introduced by environment. He further contends that we can remove these two natural fears by conditioning, and that we can condition the child so that it will fear the things that are harmful and not fear those that are harmless.

We usually react to fear in one of three ways, that is; we flee or run, we fight or we become paralyzed. This paralysis may be either spastic of flaccid. An example of spastic paralysis thru fear is frequently manifest in student pilots during training. It is the cause of many accidents, and is known as freezing to the stick. In these

456

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THE NERVOUS SYSTEM: The introduction of striated and non-striated musculature in the study of fear necessitates a brief resume of the nervous system. This nervous system, the actual mechanism of our primitive personality, the concrete, tangible bond that links the past with the present, is the autonomic nervous system with its auxilliary, the endocrine, or ductless glands. These autonomic working bases of our organism are now divulging the most astonishing secrets of personality in the laboratories of the experimental physiologist and psychologist. Biological evolution stresses the development of the organism and emphasizes the primitive past. A study of the nervous system and the ductless glands shows us the development as it is, and permits us to look into the operation of our basic personality, our primitive present.

Dr. Smith Ely Jelliffe has said "Bones, tendons, muscles intestines, heart, and lungs have been much alike for countless centuries and have modified little in their structure, but the nervous system an active, changing master-spirit in evolution is constantly reaching out in its attempt to grasp the infinite."

Notwithstanding its higher qualities and potentialities however, the nervous system is inherently and inescapably primitive. It can, it is true, be correlated with the demands of social life and sublimated to an extent but fundamentally it harkens to the memories of the millions of years behind it. The call of the past is too deeply rooted in the nerve cells, and too real, to be overcome or ignored, normally or abnormally it will assert itself. After all, with the millions of years that have left their impressions on our organism, the nervous system can be influenced to a measureable extent by the ethical and cultural factors of civilization. Those who try to go beyond the borderline of reasonable sublimation will come to grief by shattering the nervous system and by bringing about a condition which is at least a functional nervous disorder.

The autonomic nervous system is the defence signal service and automatic switchboard of the body. Every action of this system which controls the involuntary muscles, the heart, the respiration, the digestion, the contraction and dilation of the pupil of the eye ect., has a defensive object, a self or racial preservation motive. It is this autonomic nervous system that, thru flight or fight has preserved the race for millions of years. This nervous system regulates all the numerous organs and glands of the body and in return, is reacted upon by them. Its general effects on body economy are manifest in two ways; a state of composure or general state of well-being. It is this state that is conducive to the continuence of the race by reproduction. This condition favors normal physiological grouth and development. It is with the second however, that this paper attempts todeal. That is, the function of the autonomic nervous system that has to do with instigating means of defense thru fright, fight or flight.

The physiological conditions favorable to these two catagories of action are inevitable apposed. When we are in a condition favorable for the appeasement of the appetite for food which is also conducive to good work, we are not prepared for flight or fight. Nor are we prepared for excessive physical exertion. On the other hand as is well known, when we are frightened, grieved or worried we are in no condition to eat or digest food. We are not in condition to do good work. We are not in a condition conducive to good health. We are in a condition

469

that interferes with the normal physiological and psychological processes of the body and which tends to produce functional and occasionally organic disease.

THE SYMPATHETIC NERVOUS SYSTEM: (1) That portion of the autonomic nervous system that acts as an agency of defence and a fence for the protection of the individual is the sympathetic division. (2) The portion that contributes to the immediate comfort and pleasure of the individual is the vaggatonic (vegatative) division comprizing the cranial and sacral nerves. When we feel disposed to enjoy a good meal, the cranil section of the autonomic nervous system causes the saliva in the mouth and the gastric juice in the stomach to flow freely. If some danger should suddenly present itself, the sympathetic division checks these digestive activities so that we have neither the desire, nor to an extent, the ability to eat. The danger signal has been raised by an automatic action within us, which is not subject to our conscious control although intelligence enables us sometimes to modify the action to a certain degree. The explanation is that the paramount urge of self protection has become operative. If it is a false alarm, the effect is no less real while it lasts. The efficiency of the nervous organization has contributed to the preservation of individual life and the perpetuation of the species during the millions of years that the nervous system has been developing and perfecting itself. But the individual of today lives in a much more complicated invironment than that of his ancestor. In early civilization before the development of transportation and sanitary science, man was really more helpless than at present. Famine and disease tended to destroy the weaker individuals and there was no interference with the law of the survival of the fittest. Today with our laws of sanitation, social agencies and public health work, we are preserving that portion of the race which, in a more primitive civilization would not survive. This is a prominent factor in the

470

Progressive increase of both insanity and functional nervous disorders. While insanity is frequently caused by organic nervous disease, it is more frequently caused by functional nervous distrubance, and in this the nervous system is always found free from disease. Hence it is here, that fear and worry, which is a form of fear, become causitive factors in disease.

OUR REACTION TO FEAR: Our reactions to fear and our tendency to worry are determined primarily by early environment. The nervous parent has a nervous off spring because of associations one with another. The power of imitation has here a profound influence. The nervous individual is always in a receptive mood, afferent or sensory impulses predominate. They look for trouble, they court it, they seem to enjoy it. They do not fight, they do not run. They are paralyzed with fear. On the battle field these are the individuals that are found among the slain with a slight wound or none at all. They were represented in the late war by the cases known as shell shock. Shell shock is nothing but the reaction to fear by an individual who has lost his fighting instinct and is unable to run. The one characteristic about shell shock was that the individual had some form of paralysis which made him incapable of going back on the firing line. The functional neuroses is to the peace-time environment, what shell shock is to war. The individual has lost the fighting instinct, cannot cope with the reality. Instead of assuming lifes responsibilities and fighting it out, is trying to side-step them, he is without hope. Without the fighting instinct there is no hope, with it the individual is well on the road to recovery. Of the responses to fear, fight, flight or paralysis, the first has probably always been the most healthful and helpful to man. It is thru this instinct that man has conquered nature and made our present civilization possible. The second reaction to run or flee has probably always been only a temporary methed of reacting to fear. In medicine this method is represented by the Wier-Mitchell rest cure. This has never been the best method for the relief of functional neurosis because when the individual was returned to the same environment the old trouble recurred. As has been already shown, the third method of reacting to fear, that is by apralyses, is the cause of the great majority of funcitional neurosis. As the female is the weaker member of society, physically and industrially, we would naturally expect that she would be compelled to choose this more primitive reaction more frequently and thus furnish the greater portion of cases of functional neuroses. This, as we all know, is the case. We then have a right to expect that the present tendency to the economic independence in woman should lesson the numbers of cases of functional neruoses.

As previously stated, we may consider the fighting instinct the normal healthful and helpful reaction to fear. We may also consider flight or running away as a normal reaction, but its effects are only temporary and but rarely leads to permanent curative results. But what about paralitic form of reaction? We have already said it was the primitive reaction to fear. Let us consider fear in the wild animal. The first response of the tiger or lion is to crouch. This is partly for seclusion, but the chief reason is to give the animal time to react. During these brief moments, the liver is pouring glycogen into the blood, the adrenal glands are pouring there secretion in the blood, the association center in the brain is mapping out a line of conduct. That is deciding wheather to fight or run. This is, I think, the primary primitive purpose of that phase of the stage of fear known as paralysis. Its physiologic function is to give time for the animal to get ready to fight or run. The prologation of this stage is abnormal, and that is what we have in a modified form in practically all cases of functional neurosis. So fundamentally, the cure of this condition must be brought about by arousing the fighting instinct and causing the individual to adopt a course of action best suited to sublimate the condition. That is to make them forget or pay less attention to their fears. Specifically, this includes many lines of conduct. The keynote to the situation is to keep the individual busy. This is best done by congenial, healthful, useful work. If this is not possible, some form of entertainment that is of the most absorbing interest to the ego should be adopted. Anything that will keep the individual busy and keep their thoughts off their fears and worries is beneficial.

We have then, as a result of worry and fear, a series of distrubances that may be included in the general term Functional Neurosis. Under this classification, we have obsessions, anxiety neuroses, psychoneuroses ect. In these conditions we are dealing with a form or arrested development of the sympathetic nervous system, not unlike the cases of arrested psychic development. These individuals may posses a high degree of intelligence, but their actions are dominated or controlled by their emotions and not by the intellect. Strictly speaking, while they are intelligent individuals they are not acting as such. Their reactions to their environment is not the studied reaction of an intelligent being but are apparently purposeless and useless, reactions which are purely emotional and primitive.

SUMMARY: Fear is the exciting cause of the great majority of functional neurosis. The cause of abnormal reaction to fear is faulty early training and environment. The exciting cause of any particular attack of nerves may be any one of a thousand events that occur daily but have no effect on the normal individual. The cure of any particular attact is brought about by causing the patient to rationalize his or her conduct with respect to that cause. The removal of the faulty reaction to environment which in turn is due to early training and environment is a very difficult matter. But when we recall that Carson has shown that the human pupil can be conditioned to the ringing of a bell, we should feel that there is some chance to recondition even old offenders to the laws of Mental Hygiene. If the pupil which has its origine among the early vertebrates million of years ago can be made to respond to a stimulus other than its natural one, surely the habits of the individual, no matter how long standing, can be influenced to a degree by reconditioning. J. B. Watson; says, "I can take infantile squirmings of the gut, the unstriped muscular tissue of the alimentary tract, diaphragm, heart, respiration ect. and actually organize them into complicated emotional responses we call fears, loves and rages.

TERRE HAUTE
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VOL 10
1930 – 31

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PAPERS

VOLUME X.

1930- -1931

Index- -Volume X- -1930-31

Apocryphal Books of the New Testament- -Guy Stantz - - - - - - -Paper #20 [illegible]
Bierce,Ambrose- -L.N.Hines - - - - - - - - - - - - - - - - - - " 2 5-19
Book Review "Nathan the Wise"- -F.H.Weng - - - - - - - - - - - - " 17 159-170
Brengle,F.E.- -Was Theodore Roosevelt Politically Dishonest- - " 16- - - [illegible]
Canine,E.N.- -Keys or a Master Key - - - - - - - - - - - - - - - " 5- - [illegible]
Caveat Emptor- -E.M.Fitzroy- - - - - - - - - - - - - - - - - - - -" 6 68-70
Chain Store versus the Independent Merchant,The- -H.S.Hickman- " 19 171-192
Crime,The Public Versus- -C.Y.Kelly- - - - - - - - - - - - - - - " D- - - [illegible]
Election of 1854,The- -Chas.Zimmerman- - - - - - - - - - - - - - " 7 72-82
~~Fair,Leroy~~- -The Mechanic of Poetry(?????) - [illegible] - - - " B 274-280
Financing Public School Building Construction,Methods of- -
H.E.Moore- - - - - - - - " A 255-272
Fitzroy,E.M.- -Caveat Emptor - - - - - - - - - - - - - - - - - - " 6- - - [illegible]
Halberstadt,L.C.- -The Earlier Days of the Terre Haute Literary
Club- - - " 4- - - [illegible]
Hickman,H.S.- -The Chain Stores,etc- - - - - - - - - - - - - - - " 19- - - 171-[illegible]
Himelich,R.W.- -Minutes- " 31
Hines,L.N.- -Ambrose Bierce- - - - - - - - - - - - - - - - - - - " 2 [illegible]
Johnson,Andrew- -H.E.Moore - - - - - - - - - - - - - - - - - - - " 14
Kelly,C.Y.- -The Public versus Crime - - - - - - - - - - - - - - " D- - [illegible]
Keys or Master Key- -E.N.Canine- - - - - - - - - - - - - - - - - " 5
Literary Club,The Earlier Days of the T.H.- -L.C.Halberstadt - " 4
Lord,J.L.- -A Plea for Visual Education- - - - - - - - - - - - - " 30- - [illegible]
Mechanics,of Poetry,The- ~~-Fair(????)~~ - [illegible] - - - - - - " B
Minutes for 1930-31- -R.W.Himelich - - - - - - - - - - - - - - - " 31- - - 223-
Moore,H.E.- -Andrew Johnson- - - - - - - - - - - - - - - - - - - " 14- - - [illegible]
Moore,H.E.- -Methods of Financing Public School
Building Construction- - - - - - - - - " A 255-2[illegible]
Our Neighbor on the North- -C.G.Shortridge - - - - - - - - - - - " 9 85-102
Plea for Visual Education,A- -J.L.Lord - - - - - - - - - - - - - " 30 204-222
Prohibition-For What are We Fighting?- -J.B.Wisely - - - - - - - " 13 104-122
Roosevelt Politically Dishonest,Was Theodore- -F.E.Brengle - - " 16
Shortridge,C.G.- -Our Neighbor on the North- - - - - - - - - - - " 9- - - [illegible]
Social Significance of the Curriculum,The- -N.R.Van Cleave - - " C
Stantz,Guy- -Apocryphal Books of the New Testament - - - - - - - - " 20- - - [illegible]
Van Cleave,N.R.- -The Social Significance of the Curriculum- - " C- - - [illegible]
Weng,F.H.- -Book Review "Nathan the Wise"- - - - - - - - - - - - " 17 [illegible]
Wisely,J.B.- -For What are We Fighting?- - - - - - - - - - - - - " 13 [illegible]
Zimmerman,Chas- -The Election of 1854- - - - - - - - - - - - - - " 7 [illegible]

Editors Note- -This volume contains several papers,viz.A,B,C,and D,which were found among the accumulation of papers turned over in the Fall of 1935. It is impossible to identify these four papers as to authorship, time of presentation, or some other necessary fact to insure their proper inclusion in the regular volumes; hence the appending to this volume.

dlh.

Terre Haute, Indiana
February 2, 1931

Terre Haute Literary Club.

Curtis G. Shortridge was born April 2, 1865 in Medora, Indiana. He was educated in the elementary public schools of Medora, and at the age of 18, began his teaching experiences of 47 years. He taught in various schools in Jackson county until 1914, serving the last few of those years as Superintendent of the Medora School. In 1914 he accepted a similar position in Fishers, Hamilton county, and the next year was placed over both Carmel and Fishers. In 1918 he accepted the Superintendency at Farmersburg and in 1921 became identified with the Terre Haute City Schools.

Since 1906 Mr. Shortridge claimed Terre Haute as his residence, having brought his wife and daughters here so they could take advantage of the College opportunities. Mr. Shortridge was graduated from the Indiana State Normal in 1915 and again with the Degree of A. B. in 1917.

Forty-five years ago he was married to Miss Mary Peck, also of Medora, Indiana. Mrs. Shortridge and two daughters, Miss Annalee Shortridge and Mrs. William Edwards survive.

He died January 11, 1931.

The deceased was a member of the United Brethren Church of Medora, the K. of P. Lodge, the Modern Woodmen and the Terre Haute Literary Club.

1865-1931---65 years, of which almost 50 were spent in building truth and beauty into the lives of boys and girls. To be exact, 47 years in the Schools of Indiana, where an earnest teacher strove ever through his work to make the world a better place in which to live. His last years were spent in Gerstmeyer Technical High School.

Mr. Shortridge held his calling in very high esteem. He sought to teach life, not merely to gather and to dispense facts, but to interpret them and to make them apply to life. He taught his pupils to think and that thinking lifted them to higher levels of living. He was an artist in stimulating students to do their best, for many have acclaimed him as their "best teacher". To be such a teacher, he must have had high ideals of life and a philosophy of life which was the source of his power.

As a member of the Terre Haute Literary Club, he was loyal and faithful to its ideals as set out in its constitution. Many times he alone was trusted to revise and interpret its constitution. He missed only one meeting during his career of about six years with this Society. His creed demanded that he give his best. As a writer of papers, he was always clear, forceful, giving papers written in a beautiful hand and perfect English. His papers always provoked thought. His criticisms of others' papers were always justly and carefully given. He was always open minded, but when he had thought carefully through a subject and had come to a logical conclusion, he was unafraid, and expressed his views without hesitation.

Mr. Shortridge is gone but his work lives. He realized that there was work to be done and wass filled with a burning desire to do his share. Earnestly, he worked to the last, and faced his difficulties with a smile. The Terre Haute Literary Club has lost a constant and loyal friend and supporter.

His friends and co-laborers in this club take this means of expressing their appreciation of his beautiful and useful life, his staunch character, and his loyalty and devotion to our club. Your committee recommends that this tribute be spread upon the minutes of the club, and that a copy be sent to the family and to each newspaper in the city.

Committee.

Guy Stantz
John B. Wisely
L. C. Halberstadt

Paper #2

Ambrose Bierce

A Paper Read Before the Terre Haute Literary Club

Monday, October 13, 1930

By L. N. Hines.

Ambrose Bierce was born at Pomery, Meiggs County, Ohio, June 24, 1842. He lived the life of a boy of his time, not getting very much education because of lack of resources but he did the best he could under the circumstances.

There were twelve children in the Bierce family. The first name of every one of the twelve began with the letter A as Addison, Amelia, Aurelius, Anne, Augustus, et cetera. The father's name was Marcus Aurelius Bierce and the subject of this sketch was christened Ambrose Gwinnett Bierce, a combination that he did not like. He dropped his middle name but held on to the other through the years. The father of this family, Marcus Aurelius Bierce, was a man who did little more than make a bare living. Two of his brothers, however, came to some note in the world as one was a colonel in the northern army during the Civil War and the other was one of the founders of the Rush Medical School. The Bierces had come from New England to Ohio and were for the most part solid Congregationalists. Ambrose, however, did not hold to this faith. On more than one occasion he made vigorous attacks on the religion of his fathers. As a consequence he became a sort of family black sheep. It may be said to the discredit of Ambrose Bierce that he never exhibited any particular affection for his father and mother. No record shows that he ever even spoke of his mother. He said at one time that his father was too poor to provide him with anything but an elementary education.

He said, however, that his father had a good library and that to his father's books he owed all that he had. At the age of ten, Bierce read Pope's Version of Homer.

Ambrose was extremely young when his family left Ohio and moved to Elkhart, Indiana. In that community Ambrose grew up and there most of his family lived out their lives. History records but little about his brothers and sisters. One brother whom Ambrose seemed to prefer above the others had moved to San Francisco and partly through his influence, Ambrose went there for permanent residence after the close of the Civil War. In this city Ambrose was employed in the government mint. It is told in one of the biographies that shortly before Bierce disappeared in Mexico in 1913 he wrote to his favorite brother such a villainous letter about some [illegible] family matter that it is possible the death of Albert shortly thereafter was, in part, due to this communication from Abrose.

Another brother in the family, Andrew, was a farmer near Elkhart all his life. He was nicknamed ~~his brother~~ "Dime." It was possible that he was not exceedingly bright. In his old age Dime had but a dim memory of Ambrose. A sister is said to have died as a missionary in Africa. The two parents lived throughout their lives in Elkhart but were buried in Warsaw, Indiana.

A school mate wrote of Bierce, "The boy had what was called a poor chance. He quit school early and went to work in the brick yards. He graduated there in due time, and came downtown to work. Andrew Faber was running an establishment on Main Street in those days, a bakery-grocery-restaurant-saloon, and he took Ambrose on as an all around handy man. When the boys got together to play cards to see who would treat, it was Ambrose Bierce who brought the beer and sandwiches. He was always rather queer and different." This quotation is taken from the Elkhart Truth.

Sometime near this period it is apparent that Bierce learned the printer's trade for when he entered the Union army he gave printing as his occupation.

One biographer states that the Civil War gave Bierce his opportunity. He entered this conflict a poorly educated farm boy and came out of it mature and ambitious to be a writer. This biographer further says that it is characteristic of Bierce that in later life he lost all his belief in the issues of the Civil War. Bierce one time wrote, "They found a Confederate soldier over there the other day, with his rifle alongside. I am going over to beg his pardon." After the war was over and during most of his life he had recurrent attacks of homesickness for the war days. Of course, this homesickness must have been made up of recollections of camp life, battles and maneuvers. One authority says there was nothing of patriotism in these feelings of his. Bierce enlisted as a drummer boy. He became a member of the Ninth Indiana Infantry on September 5, 1861. He was mustered out as a first lieutenant at Huntsville, Louisiana, February 16, 1865.

Bierce's regiment saw most of its service in the Civil War with the army of the Cumberland. Bierce soon attracted the attention of the superiors and was attached to the headquarters staff as a topographical engineer. No one seems to know where he was trained for this work. He seemed to have remembered the war with great satisfaction throughout his life and seemed to regard most things that happened thereafter as unsatisfactory. He used the Civil War in order to get material for his stories and he had an abiding interest in all phases of military science. This interest lead to the final adventure of his career.

Bierce fought in the battles of Chickamauga, Shiloh, Murfreesboro, Kenesaw Mountain, Franklin and Nashville. He was wounded twice. The first wound was only a slight one but at Kenesaw Mountain he was so severely injured that it was necessary to send him home for three months.

Bierce's brother Albert seemed to think that this second wound completely changed Bierce's character. Albert said in later years, "He was never the same after that. Some of the iron of that shell seemed to stick in his brain, and he became bitter and suspicious, especially to close friends. He would remember each failing and slight, fancied or otherwise, of such persons, say nothing of it at the time, and then, many years afterward, release the stored up poison in a flood."

This furlough to his Indiana home gave the members of his relationship their last contact with him. His brother Andrew later said, "I do not remember much about Ambrose. The last I saw of him was during the Civil War. Once when he was wounded he came home on furlough." Andrew's wife continued, "We were on the farm and Ambrose rode out on a horse. He had his head tied up, where he had been shot. When he rode away on the horse, it was the last we saw of him."

After the Civil War was over Bierce went through a period of indecision. He thought he would remain in the regular army and then he concluded he would join his brother Albert in San Francisco. After various experiences he finally consummated his desire and went to the "Golden State" where he found employment in the government mint.

Bierce began soon to contribute to the newspapers. His ability gave him early recognition and he was appointed editor of the News Letter in San Francisco. Shortly afterward he was married. The date is unknown. In his family affairs he was a failure. Before his marriage he had lost a sweetheart to a socialist. Whether this fact had anything to do with his later abnormal hatred of socialists is a question.

The woman he finally won was Molly Day, then a beauty of renown in San Francisco. The marriage evidently did not last long for in later years his friends refer to him as having been long separated from his wife. After they were once separated they never met again. Three children were born of this union. Helen, the oldest, is still living. The second, a son, Day, was killed in a drunken fight over a woman in northern California. The third child, a son, Leigh, became a newspaper man and died in New York in 1901. The death of his son, Day, was a great grief to Bierce and he had other grief in his contact with his second boy.

Bierce suddenly decided to go abroad. Nobody knows why. He went to London in 1871 and there he really began to learn his profession of writing. It was there he published his first books. His admiration for the English was deep seated. One biographer says that no modern anglomaniac has ever been more persistent in paying tribute to the English tradition of life and letters. In London Bierce became associated with

Tom Hood, the younger, George Augustus Sala, Mayne Reid, George R. Sims, John Thompson and others.

Bierce made his way in London and attracted wide attention among literary folks by his contributions to various London publications. He contributed to various forgotten numerous journals and in other ways filled up his London years with work that in part only, is worth remembering. However, it must be remembered that it was in London where Bierce learned his trade as a writer. What he acquired there stuck with him for the rest of his days. Whatever London meant to him it did not mean enough to keep him there as one writer says. In 1876 he was back in San Francisco to stay for twenty years with the exception of one short journey to the Black Hills. After his return to the coast he of course had the prestige of literary experience in London. His word was literary law in the West.

One writer describes him at this time as follows: "He was thirty-four years old and a man of striking appearance. He changed very little as he grew older. He was close on to six feet tall, of military bearing, and of such extraordinary vitality that young ladies asserted that they could feel him ten feet away. His hair was curly and blond, and so was his moustache. His eyes are subject for remark by writers who do not particularly describe him otherwise. They were blue, remarkably piercing, and were overhung with shaggy blond eyebrows. His expression was one of intelligence and vigour. He was altogether a man of mark."

It is said further that Bierce had the habit of attending constantly to his personal appearance. He was over-particular on all matters that had to do with the way he dressed. Bicycle riding and canoeing were his sports. He drank sometimes to excess but his drinking apparently did not cut deeply into his capacity as a writer. An intimate friend reported that he had seen Bierce drunk but once and that was when he was having a drinking bout with Jack London.

As the years went by the literary influence of Bierce was narrowing and hardening. He became a dictator among his disciples. He was intolerant of things that differed from his standards. He was quick to criticise and was offended by low literary ideals.

After various experiences, in 1896 Bierce went to Washington to fight certain measures in Congress. He assumed a relationship with William Randolph Hearst whose methods and journalism he detested. He finally quit Hearst in 1909 and then he gave his attention to editing his Collected Works. He made trips to California in 1910 and 1912. His general dissatisfaction with life came to a climax in 1913 when he planned a trip to Mexico and possibly South America. He left Washington October 3, 1913. He toured some of the battlefields in the south and then went on to New Orleans. From there he penetrated Mexico where from Chihuahau he sent his final message to his family and friends. We know nothing definitely about him. After that his career is uncertainty and darkness.

"The Good, Good Darkness"

By Carey McWilliams.

By the spring of 1913, Bierce began to prepare for his journey. His letters from May, 1913, throughout the summer, reveal a definite determination to go into Mexico, although not all of them are as explicit as the note to Mr. Roosevelt Johnson which closes with the phrase that he was "dressed for death." The trip had been a matter of much thought; he had toyed with the idea of running away from old age as early as 1899. Troubled and annoyed by the thought of a general and gradual atrophy, he resented the casual deadening of the faculties which age used as an opiate. He wanted to meet death while he was sentient. Having rebelled so long against life, he could scarcely have been expected to acquiesce in what is rather facetiously known as a "natural" death.

Much doubt has been cast about the time and circumstances of his departure. This doubt can now be removed, as the details of his trip have been made available. Bierce was in constant communication with Miss Christiansen from the night he left Washington until his disappearance. Mr. Neale has intimated that Bierce went into Mexico because of a quarrel with Miss Christiansen, and he feels "certain that she never received any letters from him after their last personal interview." There are no circumstances whatever to indicate that Bierce quarreled with Miss Christiansen. When he left for Mexico, she was in charge of his affairs. He had made assignments to her of his property aside from the gold he took with him, and she was in possession of his papers and personal effects. Furthermore, she attended to all the details of his trip. Do these facts indicate that there had been a quarrel? Moreover, Bierce wrote Miss Christiansen the only specific and detailed account of his trip that exists. She knew his fear of the posthumous publication of letters written hastily and without thought of publication. Consequently, she destroyed all the correspondence, but she did realize the importance of the letters received from him during this time and thoughtfully jotted down in a notebook the dates and significant facts which they contained, even quoting an occasional phrase. That the record she made is authentic, admits of little doubt. The notes are specific and definite. Furthermore, there is no reason whatever to question her integrity, and the occasional phrases she quotes are unmistakably from Bierce's pen.

From this record it is apparent that Bierce left Washington, Thursday evening, October 2, 1913, on the 10:10 train for

Chattanooga. He was alone, although he had invited one friend to accompany him as far as the battlefields, just as he had taken Pollard with him on the pilgrimage of 1908. The fascination which old battle scenes possessed for Bierce was compelling and irresistible. When he was visiting in West Virginia, he had written to a friend a letter which contains a most significant passage:

"I have told her of a certain 'enchanted forest' hereabout to which I feel myself sometimes strongly drawn as a fitting place to lay down 'my weary body and my head.' (Perhaps you remember your Swinburne:

'Ah yet, would God this flesh of mine might be
Where air might wash and long leaves cover me!
Ah yet, would God that roots and steams were bred
Out of my weary body and my head.')

"The element of enchantment in that forest is supplied by my wandering and dreaming in it forty-one years ago when I was a-soldiering and there were new things under a new sun. It is miles away, but from a nearby summit I can overlook the entire region—ridge beyond ridge, parted by purple valleys full of sleep. Unlike me, it has not visibly altered in all these years, except that I miss, here and there, a thin blue smoke from an enemy's camp. Can you guess my feelings when I view this Dream-land—my Realm of Adventure, inhabited by memories that beckon me from every valley? I shall go; I shall retrace my old routes and lines of march; stand in my old camps; inspect my battlefields to see that all is right and undisturbed. I shall go to the Enchanted Forest."

He apparently desired to make a complete and final inspection of these romantic scenes, which were so indescribably enchanting. He was perplexed by the quiet sleepiness of meadows and parks that were once the scenes of carnage and gore. It should be remembered that this was a second visit; a merely intellectual curiosity would have been satisfied by one trip. It is obvious that he was in a mood forrevery. He was seeking for a lost magic, as though for fifty years he had been wandering in a world of negligible importance: weary, bored and disillusioned. Bierce had always been suspicious of the metaphysician's identification of himself with light, and sun and stars. But now he rather vaguely desired that "roots and stems were bred" out of his "weary body" and his "weary head." Every man to his own talisman.

On October 5th he arrived at Chickamauga, and the next day he was in Murfreesboro, registering in a hotel named, appropriately, "The Hermitage." He tramped over many old battlefields that first day, missing no landmark of former years. He reported with pride that he had covered fifteen miles at Chickamauga and ten at Chattanooga. From Murfreesboro, he proceeded to Nashville. While he was visiting the field at Chickamauga, he made a sketch of the monument erected to his brother's regiment and sent it to Albert in Berkeley.

"Stone River"—it seemed an impossible dream and yet the experience was projected through time and its memory troubled him now that he stood in the center of silent fields and seemed to hear the call of bugles and to see the flash of brilliant flags.

A few days later, on the 12th, he left Nashville and journeyed up the river to Pittsburg Landing. If the river banks had been full to overflowing in 1862, on that memorable day when he had been ferried across to Shiloh, they were suspended high above the waters in 1913. It was, indeed, a time of low tide. A phrase from Miss Christiansen's notebook reads: "A long and tedious voyage by steamboat. Stopped at every landing to put on freight. Landings are not towns, just roads coming down to the water. River beautiful but so low that the country could not be seen over the banks. The park so abundantly marked that following route of brigade and regiment is easy. Savannah, eight or ten miles below, looked familiar." There was a hollow depression to the right of a clearing, in which men had been cremated in a burning forest—but it was only a green hollow carefully planted to lawn and might have served as a hazard on a golf course. At Shiloh he counted the graves of twenty men who had been in his regiment, but he noted that less than half of the three thousand graves were marked. It was a dreary trip of inspection and not at all satisfying. He was still disconsolate and troubled and eager for the time when this mask of appearances might be torn aside.

The pleasant sun which had blazed down at Murfreesboro suddenly disappeared and was followed on the twentieth by a snowstorm. He was miserably cold and his trip was a disappointment. He arrived at Corinth, after a long drive, so cold that he could scarcely write his name in the hotel register. Corinth was lost in a fog of coal gas from the engines. Clouds of steam, frosted windows, and a driving wind full of sleet—what evil chance had brought this cold upon him? He was cold, and sick; why, he wondered, had he ever started on this dreary trip. The interval of revery was shattered and the next night he "fled south" towards New Orleans. Nothing mattered; nothing ever remained the same. Even the fine sensation of sadness which he had experienced on his first trip to Chickamauga was gone. It was, indeed, time that he went into Mexico. Nothing was left him. Again that fatal cleavage from reality kept him pursuing a phantom of fine feeling and an impossible elation. He had been deceived into thinking that the lost glamour of war days could be conjured forth by auto-suggestion practiced in the midst of scenes rich in associations. Fumbling old letters in his trunk at Washington had given him the same feeling: sorrow and pain and despair. He had burned many of the letters as "old junk" and he now turned from Chickamauga which was suddenly but a cold and dismal park." He was annoyed with fugitive emotions. But, after all, "nothing mattered."

In New Orleans the interval of darkness in the north was forgotten. It was good to be in New Orleans. A trace of the old raillery appeared in his letters, and he wrote "Norrie" that "the sun shines in evidence, the horses are twittering in the trees and the autos hopping gaily from limb to limb." The place seemed to please him; it was warming as a cordial. He noticed that even the street traffic seemed full of leisure; that the hotel corridors and lobbies were crowded with handsome people who had pleasant voices; men played billiards just as they did "years ago—and the bars—O you should see a New Orleans bar!" And, a few lines later: "The drinks they make, the trays and trays sent upstairs; the general air of leisure and the love of life." It suggested that trip to New Orleans in 1865. This was an admirable mode of living; leisure, drinks, and gestures towards happiness. Not that damned scrambling in New York, or the hollow tediousness of Washington, but a "love of life." These people were saving life and enjoying it, in the same manner that they lingered over a julep.

But, then, if he returned again to New Orleans, perhaps it, too, would have changed. He had no assurance that its charm was more durable than an hour. He was skeptical even of his own emotions, and, in a few days, his doubts were confirmed. "All my old haunts are lost to me, and excepting a few blocks immediately about the St. Charles Hotel, it is a strange city. I can't find even the places where Pollard and I dined and drank a few years ago." Shortly after his arrival he was stricken with asthma, and spent a day and night pacing his hotel room, bending over the back of a chair, gasping for breath, and wondering, as he had wondered for fifty years, why he endured such pain. He was losing weight and noticed the fact with apprehension. Perhaps he would yet die of "disease." He must hurry. It was a lonely vigil with death in a land where "something was doing." As though such a land existed! But the quest was understandable enough and his courage, as always, was most admirable.

He arrived at San Antonio, October 27th. Texas was in the grip of a blizzard. As soon as the weather improved, he spent some days strolling about and visiting the Alamo—"rather interesting with relics old documents and bad poetry, the shrine of each Texan's devotion." At Fort Sam Houston that week he had a royal good time; why, he was actually treated as though he were a "foreign ambassador"! It was with difficulty that he prevented the Colonel from parading the regiment in his honor. Some of these army men he had known when they were stationed at the Presidio in San Francisco; many of them had exchanged drinks with him in the Army and Navy Club at Washington. Naturally they gave him a fine reception. It warmed him like the first flush of New Orleans had done. But it, too, was only a fragment of deceptive delight, a slight distraction. Death was his companion on this trip, and they hastened forward on their journey.

In November, "All Souls' Day," was clear and bright. The pale sunlight fell softly on a young winter world. Church bells were ringing everywhere and he took a long walk through the town, observing that several of the churches were "old for his country," and reflecting on the contrast between such overt piety and a name like San Antonio. There were letters to write in the evening and then time for another long stroll before retiring. He would be traveling to-morrow—across the line. What was there? Probably another land of guffaws, boredom and chicanery. But if the fighting was trivial, there was still South America. It promised something; at least it offered more sustenance than the Washington of Woodrow Wilson. All these years he had known that he wanted surcease from a mob-mad democracy, a Leviathan of vulgarity that turned his sharpest shafts of satire with the strength of a great indifference. He had raged and stormed and cursed, but all to no purpose. Had he not seen demagogues on bicycles, the one with a hideous grin and the other with the voice of a bull in anguish, romping across the nation, jerking old scarecrows before the people, depicting promised lands, and leading the sheep to slaughter? No, San Antonio on "All Souls' Day," yea, even with Church Bells, was sweet and kind after such a nightmare.

But he must be going. November 7, 1913, saw him in Laredo. Across the river was Nuevo Laredo, held by the Huertistas. He was near now to the scene of the mock battles that were to follow: like an old soldier he was going to direct a sham battle for amusement. He was known even in Laredo. A newspaper man connected with The Herald, recognized him in the streets. This chap told an interesting story about a member of Porfirio Diaz's cabinet who had bored his friends by reading "A Wine of Wizardry" on all occasions. Bierce stayed in Laredo for several days, visiting Fort McIntosh and the old Spanish Settlement, where he puzzled over ancient inscriptions just as he had made notes of Indian signs at Powder River in 1866. He stood on the river bank and gazed across into a "vast expanse of Mexican territory alluringly spread out and inaccessible." He went on minor forays into the "enemy's" territory, piercing that "inaccessible" and, therefore, "romantic" land to the south.

He proceeded on to El Paso and passed across the line into Juarez. Officials received him cordially and gave him his credentials to accompany the army. On December 16, 1913, he was in Chihuahua, Mexico, and a letter from Juarez relates that he had just ridden in from Chihuahua to post it. It was sharp weather but he was enjoying the life. There was much talk of "Jornada del Muerto," the journey of death, and the roads were dotted with groups of refugees. There was a distinctly military atmosphere about the place and it pleased him. Troops were leaving Chihuahua every day and he was expected to be in Torreon soon.

There had been a little fighting. These Mexicans fought like devils, but they were unsoldierly and addicted to "unseasonable firing." There was the incident at Tierra Blanca, for example. Inquiry had been set afoot about the "gringo" who was accompanying the army. Was he a soldier? To remove any suspicion from their minds, he had taken a rifle, walked to the top of a ridge, taken careful aim and had gotten his man. They were elated: such firing was unheard of, it was an example of Non-Latin calculation and precision. The old Gringo was given a sombrero and questioned no more. But he was curious. He had shot one of the "enemy," but his only sensation was one of dismay. "Poor devil! I wonder who he was!" War, too, had gone the way of all the mysterious, shifting, tantalizing shadows that were constantly disappearing only to reform into half-shapes and then dissolving again into the mists from which they had emerged and into which everything eventually disappeared. He was no nearer "the heart of darkness" than ever and he was troubled by a recurrent thought: was death to be a jest? He had touched it throughout his life. Once it had placed a long white scar through his hair, and it had mowed down thousands in his sight. Now, in old age, he was flirting with it again, but it did not seem much of an adventure. His early experience, then, had been something personal and subjective. All his life he had cherished the thought of the Civil War as the great "adventure" of his life, and now he knew it had been but another wraith of smoke stirred up by the gods of chance to perplex his sight. "To be a Gringo in Mexico—Ah, that is euthanasia!"

The notes ceased, for there were no more letters. It was near Christmas time, always for him a "hateful" season, full of sad memories. The year 1914 was to bring no word of him. His journey with death was over. He had disappeared—into his "good, good, darkness."

The works of Ambrose Bierce have been collected in twelve volumes. The general title is "The Collected Works of Ambrose Bierce."

Volume I contains "Ashes of the Beacon," "The Land Beyond the Blow," "For the Ahkoond," "John Smith, Liberator," "Bits of Autobiography."

Volume II contains "In the Midst of Life," "(Tales of Soldiers and Civilians.)"

Volume III contains "Can Such Things Be?"

Volume IV contains "Shapes of Clay."

Volume V contains "Black Beetles in Amber."

Volume VI contains "The Monk and the Hangman's Daughter," and "Fantastic Fables."

Volume VII contains "The Devil's Dictionary."

Volume VIII contains "Negligible Tales," "On With The Dance," and "Epigrams."

Volume IX contains "Tangential Views."

Volume X contains "The Opinionator."

Volume XI cotains "Antepenultimata."

Volume XII contains "In Motley," ("Kings of Beasts," "Two Administrations," and "Miscellaneous.")

A Criticism of Bierce

By

Frederic Tabor Cooper

In the preface to the fourth volume of his collected works, the volume containing under the title of Shapes of Clay the major portion of purely personal satiric verse, Mr. Ambrose Bierce emphatically expresses his belief in the right of any author "to have his fugitive work in newspapers and periodicals put into a more permanent form during his lifetime if he can." No one is likely to dispute Mr. Bierce's contention; but it is often a grave question how far it is wise for the individual to exercise his inalienable rights. And in the case of authors the question comes down to this: How far is it to their own best interests to dilute their finer and more enduring work with that which is mediocre and ephemeral? For it is unfortunately true that no author is measured by his high lights alone, but by the resultant impression of blended light and shade; and there is many a writer among the recognized classics who to-day would take a higher rank had a kindly and discriminating fate assigned three-quarters of his life-work to a merciful oblivion.

To the student of American letters, however, the comprehensive edition of Ambrose Bierce's writings recently issued in ten portly and well-made volumes cannot fail to be welcome. It places at once within convenient reach a great mass of material which, good, bad or indifferent, as the case may be, all helps to throw suggestive side lights upon the author, his methods and his outlook upon life. It forces the reader who perchance has hitherto known Mr. Bierce solely as a master of the short story, to realize that this part of his work has been, throughout a long and busy life, a sort of side issue and that the great measure of his activities has been expended upon social and political satire. And similarly, those who have known him best as the fluent producer of stinging satiric verse suddenly recognize how versatile and many-sided are his literary gifts. The ten volumes are divided as follows: three volumes of prose fiction; two volumes of satiric verse; two volumes of literary and miscellaneous essays; and three volumes consisting mainly of satiric prose, including a greatly amplified edition of that curiously caustic piece of irony, The Cynic's Word Book, now for the first time published under the title of Mr. Bierce's own choosing, The Devil's Dictionary. It seems, therefore, most convenient to consider Mr. Bierce, the Man of Letters, under three separate aspects: the Critic, the Satirist and the Master of the Short Story.

Regarding literary criticism, Mr. Bierce says quite frankly, "the saddest thing about the trade of writing is that the writer can never know, nor hope to know, if he is a good workman. In literary criticism, there are no criteria, no accepted standards of excellence by which to test the work." Now there is just enough truth in this attitude of mind to make it a rather dangerous one. If there were literally no accepted standards in any of the arts, no principles to which a certain influential majority of critical minds had given their adhesion, then literature and all the arts would be in a state of perennial anarchy. But of course any writer who believes in his heart that there are no criteria will necessarily remain in lifelong ignorance regarding his own worth; for it is only through learning how to criticise others sanely and justly that one acquires even the rudiments of self-criticism. And incidentally, it may be observed that no better proof of Mr. Bierce's fundamental lack of this valuable asset could be asked than the retention in these ten volumes of a considerable amount of journalistic rubbish side by side with flashes of undoubted genius. Mr. Bierce's entire essay on the subject of criticism is a sort of literary agnosticism, a gloomy denial of faith. He has no confidence in the judgment of the general public nor in that of the professional critic. He admits that "in a few centuries, more or less, there may arrive a critic that we call 'Posterity'"; but Posterity, he complains, is a trifle slow. Accordingly, since the worth of any contemporary writer is reduced to mere guesswork, he, Ambrose Bierce, has scant use for his contemporaries. He has very definite ideas regarding the training of young writers and tells us at some length the course through which he would like to put an imaginary pupil, but he adds:

> If I caught him reading a newly published book, save by way of penance, it would go hard with him. Of our modern education he should have enough to read the ancients: Plato, Aristotle, Marcus Aurelius, Seneca and that lot—custodians of most of what is worth knowing.

In spite of the pains to which Mr. Bierce goes to deny that he is a laudator temporis acti, the term fits him admirably—and nowhere is this attitude of mind more conspicuous than in his treatment of the modern novel. It is important, however, to get clearly in mind the arbitrary sense in which he uses the word novel as distinguished from what he chooses to call romance. His occasional half-definitions are somewhat confusing; but apparently by the [redacted] novel he means realistic fiction as distinguished from romantic fiction—a distinction complicated by the further idiosyncrasy that by realism he understands almost exclusively the commonplaces of actuality and by romanticism any happening which is out of the ordinary. The novel, then, in his sense of the word is "a snow plant; it has no root in the permanent soil of literature, and does not long hold its place; it is of the lowest form of imagination." And again: "The novel bears the same relation to literature that the panorama bears to painting; with whatever skill and feeling the panorama is painted, it must lack that basic quality in all art, unity, totality of effect." He seems utterly unaware that the great gain in modern fiction, the one indisputable factor that separates it from the fiction of half a century ago, is precisely the basic quality of unity. The modern novel whose technique most nearly approaches perfection is the one which when read rapidly with "a virgin attention at a single sitting"—to borrow Mr. Bierce's own phrase—gives an impression of as single-hearted a purpose as one finds in the most faultless of Maupassant's three-thousand-word masterpieces. It is quite possible for any well-trained reader to go through even the longest of novels at a single sitting. The present writer would feel himself grievously at fault if he interrupted his first reading of any novel that had been given him for the purpose of review; and he well remembers that in only two recent cases did he become conscious of the prolonged strain: namely, Mr. Kipling's Kim, which required an uninterrupted attention of eight and one-half hours, and The Golden Bowl, of Mr. James, which required somewhat more than eleven. Mr. Bierce's attitude, however, is partly explained by his obiter dictum that "no man who has anything else to do can critically read more than two or three books in a month"—and of course, if you are going to allow an average of ten days to a book, the most perfect unity of purpose is inevitably going to drop out of sight.

All of this helps us to understand how it happens that Mr. Bierce, otherwise a man of intelligence, can say in all seriousness that "in England and America the art of novel writing is as dead as Queen Anne." Listen also to the following literary blasphemy:

> So far as I am able to judge, no good novels are now "made in Germany," nor in France, nor in any European country except Russia. The Russians are writing novels which so far as one may venture to judge . . . are in their way admirable; full of fire and light, like an opal . . . ; in their hands the novel grew great—as it did in those of Richardson and Fielding, and as it would have done in those of Thackeray and Pater if greatness in that form of fiction had been longer possible in England.

Or again:

> Not only is the novel . . . a faulty form of art, but because of its faultiness it has no permanent place in literature. In England it flourished less than a century and a half, beginning with Richardson and ending with Thackeray, since whose death no novels, probably, have been written that are worth attention.

Think for a moment what this means. Here is a man who has ventured to speak seriously about the modern novel, and who confessedly is unaware of the importance of Trollope and Meredith and Hardy, of Henry James and Rudyard Kipling and Maurice Hewlett—and who deliberately ignores the existence of Flaubert and

Maupassant and Zola, Galdos and Valdes, Verga and d'Annunzio! It is not astonishing after that to find Mr. Bierce seriously questioning the value of epic poetry: "What more than they gave," he asks, "might we not have had from Virgil (sic), Dante, Tasso, Camoens and Milton, if they had not found the epic poem ready to their misguided hands?"

The fact is that Mr. Bierce as a critic is of the iconoclastic variety. He breaks down but does not build up. He has no patience with the historical form of criticism that traces the intellectual genealogy of authorship, showing, for instance, Maupassant's debt to Poe or Bourget's debt to Stendhal. He is equally intolerant of that analytical method—the fairest of them all—that judges every written work by its author's purpose as nearly as this may be read between the lines. Nothing is more certain, he says, than if a writer of genius should bring to his task the purposes which the critics trace in the completed work, "the book would remain forever unwritten, to the unspeakable advantage of letters and morals." Yes, he tears down the recognized methods of criticism but suggests nothing better in their place. And when he himself undertakes to criticise, it is hardly ever for the purpose of paying tribute to excellence— with the noteworthy exception, mirabile dictu, of his extraordinary praise of George Stirling's poetic orgy of words, "The Wine of Wizardry." Tolstoy, for instance, he defines as a literary giant: "He has a giant's strength and has unfortunately learned to use it like a giant—which means not necessarily with conscious cruelty, but with stupidity." The journal of Marie Bashkirtseff—the last book on earth that one would expect Mr. Bierce to discuss—he sums up as "morbid, hysterical and unpleasant beyond anything of its kind in literature." Among modern critics he pronounces Mr. Howells "the most mischievous, because the ablest, of all this sycophantic crew."

The truth is that the value of Mr. Bierce as a critic lies solely in his fearlessness and downright sincerity, his unswerving conviction that he is right. He has to a rather greater extent than many a better critic the quality of consistency; and no matter how widely we are forced to disagree with his conclusions there is not one of them that does not throw an interesting side light upon Mr. Bierce, the man.

The short stories and the serious critical papers of Mr. Bierce have appeared in a spasmodic and desultory way, but from first to last he has been at heart a satirist of the school of Lucilius and Juvenal, eager to scourge the follies and the foibles of mankind at large. The fact that Mr. Bierce is absolutely in earnest, that he is destitute of fear and confessedly incorruptible accounts for the oft-repeated statement that he was for years the best loved and the most hated man on the Pacific Coast. Now the ability to use a stinging lash of words is all very well in itself; it is a gift that is none too common. But to be effective it must not be used too freely. The two ample volumes of Mr. Bierce's poetical invectives form a striking object lesson of the wisdom in Hamlet's contention that unless you treat men better than they deserve none will escape a whipping. And when fresh from a perusal of the contents of Shapes of Clay and Black Beetles in Amber, one has become so accustomed to seeing men flayed alive that a whole skin possesses something of a novelty. Now there is no question that there is a good deal wrong with the world, just as there always has been, if one takes the trouble to look for it. But when any one man takes upon himself the task of reprimanding the universe, it is not unreasonable that we should ask ourselves in the first instance: What manner of man is this? What are his standards and beliefs? And, if he had his way, what new lamps would he give us in place of the old? In the case of Mr. Bierce it is a little difficult to make answer with full assurance. Somewhere in his preface he has said that he has not attempted to classify his writings under the separate heads of serious, ironical, humorous and the like, assuming that his readers have sufficient intelligence to recognize the difference for themselves. But that is not always easy to do, because in satire these different qualities and moods overlap each other so that there is always the danger of taking too literally what is really an ironical exaggeration. Here, however, is a rather significant passage taken from a serious essay entitled "To Train a Writer"; it sets forth the convictions and the general attitude toward life which Mr. Bierce believes are essential to any young author before he can hope for success—and it is only fair to infer that they represent his own personal views:

> He should, for example, forget that he is an American and remember that he is a Man. He should be neither Christian nor Jew, nor Buddhist, nor Mahometan, nor Snake Worshiper. To local standards of right and wrong he should be civilly indifferent. In the virtues, so called, he should discern only the rough notes of a general expediency; in fixed moral principles only time-saving predecisions of cases not yet before the court of conscience. Happiness should disclose itself to his enlarging intelligence as the end and purpose of life; art and love as the only means to happiness. He should free himself of all doctrines, theories, etiquettes, politics, simplifying his life and mind, attaining clarity with breadth and unity with height. To him a continent should not seem wide, nor a century long. And it would be needful that he know and have an ever-present consciousness that this is a world of fools and rogues, blind with superstition, tormented with envy, consumed with vanity, selfish, false, cruel, cursed with illusions—frothing mad!

Now this strikes the average fair-minded person as a rather wholesale indictment of what on the whole has proved to be a pretty good world to live in. In fact, it is difficult to conceive of any one honestly and literally holding so extreme a view and yet of his own volition remaining in such an unpleasant place any longer than the time required to obtain the amount of gunpowder or strychnine sufficient for an effective exit. But of course Mr. Bierce does not find life half so unpleasant as he professes: in fact, he gives the impression of hugely enjoying himself by voluntarily looking out upon a world grotesquely distorted by the lenses of his imagination. He has of course a perfect right to have as much or as little faith as he chooses in any human religion or philosophy, moral doctrine or political code—only it is well when studying Mr. Bierce as a satirist and reformer to understand clearly his limitations in this respect and to discount his views accordingly. It is well, for instance, to keep in mind, when reading some of his scathing lines directed at small offenders who at most have left the world not much worse off for having lived in it, that Mr. Bierce once eulogized that wholesale destroyer of faith, Robert Ingersoll, as: "a man who taught all the virtues as a duty and a delight—who stood, as no other man among his countrymen has stood, for liberty, for honor, for good will toward men, for truth as it was given him to see it."

To the present writer there is much that is keenly irritating in Mr. Bierce's satiric verse for the reasons above implied. It is, of course, highly uncritical to find fault with a writer for no better reason than because you find yourself out of harmony with his religious and moral faith, or his lack of it—for an author's personal beliefs should have no bearing upon the artistic value of what he produces. But putting aside personal prejudice, it may be said in all fairness that Mr. Bierce made a mistake in giving a permanent form to so large a body of his fugitive verses. It is not quite true that satiric poetry is read with the same interest after the people at whom it was directed are forgotten. Aristophanes and Horace and Juvenal cannot be greatly enjoyed today without a good deal of patient delving for the explanation of local and temporal allusions; and in modern times Pope's Dunciad, for instance, is probably to-day the least important and the least read of all his writings. It is impossible to take much interest in vitriolic attacks made twenty years ago upon various obscure Californians whose names mean nothing at all to the world at large. But, on the other hand, any one can understand and enjoy the sweeping irony as well as the sheer verbal cleverness of a parody like the following:

A RATIONAL ANTHEM

My country, 'tis of thee,
Sweet land of felony,
   Of thee I sing—
Land where my fathers fried
Young witches and applied
Whips to the Quaker's hide
And made him spring.

My knavish country, thee,
Land where the thief is free,
   Thy laws I love;
I love thy thieving bills
That tap the people's tills;
I love thy mob whose will's
   All laws above.

Let Federal employees
And rings rob all they please,
   The whole year long.
Let office-holders make
Their piles and judges rake
Our coin. For Jesus' sake,
   Let's all go wrong!

One is tempted to devote considerably more space than is warranted to that extremely clever collection of satiric definitions, The Devil's Dictionary. It represents a deliberate pose consistently maintained, it is pervaded with a spirit of what a large proportion of readers in a Christian country would pronounce irreverent, it tells us nothing new and can hardly be conceived of as an inspiration for higher and nobler living. But it is undeniably entertaining reading. Almost any one must smile over such specimens as the following, taken almost at random:

Monday, n. In Christian countries, the day after the baseball game.

Bacchus, n. A convenient deity invented by the ancients as an excuse for getting drunk.

Positive, adj. Mistaken at the top of one's voice.

But it is as a writer of short stories that Mr. Bierce's future fame rests upon a firm foundation. It is not too much to say that within his own chosen field—the grim, uncompromising horror story, whether actual or supernatural—he stands among American writers second only to Edgar Allan Poe. And this is all the more remarkable when we consider his expressed scorn of new books and modern methods and his implied indifference to the development of modern technique. He does understand and consciously seeks for that unity of effect which is the foundation stone of every good short story; yet in sheer technical skill there is scarcely one among the recognized masters of the short story to-day, Mr, Kipling, for instance and the late O. Henry, Jack London and a score of his contemporaries, from whom he might not learn something to his profit. What Mr. Bierce's habits of workmanship may be the present writer does not happen to know; it is possible that he has always striven as hard to build an underlying structure, a preliminary scaffolding, for each story as ever Edgar Allan Poe did. But if so he has been singularly successful in practising the art which so artfully all things conceals. He gives the impression of one telling a story with a certain easy spontaneity and attaining his results through sheer instinct. He seldom attempts anything like a unity of time and place; and many of his short tales have the same fault which he criticises in the modern novel: namely, that of having a panoramic quality, of being shown to us in a succession of more or less widely separated scenes and incidents.

Nevertheless, in most cases his stories are their own best justification. We may not agree with the method that he has chosen to use, but we cannot escape from the strange, haunting power of them, the grim, boding sense of their having happened—even the most weird, most supernatural, most grotesquely impossible of them—in precisely the way that he has told them.

The stories, such of them at least as really count and represent Mr. Bierce at his best, divide themselves into two groups: first, the Civil War stories based upon his own four years' experience as a soldier during the Rebellion, and unsurpassed in American fiction for the unsparing clearness of their visualization of war. And secondly, the frankly supernatural stories contained in the volume entitled Can Such Things Be?—stories in which the setting is immaterial because if such things could be they would be independent of time and space. The war stories range through the entire gamut of heroism, suffering and carnage. They are stamped in all their physical details with a pitiless realism unequaled by Stendhal in the famous Waterloo episode in the Chartreuse de Parme and at least unsurpassed by Tolstoy or by Zola. Indeed, there is nothing fulsome or extravagant in the statement that has more than once been made that Mr. Bierce is a sort of American Maupassant. And what is most remarkable about these stories is that they never fail of a certain crescendo effect. Keyed as they are to a high pitch of human tragedy, there is always one last turn of the screw, one ~~eer~~ crowning horror held in reserve until the crucial moment. Take, for example, "A Horseman in the Sky." A sentinel whose duty it is to watch from a point of vantage overlooking a deep gorge and a vast plain beyond, to see that no scout of the Southern ~~armey~~ army shall discover a trail down the precipitous sides of the opposite slope, suddenly perceives a solitary horseman making his way along the verge of the precipice within easy range of fire. The sentinel watches and hesitates; takes aim and delays his fire. The scene shifts with the disconcerting suddenness of a modern moving picture and we see the sentinel back in his Southern home at the outbreak of the war; and we overhear the controlled bitterness of his parting with his Southern father after declaring his intention to fight for the Union. A modern story teller would consider this shifting of scene bad art; nevertheless, Mr. Bierce, in theatrical parlance, "gets it over." Back again he shifts us with a rush to the lonely horseman, shows him for a moment motionless upon the brink and the next instant launched into space, a wonderful, miraculous, awe-inspiring figure, proudly erect upon a stricken and dying horse, whose legs spasmodically continue their mad gallop throughout the downward flight to the inevitable annihilation below. This in itself, told with Ambrose Bierce's compelling art, is sufficiently harrowing, but he has something more in reserve. Listen to this:

"Did you fire?" the sergeant whispered.

"Yes."

"At what?"

"A horse. It was standing on yonder rock—pretty far out. You see it is no longer there. It went over the cliff."

The man's face was white, but he showed no other signs of emotion. Having answered, he turned away his eyes and said no more. The sergeant did not understand.

"See here, Druce," he said, after a moment's silence, "it's no use making a mystery. I order you to report. Was there anybody on the horse?"

"Yes."

"Well?"

"My father."

And again, there is that extraordinary tour de force entitled "An Occurrence at Owl Creek Bridge." It is the story of a spy caught and about to be hanged by the simple expedient of allowing the board on which he stands to tilt up and drop him between the cross-beams of the bridge. The story is of considerable length. It details with singular and compelling vividness what follows from the instant that the spy feels himself dropped, feels the rope tighten around his neck and its fibers strain and snap under his weight. His plunge into the stream below, his dash for life under cover of the water, his flight, torn and bleeding, through thorns and brambles, his miraculous dodging of outposts and his passing unscathed through volleys of rapid fire, all read like a hideous nightmare—and so in fact they are, because the entire story of his rush for safety lasting long hours and days in reality is accomplished in a mere fraction of time, the instant of final dissolution—because, as it happened, the rope did not break and at the moment that he thought he had attained safety his body ceased to struggle and dangled limply beneath the Owl Creek Bridge. Variations upon this theme of the rapidity of human thought in the moment of death are numerous. There is, for instance, a memorable story by Morgan Robertson called, if memory is not at fault, "From the Main Top," in which a lifetime is crowded into the fraction of time required for the action of gravity. But no one has ever used it more effectually than Mr. Bierce.

But it is in his supernatural stories that Mr. Bierce shows even more forcefully his wizardry of word and phrase, his almost magnetic power to make the absurd, the grotesque, the impossible, carry an overwhelming conviction. He will tell you, for instance, a story of a man watching at night alone by the dead body of an old woman; a cat makes its way into the room and springs upon the corpse; and to the man's overwrought imagination it seems as though that dead woman seized the cat by the neck and flung it violently from her. "Of course you imagined it," says the friend to whom he afterwards tells the tale. "I thought so, too," rejoins the man, "but the next morning her stiffened fingers still held a handful of black fur."

For sheer mad humor there is nothing more original than the tale called "A Jug of Syrup." A certain old and respected village grocer, who through a lengthy life has never missed a day at his desk, dies and his shop is closed. One night the village banker and leading citizen on his way home drops in from force of habit at the grocery, finding the door wide open, and buys a jug of syrup, absent-mindedly forgetting that the grocer who serves him has been dead three weeks. The jug is a heavy weight to carry; yet when he reaches home he has nothing in his hand. The tale spreads like wildfire through the village and the next night a vast throng is assembled in front of the brightly lit-up grocery, breathlessly watching the shadowy form of the ceceased methodically casting up accounts. One by one, they pluck up courage and make their way into the grocery—all but the banker. Riveted to the spot by the grotesque horror of the sight he stands and watches, while pandemonium breaks loose. To him in the road the shop is still brilliantly lighted but to those who have gone within it presents the darkness of eternal night and in their unreasoning fear they kick and scratch and bite and trample upon one another with the primordial savageness of the mob. And all the while the shadowy figure of the dead grocer continues undisturbed to balance his accounts.

It is a temptation to linger beyond all reason over one after another of these extraordinary and haunting imaginings, such for instance, as "Moxon's Master," in which an inventor, having made a mechanical chess-player, makes the mistake of beating it at a game and is promptly strangled to death by the revengeful puppet of his own creation. But it is impossible to do justice to all these stories separately and it remains only to single out one typical example in which perhaps he reached the very pinnacle of his strange fantastic genius, "The Death of Halpin Frayser." The theme of the story is this: it is sufficiently horrible to be confronted with a disembodied spirit, but there is one degree of horror beyond this, namely, to have to face the reanimated body of some one long dead from whom the soul has departed—because, so Mr. Bierce tells us, with the departure of the soul all natural affection, all kindliness has departed also, leaving only the base instincts of brutality and revenge. Now in the case of Halpin Frayser, it happens that the body which he is fated to encounter under these hideously unnatural conditions is that of his own mother; and in a setting as curiously and poetically unreal as any part of "Kubla Khan" he is forced to realize that this mother whom he had in life worshiped as she worshiped him is now, in spite of her undiminished beauty, a foul and bestial thing intent only upon taking his life. In all imaginative literature it would be difficult to find a parallel for this story in sheer, unadulterated hideousness.

Mr. Ambrose Bierce as a story teller can never achieve a wide popularity, at least among the Angle-Saxon race. His writings have too much the flavor of the hospital and the morgue. There is a stale odor of moldy cerements about them. But to the connoisseur of what is rare, unique and very perfect in any branch of fiction, he must appeal strongly as one entitled to hearty recognition as an enduring figure in American letters. No matter how strongly he may offend individual convictions and prejudices with the flippant irreverence of his satiric writings, it is easy to forgive him all this and much more besides for the sake of any single one of a score or more of his best stories.

Some Of Bierce's Epigrams.

Age is provident because the less future we have the more we fear it.

Firmness is my persistency; obstinacy is yours.

"You scoundrel, you have wronged me," hissed the philosopher. "May you live forever!"

The boundaries that Napoleon drew have been effaced; the kingdoms that he set up have disappeared. But all the armies and statecraft of Europe cannot unsay what you have said.

Every heart is the lair of a ferocious animal. The greatest wrong that you can put upon a man is to provoke him to let out his beast.

A bad marriage is like an electrical thrilling machine: it makes you dance, but you can't let go.

The first man you meet is a fool. If you do not think so ask him and he will prove it.

We yearn to be, not what we are, but what we are not. If we were immortal we should not crave immortality.

Of two kinds of temporary insanity, one ends in suicide, the other in marriage.

The highest and rarest form of contentment is approval of the success of another.

What a woman most admires in a man is distinction among men. What a man most admires in a woman is devotion to himself.

Those who most loudly invite God's attention to themselves when in peril of death are those who should most fervently wish to escape his observation.

Remembering that it was a woman who lost the world, we should accept the act of cackling geese in saving Rome as partial reparation.

Truth is so good a thing that falsehood can not afford to be without it.

Love is a delightful day's journey. At the farther end kiss your companion and say farewell.

Let him who would wish to duplicate his every experience prate of the value of life.

Pascal says that an inch added to the length of Cleopatra's nose would have changed the fortunes of the world. But having said this, he has said nothing, for all the forces of nature and all the power of dynasties could not have added an inch to the length of Cleopatra's nose.

Our luxuries are always masquerading as necessaries. Woman is the only necessary having the boldness and address to compel recognition as a luxury.

Generosity to a fallen foe is a virtue that takes no chances.

We are what we laugh at. The stupid person is a poor joke, the clever, a good one.

Asked to describe the Deity, a donkey would represent him with long ears and a tail. Man's conception is higher and truer: he thinks of him as somewhat resembling a man.

Christians and camels receive their burdens kneeling.

The sky is a concave mirror in which Man sees his own distorted image and seeks to propitiate it.

Persons who are horrified by what they believe to be Darwin's theory of the descent of Man from the Ape may find comfort in the hope of his return.

The ignorant know not the depth of their ignorance, but the learned know the shallowness of their learning.

The most disagreeable form of masculine hypocrisy is that which finds expression in pretended remorse for impossible gallantries.

To parents only, death brings an inconsolable sorrow. When the young die and the old live, nature's machinery is working with the friction that we name grief.

Paper #4

THE EARLIER DAYS OF THE TERRE HAUTE LITERARY CLUB - 1881-1902

10/27/30

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Loring C. Halberstadt

1930

THE EARLIER DAYS OF THE TERRE HAUTE LITERARY CLUB - 1881-1902

History has given us, through monumental inscriptions and similar data, enough facts "to assure us that there were numberless societies in different countries for the cultivation of social qualities, the relief of ennui, and occasionally exchanging observations and experiences tending toward intellectual advancement."[1] In such we find the first trace of what has now become the literary club. If we hurry on to modern times we find aims more clearly drawn. The *Tatler* and *Spectator* are examples. Addison[2] speaks of clubs as "when men are thus knit together by love of society".

Mr. Wiley[3] credits Sir Joshua Reynolds as the real founder of Literary Clubs and gives the date 1764 as the first significant date. The club established at that time existed for a long time without a name but "at Mr. Garrick's funeral it became distinguished by the title of *The Literary Club*".[4] This paper cannot stop to dwell upon the many clubs since that time as we are primarily interested in one of Terre Haute's oldest clubs if not the State's oldest literary club.

January 3, 1881 the articles of association for The Terre Haute Literary Club were adopted.[5]

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[1] "The Terre Haute Literary Club"--a paper read by Wm. H. Wiley before the club. April 7, 1902, pages 5 and 6. Also see The Terre Haute Gazette, Saturday, April 12, 1902.

[2] Addison in Vol. I No. 9 (1710)

[3] "The Terre Haute Literary Club" by Wm. H. Wiley p.9

[4] Ibid p.12.

[5] See Articles of Association of the Terre Haute Literary Club p.1

The IX Article of the Constitution reads as follows:[6]

1. "Two prepared exercises to be given by members previously appointed for such duty.

2. Criticisms and conversations pertinent to the subject under discussion.

3. The report of the critic upon the general conduct of the meeting. Such critic to be appointed by the president at each meeting."

The limit of membership[7] was fixed at first at twenty-five. In 1883 it was changed to twenty but later gave way to a maximum of thirty. In 1892 the number was changed to thirty-five which is the present number.

The attendance of this club averaged 18.7 per night with an average number of visitors of 1.5 for the years 1892-1893. Attendance records for the next six years average about the same. The number of visitors increased to 6.5.[8] By 1902 the club had had 148 members who had read 519 papers on various subjects. Invited guests had given 14 papers or addresses.[9] Mr. Wiley in his paper has given a complete roll of membership of the club up to 1902. This list has the names of many of Terre Haute's leading citizens.

I find that Max Ehrman read three papers for this club and was one of its officials. Spencer Ball read eighteen; Sidney B. Davis, sixteen; William Mack, eighteen.

[6] See Records of The Terre Haute Literary Club. Vol. I p.3
[7] "The Terre Haute Literary Club" by Wm. H. Wiley (1902) p.26
[8] Ibid p.28
[9] Ibid p.31

As one looks over the list many of Terre Haute's leading citizens, judges, lawyers, teachers of the city schools and other educational institutions are paraded again before the eye. The Honorary List contain the names of men like Wm. W. Parsons; Richard W. Thompson; Lyman P. Alden; Elisha Havens and many others of similar influence.[10] Later in this paper some of these will be characterized.

The places of the club meetings have been the President's Room, in the State Normal School, the home of Mr. E. Havens, the office of Superintendent of Schools, Judge Mack's room at the Court House and the Chamber of Commerce rooms. The present club still meets at the Chamber of Commerce rooms.

The character of the membership from the very first until today exhibits plainly a great variety of talent. Members have always been engaged in many different kinds of activity. Attendance, perhaps, has been measured by the subject under discussion or the appointed leader for the evening. Here was a tendency to broaden the views of life. Mr. Wiley[11] quotes from The Terre Haute Evening Gazette the following: "The Terre Haute Literary Club dropped literature for the time on Monday night to talk about the weather. The club by no means confines itself to literature having a habit of taking excursions into realms of science, politics, sociology, religion, et cetera."

Some curious results have followed this practice. Mathematicians have written love stories, lawyers often write narratives of travel and adventure, physicians and ministers have discoursed on affairs of state. All take delight in essaying on some phase of art. The minutes, at times, record that some good member is called on for discussion and with a good degree of hesitation he will announce that he "was delighted by the paper and enjoyed it very much but that he knew little or nothing about the subject under discussion but it usually ended in that said member had to be reminded by the President that his time had expired."

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[10] Ibid p. 40
[11] Ibid p. 43

This club had no policy, carried no elections, and has very little following outside of its own membership. This is not saying that the club had no influence. Candidates for Mayor, State Senator, Congress, Judge of the Court and other important offices have been encouraged to study, and research in numberless instances. Its mission was characterized by Mr. Wiley as "a great literary stimulus".[12]

Another result of such variety of thought and work has been more or less a general similarity of purpose at certain times. Some years it may be socialism or taxation or even the pope. Today prohibition or lawlessness and the efficienty of education strike a responsive chord.

The treatment given to members in these sometimes miscellaneous and other times free-for-all debates ranges from gentle to severe. Usually most members followed some logical order and keep within the bounds of decorum. A few were disposed to take some new turn

[12] Ibid p. 45

upon some given occasion. Yet the club in the earlier days and even today is remarkably harmonous and deferential to the various prejudices of its different members.

As far as I have been able to find out only one unfortunate misunderstanding ever caused any feeling.

One of the odd customs of this club is to retire from its regular place of meeting or ask the visitors to retire to transact certain kinds of business. This usually pertains to election of new members. Visitors are present at almost all meetings. Some are regular in attendance; others come to hear some subject discussed in which they are specially interested. Yet they take this odd custom as only a peculiarity of the club.

Many of the papers of this club by 1902 had enjoyed the distinction of more than ordinary publicity. The newspapers have vied with one another for years for the privilege of printing of the club papers. Three large books were filled by 1902.

These are barren of outlines and shed no light upon their character and content of the more than 500 papers. Some are long and some very short. Mr. Statz has one on "An Apology" of less than 50 words. Some of the longest papers were written by Hon. B. E. Rhodes; Col. R. W. Thompson; Judge Wm. Mack; Dr. Schell and Max Ehrman. Many are serious, others witty and some very dry. Mr. Wiley in his paper[13] speaks of Peddle as a man of great research and original investigation, Henderson and Breeden as intellectual giants, that Judge Mack always wanted to impose society by making man over, that Townley was practical and direct, that Ball always stopped reading to seat all newcomers as it made him nervous to see people standing in the doorway. One time he announced that he had "been waiting for weeks to get hold of Prof. Kemp. I wish he was here now". Just then that gentleman appeared. Then came the battle royal. Mr. Wiley also accuses Prof. Wickersham of being president one time when a free-for-all debate occured and after the ordeal tried to say something funny but in his own language "some how or other I didn't get the right twist on it". President Mitchell one time proposed to abolish all titles such as Prof., Supt., Rev., Dr., etc., and Dr. Schell when called Mr. Schell was so surprised that after some hesitation said he had "nothing to say tonight".

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[13] Ibid p. 53.

Upon the death of a member appropriate memorial exercises are held, a collection and spread of the record and tributes of the ability and worth of such are made. From such I wish to characterize some of the leading earlier members.

Dr. Joseph Richardson[14]

Mr. Richardson was one of the charter members of the club. Some of his papers were "Greek Physical Culture", "Dean Swift", "Boccacio", and "The Essays of Bacon". In 1885 he read on "The Germ Theory of Disease". His topic in 1886 was "Civilization Considered in its Relation to Physical Development". The last paper was on "Joseph Addison". Judge Rhoads and Spencer Ball who prepared the statement for the club characterized him as "an urbane gentleman who was wise in counsel and rarely spoke except to edify. His intellect was robust and coherent--mind naturally well balanced. Morally he was pure and in his moral and intellectual life he was courageous and manly. ---In his social relations he was always courteous, gracious and affable and in his home, he was gentle and a loving father and a kind, considerate and affectionate husband."

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[14] Records of T. H. Club for Sept. 16, 1889.

Charles Rugan Peddle[15]

C. R. Peddle was born in Philadelphia, October 5, 1820 and was in his 73 year when he died. His profession was that of mechanical engineer. He was connected with the building of the first railroad in Indiana, that from Madison to Indianapolis. Peddle wrote an article for the Terre Haute Gazette in January 1892 concerning this part of his career. Few men have lived so unobtrusive and yet useful a life. Chauncey Rose secured his services in the projection of the Terre Haute & Richmond railroad. He was connected until his death with the growth of the Vandalia System. As a man he failed in nothing entrusted to his charge. He performed faithfully and well. He was always frank, and generous hearted. He left a void in his community which was hard to fill.

Some of his prepared papers were "Theories of Henry George", "Carlisle Once More", "Popular Government", "Labor Saving Machinery", "Feudalism, Ancient and Modern", and "The Relation of the Church to the Dark Ages".

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[15] Records of Club for April 24, 1893.

Judge B. E. Rhoads[16]

Mr. Rhoads was a member of the society from 1884 until his death in 1895. He served as president in 1893. Some of his papers are "Paradise Lost", "Pope", "Rape of the Lock", "Poetry", "The Literature of the Law", "Cicero", and "Tasso". Rhoads accepted a professorship in the law department of Indiana University in 1870. His department was the law of real estate, pleading the evidence. In 1877 he resigned, traveled in Europe and became a resident of Terre Haute in 1878. He served as a member of the State legislature and was largely responsible for the State Normal being located in Terre Haute. He served as judge both of the Superior and Circuit courts. Also as a member of the board of Trustees of Coates College.

Judge Rhoads was no ordinary man. He was high minded, honorable and lived a life full of good work. He was ever dignified, courteous, genial, easily approached and a man of great culture and learning.

Professor Michael M. Seiler[17]

Professor Seiler was also one of the earlier members of the Terre Haute Literary Society. He was a man of more than ordinary ability and read many papers for the club. Mr. Seiler had an unusual command of language, expressing his ideas logically and clearly. He was noted as one who "had the courage of his convictions" and was able to defend his position with skill and great force. He held important teaching positions at Auburn, Knightstown, was principal of Lafayette High School and long a member of the department of Geography at the State Normal.

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[16] Records of Club Jan. 21, 1895.

[17] Records of Club March 28, 1898

Some of his papers read before the club were "Petrarch", "Philosophy of Locke", "Reid's Theory of Knowledge", "Man's Agency in Nature", "The Limits of Human Knowledge", "Competition as a Principle of Economics" and "The South American Republic".

Judge William Mack[18]

Judge Mack was the real founder of the Terre Haute Literary Society. He was always an active member, reading many papers which were listened to with interest and profit. Mr. Mack was a splendid specimen of physical manhood, robust, vigorous, and capable of any exertion and loved exercise. He was a great lawyer, had a wide knowledge of men and books, which made him a power with jury cases. As a judge of the Circuit Court he was recognized as a man actuated with honest ~~matters~~ motives. Mr. Mack was one time speaker of the Indiana Legislature.

Some of his papers were "Minerva", "Ancient Egyptians", "Lord Byron", "Classic Art", "Count Cavour", "Has American Slavery Been a Blessing or a Curse", and "The Magna Charta". These papers are highly original in point of view and in manner of treatment, always intensely interesting and revealed in many ways his unexcelled power of observation, the universality of his interest and the great number of subjects upon which he had information. His discussions before the club were lively, full of human nature and humor. Many times he took the opposite side in a good natured way to point out weak places in the argument. His purpose in founding the club was truly educational.

[18] Records of Club May 23, 1898

Col. R. W. Thompson

For many years this man was a member of the Terre Haute Literary Club. The great versatility of his talents and wide range of reading and thinking contributed much to the pleasure and interests of its meetings. He was a man of scholarly attainment; possessed wonderful eloquence, and kind and courtly manners. Col. Thompson was born in 1809 and in a talk to the club on "Eminent Men I Have Known" said "There have been twenty-one presidents and vice-presidents of the United States. By vice-presidents I mean; in this connection who have become presidents. Of these it has been my fortune to have seen nineteen.

I have seen all but Washington and the elder Adams. Washington died before I was born. Mr. Adams was a resident of Massachusetts and as I lived in Virginia there was no intercourse between the states. There was no intercourse really with anybody for there were only two modes of travel; afloat or on horseback. The Virginians never walked and riding to Massachusetts was far too tedious. So I never saw the older Adams".[19]

The lists of services performed by this man is unique. Of the many, I will call attention to only one; that as Secretary of the Navy for President Hays. He; during his term of office, came to know De Lesseps of Panama Canal fame. Col. Thompson as chairman of the American Committee executed the purchase of the Panama railroad.

Some of the orders for material was made and purchased in

[19] Records of Club April 28, 1890

Terre Haute. Some of his papers were "The French Revolution", "Personal Recollections of the Presidents", "The Eminent Men I Have Known", and "American Orators". Many times the last meeting of the club each year closed with Col. Thompson's paper or address.

L. P. Alden[20]

Lyman P. Alden was a useful citizen. For many years he was superintendent of the Rose Orphan Home. He was a lineal descendent of the famous John Alden being the eighth in line. He served for a time as superintendent of the Michigan State Public School for Dependent children. As a member of the club he never missed reading a paper on the programmed subject. To them were given all his best thought. Some of his papers are "Iceland", "The Indeterminate Sentence", "Socialism", "Psychical Phenomena", "Napoleon Bonaparte", and "Music".

Sidney B. Davis

Sidney B. Davis in a paper read to the club Oct. 23, 1916 relates how Judge Mack came to him and told him that he felt the need of such a club. Its object would be to study literature, arts, etc. He proposed a membership of nine. It was to be informal in organization governed by instincts of gentlemen with literary tastes and culture. Mr. Davis thinks the first meeting was held at the old Gilbert house on Ohio Street. The early committee on program was to assign subjects to the members. The Judge thought this would accomplish better results as it would not smack of the shop. Peculiar fitness of the member was also considered. This plan was followed for several years. Some of Mr. Davis's early papers were "Duties of Home", "Plato Dialectics", "Plato Republic", "Plato's Doctrine of Immorality".

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[20] Records of Club Dec. 14, 1903

Mr. Davis prepared many other papers for this club. He thought Dr. Richardson was far superior in literary ability and culture of the earlier days of the club. Prof. Wiley and Mr. Ball are spoken of with appreciation. He regarded it a great honor to be a member of the club. Although in the earlier days the club was a subject of ridicule. It was called one of Mack's crank notions. An ironclad rule was to ask no one to join it. Mack insisted that it should be sought.

The records[21] show a list of nineteen persons entitled to charter membership in the club. They are as follows: James Ellis, C. R. Henderson, Harry Baker, Spencer F. Ball, H. P. Townley, John M. Rees, H. O. Breeden, Elisha Havens, Judge William Mack, founder of the club, H. C. Nevitt, S. B. Davis, Joseph Richardson, George P. Brown, George Faris, W. H. Hall, D. W. Henry, and W. Statz. There is abundant evidence that these men were the main leaders during the earlier years of the existence of the club.[22]

Other early members but not charter members were N. G. Buff, Richard Tennant, Thomas Parry, S. M. Stimson, S. F. Dunham, O. F. McNutt, A. B. Carlton, John T. Scott, Horace B. Jones, C. C. Oakey, and S. S. Parr. Mr. Wiley's roll[23] list shows 148 members during the first twenty-one years of the club's existence. Some of the outstanding names on this list are as follows: Spencer F. Ball,

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[21] See Articles of Association of the Terre Haute Literary Club.
[22] See Records of The Terre Haute Literary Club. Vol. I p.9-ff
[23] The Terre Haute Literary Club by Wm. Wiley. p.32-ff

47

Stanley Coulter, J. A. Cooper, Charles M. Curry, Sidney B. Davis, Charles R. Dryer, A. N. Faurot, A. S. Hathaway, Elwood Kemp, Wm. A. McBeth, W. W. Parsons, Stephen Reynolds, J. A. Wickersham, Wm. H. Wiley, John B. Wisely, Clarence A. Waldo, and J. A. Starbuck. Perhaps the author did not always select the most outstanding one because of shear ignorance. Anyway the list is an inspiring one.

The Terre Haute Literary Club is almost fifty years old. This paper deals only with the first twenty-one years of its life, and very inadequately with that. Perhaps some unknown one will yet come and write the history of this club as it should be written. "What shall be said of us when we shall have attained the maturity and wisdom of one hundred and fifty years of eventful life similar to that vouchsafed to the club founded by Sir Joshua Reynolds, Samuel Johnson, Edmund Burke, and Oliver Goldsmith?"[24]

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[24] Ibid p. 59

Carnel.

11/13/30

KEYS OR MASTER-KEY

Paper #5

Have you ever tried writing the personal history of a key, your own latch key for instance? How many times you have put your hand in the right pocket to get it, then another, and still another, only to find it where you first tried. Or, perchance, to find that you had left it at the office - or even worse luck - in another pair of trousers now safely locked, right where you would very much like to be. Were some of my northern Indiana friends to hear this, smiles would quickly develop into broad grins and more than likely the grins into loud ha ha's, as they would ask about the bunch of auto keys I threw into Lake Michigan, with the car securely locked.

I trust that none of you are burdened with the old time "bunch" of keys, but you could easily do what I did to get this bunch - just open the drawer of your desk.

Possibly some of you are old enough to remember when "object" lessons were much in vogue. Presumptious as it may appear before this erudite literary club, I beg leave to at least outline such an exercise and I've brought along some of those keys I found in the desk drawer. I've tried classifying them on several bases, as big and little keys, flat keys and round keys, in use and out of use keys. For present purposes, I may consider them just as individuals and look into the personal history of a very few. You will, I fear, find duplicates or at least similars in your own desks, so I may be brief.

Here is a pair, fairly small, flat, and to some extent in use. They seem important enough that I have duplicates. They help to lock up a few papers of some value to me, but which would be of very little worth to a thief. Still I shall keep them I hope, for it would be very inconvenient not to have them just when wanted. The same would be true of some seemingly insignificant fact, if I could not remember it just at the moment, when it would unlock a whole fund of vital information or knowledge.

Now we select a very different bunch - much older looking - round keys and flat keys, of the has been class. Each of you has a duplicate of this one, that will unlock almost any "teacher's" desk, dresser drawer, or book case in the land. Well, 2x2 is 4, almost everywhere, though as buyers we may be prone to make it three, while as sellers, we can see easily why and how it ought to be five. It is a plain, common key, as common as the multiplication table and as widely used. Or rather it has become just automatic and we have ceased to think of it.

It took me some time to remember these two. I never had any real use for them, but on the theory that a superintendent of schools is entitled to and generally does poke his nose into many places where it were better to keep out, a director of buildings supplied me with these keys. They are medium size, has beens, and flats. Were I to go back to the lockers which they fit, I am sure I could find that cap for the loss of which Willie Jone's mother has never ceased to berate "such careless school teachers". I left this place five years ago and really ought to have divested myself of these keys, but some how they stay better than some others. I have never even thought of throwing them into the lake - or at least the lake was not convenient when the thought came. Back in the corner of one of those lockers, I would probably find one or more socks and some of the towels disdainfully cast there several years ago, by some athletic star, basket ball champion, or near champion, or at any rate,a would be wonder. Surely the odor is not particularly pleasant, but is it any worse than that of some of the stories,or even facts,that we acquired in our youth and for which we have no more use than I do for these keys? Still we remember them.

Now these keys have another quality - good, if I really needed them and used them for legitimate check up purposes. Each aspiring athlete or other user of lockers had a key which would, presumably, unlock only his own particular locker. But these two would let me into dozens or even hundreds of these steel cases. A decidedly useful quality, if the contents are worth even examining, and surely a great relief from carrying a key for each locker. Can we think of one fact that unlocks a whole series of important or useless facts?

Let us look at a few others, with less detail. I have no more idea for what purpose anyone of these keys in this bunch might be used, than I have for my knowledge of the location of the Tombigbee river, but still I give them desk room, just as I give retention to

51

a multitude of equally useless facts. This one possibly opened a hand bag that never should have been locked, while this one gave a false sense of security, only to let a thief take an automobile tire. These are probably from a descarded auto lock, but just like my discardéd algebra, they lie around in the way. Then here is one that was over worked and ruined. So we overwork some of our pet tales and theories, disgusting our friends.

But here is a different key. Unlike some readers of literary club papers, it can be made to shut up, making it much less wearing on trouser pockets. Utterly useless now, this key has pleasent and sad memories connected with it. For me, more than a quarter of a century ago it opened the door to a new job; leterally, of course, to the office building. Big and cumbersome, it rather fitted my considerably exagerated self importance then. Was not I a graduate of the Indiana State Normal School and of Indiana University, with several years of successful experiences? Memory recalls the eccentric, but loyal old janitor, who gave this key to me. Memory recalls, too, how on a cold Sunday night I was roused by the ringing of the telephone bell from a dream, in which I was crawling under machinery and pipes, trying to help this old man with his heating plant. At one o'clock in the moring his son had found him dead. I rushed to the building to find my friend lying before his furnace, faithful unto the last. With how many, like useless but sentimental memories, do we charge our minds, and yet, some how, they stick.

In another year the job expanded and I found myself occasionally needing to enter other buildings of the system when they were locked. I did not try carrying quite so large a key for any other one, but there were good sized, long, round, flat, and heavy keys. At first, I knew them by their shapes and could select the right one without looking. But in the changing and refining of locks, I soon came to have a considerable bunch of flat, brass, heavy keys, that were so much alike that I could not distinguish them when I did look. Various means of identification were tried, but how cumbersome. No self respecting galluses would sustain the load, so I had to take to belts and learn the abominable trouser "hitching" habit. Have you seen men whose minds seemed to sag from an overload of facts much like your trousers once did from an over size bunch of keys? And the tragedy was there seemed to be no belt to stop the lop-sided condition. Of course I grant readily that there was possible one greater calamity - when there was no use for a belt - possibly for trousers as well as for facts.

You know the answer as well as I, to the overloaded trousers - a master key. One little flat key, it was, of the same material and essential shape as any one of a dozen or more of the ones I had most recently been carrying. In the words of cartoonist Briggs, wasn't it "a grand and glorious feelin'" to be relieved of that load? One little flat key to do the work of many. For how many? For just as many school buildings as we had then or would ever need to have in that system. Hundreds of other men could each have a little flat key very similar to mine, serving like purposes for them, but utterly useless to me.

The illustration could, of course, be extended to include many kinds of buildings, housing, ~~and~~ countless kinds of industries. The rooms of a hotel, a whole series of factory buildings, or even it may be limited to just all the doors in your own house or place of business.

Were I gifted with the wit of a Will Rogers or the word-thought pictures of our worthy president, I could continue this dissertation upon keys. Were I an architect, I would talk about the keystone of my most beautiful building. Were I the mayor, I would offer you the "keys of the city", hoping of course that you would be gentlemanly enough not to use them to look too closely into civic affairs. Were I a musician, I could discourse about keys of F. and G. Were I a luncheon club speaker, or a writer in a farm journal, I would talk about the key to success. Were I a politician, possesang more eloquence than honesty and prudence, I might be invited to make a key note speech. Were I writing telephone advertisements, I might tell you of "key cities". And were I a preacher, I might tell you how or whith whom to find the keys of Heaven. Being just an ordinary farmer school teacher, I will confine myself to more prosaic illustrations.

From the time of the first philosophers of early Greece, men have sought the first principle of the universe. By discarding mythical explanations of things and declaring that water was the first principle of all things, Thales founded Greek philosophy. Others of this Ionic group followed, seeking a physical explanation of the universe. Then came that great trio - Socrates, Plato, and Aristotle, who seem to have set the groove and the standard of human thought for two thousand years. To name Durant's additional chosen thinkers, we have: Francis Bacon, Spinoza, Voltaire, Kant, Schopenhauer, Spencer, and Nietzche, down to our modern day. Bergson, Russell, Santayana and our own William James and John Dewey have added their mite.

You may rest assured I have no idea of trying to trace the systems of thought of all or even of any one of these. You are all as familiar as I - at least you have done what I have done as a review - sketched through Will Durant's "The Story of Philosophy". Cicero said, "There is nothing so absurd but that it may be found in the books of the philosophers." Durant says, "doubtless some philosophers have had all kinds of wisdom except common sense: and many a philosophic flight has been due to the elevating power of thin air". (p2). Yet, as involved as is their reasoning and as transcendental as are some of their ideas, we grant this one thing - they were seeking not for keys to unlock the mysteries of the universe, but for a key - a master key of all knowledge, in fact.

Some of you may have heard William McAndrew's lecture on "The Royal Road to Learning". He concludes that there is no such thing as "*the* royal road", but for each and every one there should be a road and for some, *a* royal road. The choice of the little article makes a vast difference in the meaning. So we are not in this brief paper looking for the master key, but a master key to only a few phases of learning or of human endeavor. If in the end we have called your attention anew to the advantage of organized thinking over our national tendency to acquire a little learning about much and not much about anything, we will have accomplished our purpose.

Let us start with my own field - education. Then to follow the injunction, not to scatter our energies, we will limit that field to social studies and activities. We can further limit it to the elementary school, say within grades 4 to 7. Now most of you can remember that in your fourth grade you started with the New England States, learned to bound each state, named the capitals, located the cities, rivers and mountains, and made a list of the products of each state. There may have been some variation, but in general you moved on bravely, tho possibly reluctantly, to each section and state, then to Canada, Mexico, Central America, South America, Europe, Asia, Africa and Australia. That accounted for two years, and was a vast array of facts for nine and ten year old boys and girls. Certainly it was a case of keys and not a master key - a great weight on any boy's mental galluses. But that was not all. For fear that we had not been thorough enough we began our second cycle, in sixth grade, at the identically same corner of New England, but this time with an "advanced" or "complete" geography. We trod practically the same ground for another two years, adding possibly a few facts, but ending up rather triumphantly in Australia with the kangaroos as before.

I fear to suggest that any of you are of that period when children learned to sing the capitals and products of each state or country. But suppose you, by that or other device, can name them all today? Are they of any more value than my locker keys? On approaching any village, town, or city today, by train, auto, and I presume by air, you can not see the place for bill boards advertising hotels at $2.50 and up. From your auto map you knew your route any way. Did you learn to read that map intelligently in grades 4 to 7 in school, or since you began making payments on automobiles?

But that is not all. You were expected to know all about Columbus, De Soto, Mollie Stark, George Washington, the Navigation Acts, Boston Tea Party, the generals at Gettysburg, and the numbers of men engaged and killed on each side. The younger of you, through the wisdom of the "Committee of Eight" and then one of "Seven", commenced this in your fourth year, "covered the ground", in the fifth, added some "European Background" in the sixth, and then started in on Columbus again in your seventh, ending in the eighth with whatever president happened to be in the ascendancy at that time. In addition you had some civics, learning the names of the local, state, and county officers, their salaries, and their duties, which they may have expected to perform when they first began to think about breaking into office. You learned the constitution, section by section, more thoroughly than the present enthusiasts for the study of the constitution from grades one to nineteen (elementary 8; secondary 4; college 4; and graduate 3.) would ever dream of.

57

Even at that many of us, if we go to the primary, acknowledge to the over inquisitive wife, as we twain start out for the polls, that we know about three out of the three hundred would be patriots.

I have not the heart to suggest any more, but with too many teachers and text book writers, the field is, I fear, as broad as the encyclopedia and the soil as deep as Kant's "Critique of Pure Reason". You may remember that only professional philosophers were expected to read the latter. President Bryan says it is too deep for him. Durant says that in philosophy as well as in politics, the longest distance between two points is a straight line. Would the average school teacher plead innocence, or would he, like Kant's friend when asked to read the manuscript of the philosopher's great work, give it up when half done, rather than risk insanity. How many of us, fearing insanity, forgot most of the facts the teacher hoped we had learned, at least as soon as the danger of an examination was past? Would we risk our positions on that examination today? Forgetting is justifiable self defense - providing it is a school fact and not an errand for your wife.

Now we have suggested a social studies diet for grades 4 to 7, which may be likened to big keys and little keys, round keys and flat keys, bright keys and rusty keys, with as little relation between the facts as between the keys. Would it have been better to have sought a but not the master key? Could the writer have found it? If so, I am bound to confess that as a teacher and as a superintendent of schools, he usually neglected not only his opportunity, but his duty. We might at least try, resting assured that it will be a and not the way to collect, select, and organize material, some useful, some not.

Instead of starting in at Maine, let us take our fourth graders to the corner of Seventh and Wabash and let them make a list of the licenses by states, other than Indiana, on automobiles. If it is an average day, they will see many parts of the U. S. represented. Driving from 23rd to 6th Street, a distance of seventeen blocks, I counted the licenses of seventeen states, other than Indiana. From that, a year's work in journey, geography could be planned. Were this a class in the method of teaching geography, we could develop this point in great detail. It is not such a class and I have no thought of imposing more pedagogy on you. I have suggested here a mere key. What would be a master key? Certainly transportation, tho that would be a big field for beginners. But we could see how the U. S. rides, by journeying east - west and north - south on these two roads. We could have some real history by seeing the early ox teams, "mover" wagons, and the original Studebaker, drawn by horses rather than by gas. We would see fine carriages succeeded by automobiles, and now flying machines. We could take trips by train, airplane, and steamer, to various other parts of the world and see how they travel there. We could ride the dog sleds in the cold north and be hauled in a jin-rik-i-sha in Japan. But all that might just add keys.

Haldane says that the Sumerians, as the early inhabitants of Messopotamia were called, had wheeled vehiciles 3500 B. C. How many years before that, was it that some fellow could carry his log no farther, but found that he could roll it rather easily? That may or may not have been the origin of the wheel, but through its many developments and refinements, this one article has played a most wonderful part in the life of peoples, not only in transportation, but in all things mechanical. As _a_ master key the wheel would unlock a world of human development. ¶ But we promised not to turn this degnified literary club into a geography or history class. Everybody is trying in devious ways to relieve the farmer now and certain classes are succeeding admirably. Let us see the farmer try it himself. If he does not succeed, it will be our fault and not his. We are sure that the politicians have made a mess of it - for the farmer, but they have at least tried most valiantly, and even desperately, to save their own necks. We could not do worse if we would.

You know the story of agriculture in this country. We started with great areas of new fertile soil. The German farmers began with small tracts of very unproductive soil. In order to live, the one built up the soil, while in living the other wore out the soil. When soil was new and rich almost any kind of farming would make a living, but now it is different. If soil fertility is a master key, let us see some of the keys that have been amalgamated into that one, or some of the resources the master key unlocks.

We are told that southern tobacco farmers planted fields until they were worn out and then moved into new fields. But eventually the supply of new fields was exhausted. In this section we did the same with corn. We exhausted the farm supply of manure, and the commercial product was not then to be had. Then some one thought that a field, like a man, might rest while working in some other way. Crop rotation promised well and the clover grew luxuriantly, producing a bumper crop of corn the next year. But then came the time when clover grew very poorly. Commercial fertilizers were appearing but were expensive and perhaps only a temporary relief. The soil chemist was called in ahd he said our clover would not grow because of the acid in our soil. He told us just how much lime it would require to neutralize the acidity of the soil in any field, or any part of a field for that matter. Then our clover, barring unfavorable weather conditions, grew luxuriantly again and that helped produce corn.

Through this section we have learned crop rotation, but we have yet to determine just what to rotate, and how often. Whether we shall have a two, three, four, or five year rotation; whether we follow corn with any one of wheat, oats or beans, and then clover, or use the somewhat more common four-year rotation of corn, oats or beans, wheat, and clover. Or shall we limit these crops and still further diversify our products? That of course introduces a new factor, finding a profitable market. But soil fertility involves stock feeding, returning to the soil as much of the original crop as possible. This, of course, gives rise to innumerable stock-raising questions. We might follow the thought further, but we merely suggest soil fertility through diversification of crops as a and not the master key of farming.

Intimately related to production is distribution or marketing. It is of little use to produce and then have to sell at a very low price. But soil fertility means more bushels per acre, requiring, of course, fewer acres and less labor for an equal number of bushels. The labor for a 40 bushel yield of wheat per acre need be but little more than a 20 bushel yield. If we could produce the same amount of wheat, by proper care, on one acre, for which we now use two acres, we would vastly reduce our investment, labor, and overhead. The remaining ground would be planted in other crops, for which there is a better market. Then the co-operative markets may be used but that is not necessary to my illustration. I am not trying to instruct either practical or theoretical farmers in the intricacies of that industry. I am using it merely to illustrate the idea of the use of a master key - in this case soil fertility.

May I be bold enough to suggest another equally important key to farming success - the control of or the adaptation to the weather? Darius Green concluded that flying was all in lighting, but Coste settles gracefully down on a New York field, after more than 4000 miles of the bird like traveling. We have ceased to talk of impossibilities in this day of science. When we cease to blame the weather on the Lord or the republicans and have our scientists get busy, we may, to some extent at least, become independent of dry or wet weather, cold or scorching winds, politicians, and other marauding insects. That would almost be the master key, for the farmer is now the peculiar prey of weather and politicians. I think it no more improbable that we shall learn to meet, at least partially, unfavorable natural elements, than that we have already accomplished the but recently impossible feat of traveling in the air.

In our own locality we suffer frequently from great floods. Then later our crops burn up for the lack of water. In the west great areas are made productive through irrigation. Might not we too learn to conserve this excessive water and later distribute it where needed? It would certainly involve great expense and seemingly insurmountable engineering problems, but we can only re-assert that we must erase the word impossible from our dictionaries.

As children, we ~~are~~ were shown representations of the sun evaporating or as we called it "drawing" water from the ocean. This was carried by favorable winds to various parts of the country and fell as rain. Now I quote from "Science Remaking the World"(1)"We know that vegetation from land contributes more to precipitation over land than evaporation, (2) that forests evaporate more water than free water surface or any other vegetation, and (3) that transpiration from the eastern half of the United States is intimately connected with the south wind, throwing an entirely new light on the relationship between the forests of the coastal plain and the southern Appalachians and the humidity of the central states and the prairie regions". (page 215 - "How Forests feed the Clouds" - by Raphael Zon). I would not dare to enter upon a discussion of the scientific aspects of this problem, but certainly it is not beyond reason to suggest that there is a very definite relation between the reforestation of Southern Indiana, as suggested by our State Conservation Board, and the control of such droughts as we have had this year. Is conservation and a wise replanting of strategic areas a master key to some of the farmer's greatest problems? Would it unlock greater sources of profit than depending on political relief does?

Of course some of our Eastern friends, including the silent former president, would veto such "class legislation", if it were proposed by the "sons of the wild jackasses". But would it be any more class legislation than to vote untold millions into the coffers of other classes of citizens? Certainly not if it were the key which would unlock great areas for agricultural prosperity.

May I use just one more illustration from the farm? We may produce and distribute wisely and yet waste enough to feed all the hungry. We have had various schemes of food preservation, but in recent years, freezing food supplies has rivalled preservation by heating and cooking. Some writer calls this "The Fourth Dimension in Foods". (Wainright Evans, Better Homes and Gardens," Sept., 1930, page 18) He says "Time has been made to stand still, for practically all kinds of foods". We are all familiar with the ice chest, filled first with natural and then with manifactured ice, and some know the advantages of the electric or gas refrigerators in their own homes, And now we have "dry" ice, of which a small quantity is said to last a long time. We are told, however, that these slow freezing methods will keep food but destroy~~s~~ quality. Now refrigeration engineers have perfected a quick freezing process, which enables us to take June raspberries from storage the next March, thaw them and serve them as if they had been picked the same day. The quality is guaranteed to be such as to cause our friends to ask to see such a wonderful ever-bearing patch of raspberries.

Again, all this is beyond me, but if we cease trying to make it hot for our enemies and try making it cold, very quickly, for the food of humanity, we may have found another key to many living problems - a real master key to food preservation. Mr. Evans says this is not "crystal gazing". The thing is being done right now. The farmer's wife will willingly and gladly trade the hot stove in hot summer time for this quick refrigeration plant. Just think of Mr. Farmer coming to your door with fresh vegetables on February zero days. And the price about half of what you now pay for "shipped in" or "out of season" berries.

Surely there are other keys to successful farming, but soil fertility and food preservation would unlock some of the present difficulties. Henry Ford's "Theory of the economic value of waste" may be another master key - but I can only quote from Burke - Reader's Digest, October, 1930. "Due to Mr. Ford's discovery, we realize now that culture resides in prosperity, that prosperity is the outgrowth of production, that production can only follow consumption, that the maximum consumption is made possible by the maximum possible waste, and therefore, that culture depends upon a maximum of waste". From the size of the scrap piles, one would judge according to this theory or master key, that America should be even more prosperous than it now seems to be.

Now possibly it would be better to quit. I have used illustrations from fields where I am slightly familiar. I know very little to be sure about education and farming, but I can not resist the temptation that overcomes too many writers to pass from the little known to the unknown. I essay one or two illustrations from religion or morals and then close.

A criticism of a sermon by a preacher of her own denomination, ("Old Baptist",) made by my mother when I was a mere boy, has always remained with me. She did not like the sermon because the preacher had not once used the word "faith", Of course you and I believe, and rightly so, that our mothers were super women. Be that as it may, their religion did sustain them in times of joy and sorrow. To them it was a real religion, not a ladies aid, nor a men's finance committee. And the master key to that religion was "faith". In the multitude of activities, such as rummage sales, church suppers, organizations, choir jealoussies, fundamentalism, or modernism, are we, in our religious life, piling up a great number and an unbearable weight of keys, rather than securing and holding to a real master key of religious life? What has become of the faith of our parents? Did we just lose it or did we deliberately throw it away? If so, why?

I find myself now near the limits of the length of a reasonable paper, and wish too late that I might have devoted the entire evening to the development of this one illustration of my thesis. In the September, 1930 Forum, Henry L. Mencken says: "Alone among the great nations of history, we have got rid of religion as a serious scourge - and by the simple process of reducing it to a petty nuisance". You would appreciate more this statement from Paul Lippman, in his "A Preface to Morals" (p. 60): "The American people, more than any other people, is composed of individuals who have lost association with their old land marks". From a position of undisputed authority in spiritual life, the church has been relegated to at best a secondary position. In modern life we deny authority; we seek freedom, and we seemingly get it. We no longer are disposed to believe in theocratic government. "The distrust is due --- not to a rebellion against authority, but to an unbelief in it". Without this one authoritative religion, we create a multitude of isms - a monstrously big bunch of mere keys.

Possibly we have that conception of authority which Kilpatric designates as "Authoritarianism". We do not permit any one to tell us what to think or what to do, if the teller assumes a dictatorial role. On the other hand we really crave for some one or some source to which we may turn for authority. Dr. Palmer, president of the Chicago Theological Seminary, in an address delivered at the International Congregational Council, England, says - "The craving for authority is widespread, instinctive, necessary - and dangerous". He then names three kinds of authority that are accepted. (1) Authority as revealed by the scientific method, the power to seek and find truth. (2) As shown by the artist, the power, through knowledge of nature and the psychology of æsthetics, to create beautiful forms. (3) The authority of goodness.

In the days of Hegel a monk was asked to define Christianity while standing on one foot, and gave this sentence - "Thou shalt love thy neighbor as thyself". Was that the basis of my mother's faith? It was at any rate the rule of her life - her religious master key. She acknowledged, without so much as suspecting it, the authority of goodness.

When Hegel, in turn, was asked to put his philosophy into one sentence, he complied - with ten volumes. Then he complained that "only one man understands me, and even he does not". The auth~~or~~enticity of this story is challenged, but it illustrates well the thesis. Suppose we needed just one statement to unravel any great thought, but had to search through ten volumes to get it, would or cold we do it? But if those ten volumes are organized into one vital, comprehensive sentence, d very part of our being, then the solution comes. We may not accept the monk's one sentence, his religious master key, but out of all our "isms" we can make for ourselves a controlling idea, a philosophy of life, that will carry us through many a spiritually locked door. It would not be "the" but "a" master key of religious life. Bacon says "Seek ye first the good things of the mind, and the rest will either be supplied or its loss will not be felt".

One could go on at great length, adding illustrations from other fields. I have purposely chosen rather diverse fields with no intent of adding to your information, but merely to illustrate the advantage of careful, well organized thinking over the possession of a multitude of unrelated facts, theories, and beliefs.

Under the title of "keynoting" in the August 1929 Kiwanis Magazine, Roe Fulkerson, International Secretary, has this to say about his bunch of keys, though his thesis is very different from the one I have tried to develop:- "So we go! Our bunches of keys lie in a little row like dead hens in a poultry stall in the market. They weigh down our trousers and the responsibility of the things we lock up weighs down our minds". -----

"As I finger over these keys, I wonder how soon the others will become as useless, the things they lock up as valueless, as those three orphan keys. I wonder if I am any better off because of the number of things I lock up?"

How many orphan facts clutter up our spiritual lives?

Edwin N. Canine

CAVEAT EMPTOR

11/10/30

E. M. Fitzroy

Paper #6

As you undoubtedly know, the title of this paper means "let the buyer beware", the statement of a principle of English and American law, evidently inherited from the Romans. I do not pretend to know all the legal implications of this principle and am not concerned with them here except in so far as they indicate some responsibility on the part of the buyer. The expression seemed to offer a succinct and comprehensive title for a paper that might have been called "Consumer Protection", or even possibly, "The Education of the Consumer".

If you have paid some attention to political cartoons in the Literary Digest or elsewhere you may be familiar with a more or less conventionalized figure appearing as an innocent bystander in many of them-- a rather diminutive man with only a wisp of hair remaining on his head, a shoe-brush mustache, and quaking knees. He is labelled either "The Consumer" or "The Ultimate Consumer", and whatever the fracas happens to be he seems to be bearing the brunt of it. It is this man, not always such a meek figure in actual life, with whom this paper is concerned.

About three and a half years ago there appeared in a weekly magazine a series of articles called "Consumers in Wonderland", by Stuart Chase and F. J. Schlink, the former evidently a journalist and the latter an engineer. These articles attracted a moderate amount of attention because of their frank discussion of the problems of the consumer. They showed how helpless the consumer is under the deluge of high pressure salesmanship and advertising. Consumers' goods were openly discussed and compared under their trade names and methods of effecting economies suggested.

These articles were somewhat expanded by the authors and published the same year - 1927 - by the Macmillan Company under the title, "Your Money's Worth; a Study in the Waste of the Consumer's Dollar". The book had a very large sale and has become a standard work in its field.

The authors were encouraged by the success of their book and an experiment in consumer protection for their neighbors at a community church in White Plains, New York. An attempt to operate on a larger scale followed, the result being "The Consumers' Club" with headquarters in New York City. The purpose of the club is to act as a censor, so to speak, on manufacturers' products and on advertising.
~~Whenxobtainablexxinformationxfromxgovernxxxx~~

When obtainable, information from government sources is used, such as from the Bureau of Standards, decisions in cases prosecuted under the Pure Food and Drug Act, unfair practices uncovered by the Federal Trade Commission, etc.

Private sources of information include such organizations as the National Fire Protection Association, Dr. Harvey W. Wiley's food studies, college laboratories, and experts and engineers who are members of the club and known to be responsible. Data is distributed to members thru bulletins and a small handbook.

Refusal to recommend a product may be based on the excessive cost of the article, lack of suitability for the purpose for which it is intended, flagrant misadvertising, poor service by the manufacturer in replacing defective parts, etc. A manufacturer may have his product tested in an approved laboratory at his own expense. Damage suits are avoided by great care in testing and reporting on products. The organization was incorporated about a year ago under the name, "Consumers Research, Incorporated."

A somewhat similar organization of consumers is The Comsumers Guild, sponsored by E. C. Riegel of New York. I do not know how old this organization is but it was in existence in 1928. Its purposes are 1) to abolish home canvassing and all offensive salesmanship; 2) to restrict and regulate advertising; 3) to effect immediate and full satisfaction in all unsatisfactory transactions; 4) to elevate reader influence over advertising influence in newspapers and magazines; and 5) in general to establish the complete supremacy of the consumer, promulgate consumer education, expose trade fallacies, punish frauds, and support all honest business endeavor. As to what it is accomplishing, I do not know.

Another similar movement, in name, at least, is the Consumers League or rather the Consumers Leagues for such organizations seem to have been started more or less independently in several states-- in New York, and, I believe, in Pennsylvania and Ohio. Very likely in some other states, also. Later they effected some unity under the name, The National Consumers League. The purpose of the League seems to be more the protection of the factory worker than the consumer altho some benefits accrue to the comsumer, also. Thaxxxxx It works effectively tho on a limited scale for the betterment of working conditions especially for women and has battled against child labor. The members, as I understand it, pledge themselves not to buy products of factories where working conditions are very bad. An instance of service to consumers is the publication of the so-called "White List" of candy manufacturers. This list gives the names of candy manufacturers who make thier candy under sanitary conditions and who provide reasonably good working conditions and wages for their employees.

Standards for the admission of advertising to the pages of magazines seem to be considerably higher than they were a generation ago and this, obviously affords some protection to consumers. Quite a few go even further than passive resistance in this respect and take considerable interest in the people who buy the products advertized in their columns. Notable among these are the publishers of "Good Housekeeping" and "Hygeia".

Quoting almost verbatim now "Good Housekeeping" states that it is its policy to make its advertising pages a thoroly reliable source of information. Before it accepts the advertising of any product, it carefully investigates its merit. Products which come within the testing scope of "Good Housekeeping Institute" and its "Bureau of Foods, Sanitation, and Health" must be tested and approved before they may be advertised in "Good Housekeeping". Advertisements of these products are marked with a star. Good Housekeeping, further, examines every advertisement offered for its publication and makes every effort to assure itself that essential claims are justified. If you purchase any product advertised in this magazine and find it unsatisfactory, they will carefully investigate your complaint. If the product is defective it will be replaced or your money refunded. This guarany applies to every product, whether marked with a star or not, that is advertised in Good Housekeeping.

I do not know from experience the exact merits of the work Good Housekeeping does nor how well it lives up to its promises. I have heard it stated on quite good authority that it is deserving of considerable commendation, but that in making its recommendations it does not go into the question of the price of the article. The good work of the chemist, Dr. Harvey W. Wiley, for a number of years connected with Good Housekeeping and who died this year, can hardly be disputed.

Hygeia, as you probably know, is the journal published by the American Medical Association for the general public. Within the last year or two it has commenced the practice of indicating by a label-like mark the advertisements of products on which it can put the stamp of its approval. This label reads, "Accepted, American Medical Association, Council on Pharmacy and Chemistry". These labels are also put on the packages of the products, I understand.

If I have made any misstatement I hope someone here will correct it. It has been my purpose to review some of the agencies for consumer protection. I have not attempted to cover those of our Federal and State governments. I understand that among the states, North Dakota has done more than any other for its citizens, in this field.

Paper #7

THE ELECTION OF 1854

Manuscript of a paper read by Charles Zimmerman before The Terre Haute Literary Club at 7:30 P. M., Monday, November 17, 1930.

The Election of 1854

The political campaign of 1852 left Indiana in the hands of the Democrats. The entire state Democratic ticket was elected. Ten of the eleven members of the National House of Representatives were Democrats. The State Legislature was safely Democratic. Both United States senators, Bright and Pettit were Democrats. But underneath the surface political conditions were not harmonious.

The Democratic Party stood for individual liberty, strong local government, and strict construction of the Constitution. It solved the great question of the day in 1852 by stating that the Compromise Measures should, under no pretence, be disturbed. The Compromise of 1850 had been accepted as a finality measure in the solution of the slavery problem. But the South, spurred on by the increasing market for cotton and the necessity for more land, was looking with longing eyes on the West. The Southerner had advanced from the position of defending slavery economically and morally to the position of advocating it as a moral and social good. To him it was more than a political issue regardless of the finality views of the National Democratic platform.

Our state had a small number of Abolitionists who demanded emancipation of the slaves without any compensation. These people were looked upon by the political and commercial leaders of the states as extremists and disturbers for whom the whole North would be held responsible.

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The Free-Soilers were opposed to the further extension of slavery, but thought that slavery should be let alone in the states. Free soil, free speech, free labor, and free men was their slogan. This party offered a program upon which all people who saw the difficulties of emancipation, political, economic, and social, could unite. This party offered an evolutionary solution rather than a revolutionary one. The party believed that slavery was wrong, and that the national authority should be used in its restraint.

The Whig Party, although much stronger than either the Abolitionists or Free soilers, was practically dead at this time. It had never been a party of fixed principles, but had accepted the Compromise of 1350 as the final solution of the slavery question. Its enemies stigmatized the party as one of "political odds and ends."

Still another opposition party was the Know Nothings--a secret, oath-bound party opposed to Catholics and foreigners. This party favored a 21 year probation period for foreigners before they could become naturalized. While it is very difficult to pass judgment upon the party, it is certain that it furnished a convenient way for dissatisfied men to leave the old parties. It was looked upon as Anti-American because it was founded upon religious and political prejudice.

Conditions were ripe for the founding of a new party should an issue arise which would unite the voters opposed to the Democratic Party of that time. The Kansas-Nebraska Act furnished that issue.

Not only was the slavery question troubling the citizens of Indiana, but the problem of the use of intoxicating liquors was being agitated. Many temperance meetings had been held in Terre Haute at the court house at which the evils of the use of intoxicating liquor were set forth. The whole question became a live issue in 1853 when the State Supreme Court decided that that part of the law dealing with "license or no license" was unconstitutional. Indiana was virtually without a liquor law. Seventy-two counties held conventions on March 22nd, 1854. These conventions demanded a prohibitory law and proposed to get it by electing to office from the old parties, men pledged to such action. Vigo County held its convention at 10 a. m., April 22, 1854, at the court house. J. G. Stephenson presided. Resolutions were passed stating that the Legislature had the power to pass a prohibitory act and requiring candidates to pledge themselves to such a law. S. B. Gookins, Robert Wharry, [illegible] Clippinger, H. B. Cornwell, F. Nippert, H. Fairbanks, and [illegible] Thompson were appointed as a central committee. It is significant to note here that the liquor question had passed from a moral, economic, and social question to a political one--a legislative short cut whereby men were to be made temperate by prohibitory legislation. The political leaders in opposition to the Democratic Party in Indiana were careful to state that this reform was to be brought about through the existing political parties, but it is worth noting that Catholics, Protestants, Whigs, Democrats, Free-Soilers, Abolitionists, natives, and foreigners could unite in this common cause. The Democratic party leaders were suspicious of this proposition, charging that it was an attempt to revive Whiggery. J. B. L. Soule, editor of the Wabash Express, on June 23, 1854, charged the Democratic Party with opposing prohibitory measures through fear that the success of such an act would wreck the Democratic Party. R. W. Thompson seems to have been one of the local leaders in the temperance movement, making speeches in Terre Haute and in other parts of the Seventh District on this issue.

Most of the citizens of Indiana had accepted the Compromise of 1850 as a final settlement of the slavery question. The state Democratic platform in 1852 had accepted the Compromise measures and had stated that they "should under no pretense be disturbed". Under such conditions, can you imagine how the political leaders felt when Douglass introduced his Kansas-Nebraska bill. Although the Democratic leaders tried to make the matter appear as an abstract question of the principles of government, the great mass of the people here looked upon it as a question of the extension of slavery. On June 7, 1854, in the Wabash Express appear these words--"Bitterness of feeling now exists, which never was before--the consequences of which no man can measure." Whatever may have been Douglass's real intentions, he furnished the issue in Indiana for the fusion of all the opponents of the Democratic Party.

Democratic political leaders were certainly in an unenviable position. A problem which they had thought settled had come up again in such a way as to make the interest intense. It appeared that Douglass had loosed a tempest which they could not control and which threatened to split the Democratic Party. The opponents of the Douglass policy of "non-intervention," having no political party around which to rally, took the name of Anti-Nebraska men. To them the Missouri Compromise Line became sacred and must be restored at all costs. The Democrats were in the uncomfortable position of trying to reconcile the political principles and speeches of 1848 with those of 1854 when they are absolutely opposed to each other. Lew Wallace said he met the points of his opponents by "dodge, denial, deprecation, or begging the question."

Senator Pettit in 1849 had said, "That congress has the power to prohibit the introduction of slavery where it does not exist, must be clear to everyone who has investigated the subject and is capable of reasoning." He had also said that he was devoted to free soil and free labor and that no vote of his should ever be given to pollute the one or oppress the other with slavery. Yet, he voted for the Kansas-Nebraska Act.

In Vigo County, as in the remainder of the state, the two issues, temperance and the Kansas-Nebraska Act, had to be met. The editor of the Terre Haute Journal, William E. McLean, took the position that the Democracy of the state ought not to make an issue of temperance since this was a moral, not a political question. This brought forth the accusation from Mr. J. B. L. Soule of the Wabash Espress that the Democratic Party was a Whiskey Party. There is no doubt but that the Democrats of Vigo County were somewhat disgruntled, not knowing just what to do or where to turn.

The Vigo County Democratic Convention was held at the court house in Terre Haute, May 6, 1854, at 2 p. m. Isaac Beauchamp was chairman of the meeting with J. A. Sibley as secretary. The party took its stand favoring the principle of non-intervention as set forth in the Kansas-Nebraska Act but opposing the Clayton amendment. The convention steered clear of the temperance question. Evidently there was some uneasiness over the political situation within the party, since this convention called for a second Vigo County Convention to meet on July 8th. Jacob Cooper acted as chairman at this convention with W. H. Sibley as secretary. Delegates were selected to the Democratic Congressional Convention to be held at Bowling Green. G. F. Cookerly brought in resolutions favoring non-intervention and John G. Davis for congress. The convention took no stand on the temperance issue. J. O. Jones, William Moore, B. H. Cornwell, Isaac Beauchamp, and G. F. Cookerly were selected as a County Central Committee.

When the State Democratic Convention met at Indianapolis, May 24, 1854, it was evident that two great issues had to be met--temperance and the Kansas-Nebraska Act. William Mullen, Alexander Manning, Phillip Bolton, N. F. Cunningham, G. F. Cookerly, and William E. McLean represented Vigo County. Mr. McLean was put on the State Central Committee representing the Seventh District. The platform adopted and approved the Kansas-Nebraska Act, opposed the Clayton Amendment, opposed the Maine Law, opposed the formation of a political party built upon the temperance question, and condemmed the Know Nothings. In its address to the People we find these significant words: "In the approaching contest either the Democracy or the coalition of isms must triumph." It is interesting to note that Mr. G. F. Cookerly made a statement in the convention that Vigo County was opposed to the convention taking any action upon the temperance question.

The Democratic Congressional Convention was held at Bowling Green, July 25, 1854, at 10 a. m. John Crews and William E. Nelson of Vigo County were Vice president and secretary of the convention. That all was not harmony within the party is seen in the attempt to postpone the selection of a candidate for congress until August. John G. Davis had voted for the Kansas-Nebraska "Iniquity." There was evidently some question as to his availability. However the resolution was voted down and Davis was nominated by G. F. Cookerly, chairman of the Resolutions Committee. The resolutions again failed to mention the temperance issue. J. O. Jones was placed in the district executive committee.

Whatever hopes the anti-slavery and temperance men of Indiana had of securing their desires through the Democratic Party, were plasted when they saw the State Democratic Platform. They had now reached the place where they felt that the Democratic Party had left them. Where could they go? It was obvious that in order to unite the "isms" a new party must be formed about principles common to each group. Jacob P. Chapman, an Anti-Nebraska Democrat, issued a call for a mass meeting to be held in Indianapolis, July 13, 1854, to adopt such measures as might be deemed proper to meet this present crisis. J. B. L. Soule in the Wabash Express of July 12, 1854 wrote: "To-morrow the great mass meeting will assemble at Indianapolis representing, without distinction of party, all who are opposed to the infamous Kansas-Nebraska Bill. Let all who have a drop of patriotic blood in their veins go up. Let none who have the honor of their country at heart--none who retain the least inclination to resist corruption and oppression fail to be there, if they can possibly go.

go up' and set things right."

Here the meeting went on record as uncompromisingly opposed to the further extension of slavery, demanded the restoration of the Missouri Compromise Line, urged the passage of a judicious, constitutional, and efficient prohibitory law, and condemned the attacks made by the Democrats upon the Protestant Ministry. The following ticket was nominated:

Secretary of State -------------- E. B. Collins

Free Soiler, Know Nothing, Maine Law, Dearborn County.

Auditor of State ---------------- Hiram E. Talbott

Know Nothing, Maine Law, Putnam County.

Treasurer of State -------------- W. R. Nofsinger

Free Soiler, Maine Law, Parker County.

Judge of the Supreme Court ------ Samuel B. Gookins

Whig, Free Soiler, Maine Law, Vigo County.

Superintendent of Common Schools--Caleb B. Mills

Free Soiler, Maine Law, Montgomery County.

It is interesting to note the reaction of the two editors of Terre Haute. Soule, in the Wabash Express July 19, 1354, emphatically states that the convention marks a very distinct era in the political history of the state and that it also marks such an era in the nation's politics. McLean in the Terre Haute Journal, June 30, 1354, calls the convention a "Mongrel State Convention." He calls it an abolition movement and urges all [illegible] men to abstain from participation. All through the campaign, local and state, the terms Free Soil, Abolitionist, Know Nothing, Piebald, Midnight, Mule, and Maine Law were applied to the new party, its partisans being frequently called coalitionists and mongrels. Support of a prohibition law was looked upon an attack upon personal liberty and opposition to the Kansas-Nebraska Act labelled one as a Garrisonian--a disciple of the devil.

Locally the campaign interest centered in the race for Congress. Oliver P. Davis of Newport, an old line Democrat, came out as a candidate on the People's platform. Harvey D. Scott, an old line Whig, rather Anti-Nebraska, probably sympathetic to Know Nothingism, a young Terre Haute lawyer, announced his candidacy on the People's Party platform. We have already noted that John G. Davis, present congressman, was renominated by the Democrats. The Wabash Express backed Scott as a man "who will serve the interests of the people, not the politicians." The Terre Haute Journal backed John G. Davis, stating that we needed a tried, not a new man, and that the times demanded a man of the "Old Guard." In the view of the Journal this was the time for all Democrats to rally to the support of the party. In the Terre Haute Journal of June 23, 1854, the editor admits that "the contest will be close. Many who helped put the Democratic Party in power are now opposing it. The side issues of temperance, Nebraska, and native Americanism under the title of Know Nothing will be felt." In keeping with custom of the day, Scott and John G. Davis held a series of debates, the last being in Terre Haute just before the election. Temperance and the slavery question were the two main issues discussed by them. During the campaign, friends of Richard W. Thompson urged him to run for the state legislature on the People's platform. After due consideration, he published a letter in the Wabash Express September 27, 1854, declining the honor, stating that it was his desire to be content with the quiet of private life.

Probably the high spot in the Democratic campaign in this city was the visit of Lieutenant-governor, A. P. Willard in September. His speech was a defense of popular sovereignty as it applied to slavery, and a rather severe attack upon the ministers for taking part in the politics of the day, winding up with a severe denunciation of the Know Nothings. The Terre Haute, Journal reported the speech in a very favorable way, while the edition of the Wabash Express of September 27, 1854, states: "Mr. Willard's speech was rough and noisy in manner; in scope, it was well planned for his purpose; in execution, it evinced much sophistry, the whole being scantilly ornamented here and there with a stroke of bar-room wit; but we believe that he himself, had no confidence in its honesty."

The Democratic Party, being an old party, was well organized, while there does not seem to have been any organization of the new party. I have not been able to find any evidence of a People's Party organization in Terre Haute. There does not seem to have been a county organization. The Wabash Express does not mention the names of any committee members, if there were any. It is very likely that the political leaders in Terre Haute opposed to the Democratic Party adopted the policy of watchful waiting rather than that of actively organizing the opposition into the new People's Party. William E. McLean in the Terre Haute Journal at different times hints that the opponents of the Democratic Party in Terre Haute were operating through the Know Nothing headquarters. This was vigorously denied by the Wabash Express.

As has been stated, the Democratic partisans were in an embarrassing position. Locally the Terre Haute Journal urged the Democrats to stay with the glorious party of Jefferson. It advocated temperance, not "seizure, confiscation, and destruction." As to slavery, the Journal took the position that the Democrats of Terre Haute would not vote to spread slavery, but that the party was standing for a larger thing than slavery--the principle of non-intervention in the affairs of a territory. The Wabash Express of October 4, 1854, appealed to all voters to vote with a good conscience and not for mere party purposes. "Shall we, by the men we send up to the Legislature, confirm upon our own heads the direct curses of whiskey for two years to come and its fearful derivative influences for all time? Or shall we, by a right vote quench the distiller's fire, dry up the noisome doggery shops which blight over the state with leprosy, hush the night brawling and blaspheming in our street, and henceforth live like a civilized and sensible community?" "When you write your vote for officers of any kind, don't look at these men nor any of their abettors; don't look any where near them. Vote for other men; vote for honest men; and in cleaning the councils of the state from rascality, show none of that stripe, now in office, any quarter. Out with them. Assert your independence of all such miserable doings and give Indiana and Terre Haute a chance to develop the natural advantages which God has so liberally conferred upon us."

The election was held October 10, 1854. I have been unable to find the names of the men on the city ticket if there was such a ticket. In the state, the Fusion ticket was elected. In this district Scott defeated Davis for congress. R. N. Hudson nd V. J. Burnett, Fusionists, were elected to the state Legislature.

A new party had arisen in Indiana and come into power. What had caused men to leave the old parties and unite in to what was called the Fusion Party?

In answer to this, may I quote the words of Dr. Esarey in his History of Indiana, Volume II, page 641, "How many joined the new party out of disgust at the management of the Democratic Party; how many, on account of the corruption of the state government; how many, on account of the liquor traffic; how many, out of conscientious scruples on the slavery question; how many, through fear that foreign-born citizens would destroy the American ideals; and how many, through the hope of political spoils, will never be known."

Permanent copy. 84

Paper #9

OUR NEIGHBOR ON THE NORTH

Read before

THE TERRE HAUTE LITERARY CLUB

by

CURTIS G. SHORTRIDGE

December 1, 1930

Typed by Merry Fagg, Gerstmeyer Technical High School

OUR NEIGHBOR ON THE NORTH

In 1790, our fronteer was along the crest of the Appalachian Mountains. As wave after wave of humanity pushed forward across the central plains, the fronteer was pushed westward. The gold rush of the '49's caused California to be settled and with the rise of the fur trade in our far northwest, a backwash of civilization came eastward, and by 1890 our last fronteer was at the crest of the Rocky Mountains. The wide expanses of free lands in the United States were no more.

This process is being reenacted in our day in Canada, our neighbor on the North. Within the borders of that great country is another fronteer which is extending northward along a line two thousand miles long. It bids fair to continue to the frozen north beyond the Arctic Circle.

Canade has three hundred million acres of land suitable for farming of various kinds. Only about one-fifth of it is under cultivation. In western Canada there are a million acres, most of it within fifteen miles of railroads, that can be bought on easy terms for $15 per acre. A little more remote are millions of acres open as free grants in quarter-sections from the Canadian government. Canada ranks first among the nations of the world in exportation of wheat. She ranks second in production of wheat and oats. The Canadian fodder crops, oats, barley, rye, peas, sunflowers, and even wild prairie hay are sources of great profit to the dairy farmers.

Corn for silage can be grown as far north as the 56 degree parallel. Horses, cattle, sheep, and reindeer, ~~and poultry~~ thrive on the natural pasture.

Only four years ago the Canadian department of agriculture placed in the hands of her farmers their newly developed Garnet wheat. At this time this new wheat accounts for twenty percent of the wheat crop. Its early ripening makes it a favorite. It is claimed that the development of this Garnet wheat has increased the area of wheat production by twenty-five percent. In addition to its early maturity and hardness, Garnet wheat has successfully passed the most stringent tests as a milling variety. Twenty of the most distinguished authorities on milling and baking in Europe have recommended it very highly.

Marketing facilities

The development of roads, railroads, and waterways is keeping a little beyond the advancing fronteer, thus inviting settlers to new areas beyond. The Canadian Pacific and Canadian National Railroads, with their thousands of miles of sidings and extensions are furnishing outlets to ports on the Pacific, the Great Lakes, Hudson Bay, and Atlantic.

Freight rates are down to the prewar values, while in the United States the rates are forty-five percent higher than before the war. As a matter of fact, the freight rates from Montana to Duluth are from seven to ten cents more per bushel than from Edmonton to Port Authur or Fort Williams at the head of the Great Lakes. From here to Liverpool the rates are the same. Thus the Canadian wheat farmer has an advantage of seven to ten cents per bushel on exported wheat. If Great Britain places an import duty on wheat and exempts her colonies from its provisions, there will be a much greater advantage to the Canadian wheat grower.

Canada has developed a system of marketing that is the most progressive of any nation in the world. As one travels through this great country, especially the prairie provinces, practically every railroad station has great concrete elevators to receive and handle the cereal crops.

In addition to these, the government has provided huge storage elevators at points where they will be most convenient to the farmers. There are also great elevators at the water fronts. The total capacity of grain elevators in Canada in 1929 was nearly three hundred million bushels.

This whole system is operated under laws fixed by the Canadian government with the purpose of assuring to her farmers the most practical system of marketing together with the greatest degree of protection.

Another important development is the Wheat Pool of the Western Prairie Provinces. This is an association of farmers and business men, numbering in 1929 one hundred forty-two thousand members. In that year, the Pool marketed two-hundred million bushels of grain. Their cash turnover was more than $200,000,000.

These Pools sell their wheat through a central selling agency which has its own agents in fifty-two ports throughout the world. Each farmer in the Pool receives the same price per bushel for the same grade of wheat less the freight from his home to the port of export. An initial payment is made when a farmer delivers his wheat to the elevator. Another payment is made the following March, when the farmer needs seed for planting. Another payment is made in July at harvest time. The final payment is made after the year's business has been completed and the final price is determined. This method of distributing the payments throughout the year has a very beneficial effect, providing a flow of money into the farmer's hands at stated times thus regulating and stabilizing business in the community.

The Wheat Pool has elevators at many country points, but a farmer does not have to sell his grain through the Pool unless he desires to do so. However, the Pool is there bidding for his wheat, thus establishing competition in buying. As a result of this the Canadian farmer usually receives a cent or two more per bushel for his wheat than the U.S. farmer who is similarly situated in regard to market.

Immigration

Canada holds out a welcoming hand to immigrants. Able bodied men and women are sought and inducements are offered to encourage them to come. In the three central provinces the land is divided into three areas. Area "A" shown here, is the most disirable. In this area, the right of entry is restricted to settlers in permanent residence. This means that an immediate relative must be conducting farming operations within nine miles of the tract. However, land in this area may be leased for grazing purposes.

Area "B", shown here, is available for settlement or grazing lease.

Area "C", comprises all lands lying to the north and east of areas "A" and "B". It includes the noted Peace River area in British Columbia.

This land is open to homesteading to every person who is the sole head of a family and every male who has attained the age of twenty-one and is a British Subject or one who declares his intentions to become one. Such persons may apply for a homestead of one-hundred sixty acres. An entry fee of $10 is charged, and the settler must erect a habitable house upon the homestead and reside therein at least six months of every year for three years. At the end of the three years at least thirty acres must have been plowed and twenty acres must be in crops. When proof is established he is given a deed to his farm.

Where land is stony or not suited for cultivation, livestock may be substituted for plowing.

Very liberal Customs Regulations are allowed immigrants from the United States. Household goods, stock, implements, seed, and everything that is needed to stock a small farm, and keep it going for one year are admitted duty free. Special freight rates are allowed on carload lots.

The Mountain sections are desirable also, as the varied range of elevation and resulting climate assures various ways of profitable living. British Columbian apples, cherries, peaches, and garden vegetables capture high awards in international exhibits. The valleys and mountain sides are heavily wooded with valuable timber; the streams and lakes abound in fish; the mountains are rich with mineral wealth. Oil and gas are found in all parts of the Dominion. These are kept as government property, to be retained for the people. The more remote districts are still a paradise for sportsmen seeking

Supplement to page 6

Government

In 1864 four provinces, Ontario, Quebec, Nova Scotia, and New Brunswick formed a union and adopted a constitution for a Central Government. This document was submitted to the English Parliament for consideration. After three years, "The British North American Act" was passed. The Constitution mentioned above was included in this bill of 1867. Therefore, the Canadian Constitution is in fact a bill passed by the Parliament of Great Britain. In its provisions, it is just opposite the Constitution of the United States. Art X of U. S. C. says, "The powers not delegated to the United States by the Constitution, nor prohibited by it to the States, are reserved to the States respectively, or to the people."

The Constitution of the Dominion of Canada in its division of powers says, "All powers not explicitly assigned to the Provinces are reserved to the Central Government."

The exclusive powers of the Dominion include all sovereign powers and also exclusive jurisdiction concerning marriage and divorce.

All purely local questions, such as local taxes, municipal corporations, public improvements, and schools are delegated to the Province.

Thus, it is almost impossible to make a comparison of such problems as prohibition and public education between the United States and Canada.

Herein lies the real reason for the repeal of the prohibition law in Canada. It was not so much a question of sobriety as it was a question of "delegated powers." The Mackenzie King government was very democratic and argued that this question was a Provincial one. Prohibition in Canada was just a Bill passed by their Parliament during the War. A bill can be repealed anytime its friends can muster a majority.

An Amendment to the Constitution of the United States cannot be repealed, only by adopting an amendment that is the opposite of the one to be rejected. This is a long drawn out process as it should be. Therefore it is foolishness to compare Canada and the United States in regard to prohibition.

large game.

Last year the income on pelts, hides, and fur was over $10,000,000.

Government.

Thus we see that The Dominion of Canada is a not loose confederation. It consists of nine provinces, the Yucon Territory, and the Northwest Territory. Its government is somewhat like that of Great Britain. Their legislative department consists of two houses. The Senate has ninety-six members, who are appointed for life. Vacancies are filled by appointment by the Governor-General. They are like the House of Lords. The second house, the House of Commons, consists of two-hundred forty-five members chosen by ballot. They are apportioned as follows: Ontario 82, Quebec 65, Nova Scotia 14, New Brunswick 11, Prince Edward Island 4, Manitoba 17, Saskatchawan 21, Alberta 16, British Columbia 14, and Yukon 1.

A general election in Canada means the election of the 245 members of the House of Commons.

The Governor-General is appointed by the King of England. The Governor-General appoints the Premier, who is the floor leader of the successful party at a general election. The Premier selects a cabinet. This constitutes the Government. The Government remains in power as long as it can muster a majority. When it fails to do this, the Governor-General calls a general election.

The fall of the Mackenzie King Government recently illustrates this method.

The Liberal Party had been in power about eight and one-half years. A general election was held in 1926 but the

This comes in the middle of the next page.

Supplement to page 7

Imperial conference

Since this paper was written the Council-of-Dominions was held in London, England. Premier Richard B. Bennett, presented his scheme. England, a little spot in the ocean, cannot afford to place a tariff on foods. So, Bennett's plan was turned down and he came home disgruntled. It is safe to prophesy a general-election in Canada soon.

The opening of the International Bank in Berlin will have a far reaching effect on exchange rates of currency and promises to bring about a revolution of opinion in regard to tariffs. Those "fundamentalist economists" who insist that "where you sell you must buy" may have to see the changes that one hundred years have brought about, when we have rapid communication, rapid transit, scientific preservation of perishable goods, and a World Clearing House.

LABOR GOVERNMENT IS UPHELD IN FIGHT

LONDON, Nov. [illegible]—(AP)—The MacDonald government triumphed by a majority of 65 tonight when a vote of censure on its conduct of the imperial conference negotiations, moved by Stanley Baldwin, Conservative leader, was defeated 299 to 234.

Had the motion been accepted the government would have immediately resigned.

The tempers of several members of the House rose high at times during the debate and when the members trooped toward the division lobby for the final vote Laborite C. J. Simmons walked up to Lord Winterton, Conservative, and struck him on the face with the order paper.

Lord Winterton took no notice of the blow and the speaker, whose attention later was called to the incident, said he did not see it and could therefore take no action.

The terms of Baldwin's motion follow:

"That this House censures his majesty's government of the United Kingdom for its failure to formulate any effective proposals for extension of empire trade and for its refusal to consider offers made by the dominions."

Liberal Party was returned.

The Liberal Party never had a safe working majority. King was a democrat. He believed in separation of Canada from Great Britian, and in cultivating closer relations with all American governments. It was his influence that secured for Canada a place in the family of nations.

The unemployment question and our recent tariff bill caused dissatisfaction and brought about the fall of the Government. It was the West against the East.

The General-election resulted favorably to the Conservative party. Richard B. Bennett, of Calgary, Alberta, was called to organize a cabinet. His party wants to cultivate closer relations with the mother country, thus seizing the wheat market in Liverpool. They hope to admit manufactures from Great Britain duty free and thus help the unemployment situation in Great Britain and build up a greater market for wheat. This plan also retaliates against Tariff Policy of the United States.

Supplement here.

The Parliament meets at the capitol in Ottawa, Ontario.

The Parliament has to do with Dominion problems, only. Some of their duties are military, coinage of money, foreign relations, banking, etc. They have no written national constitution, in the sense that we have. It is only a Bill. Each province has complete home rule very much as our states have.

Corresponding roughly to our county government, they have Municipal Councils, the members of which are elected by popular vote.

The lowest civic unit is the school district represented by the Board of School Trustees, who are elected by the tax-payers of the School Districts.

The members of the School Board function under the general supervision and direction of the Provincial Department of Education.

Their schools are organized and supported very much like our own. The Province levies a tax sufficient to provide a minimum term of school for all parts of the Province.

Their schools are graded as ours are, leading through high schools to the colleges, Normal Schools, and Universities.

The general school fund was created by the sale of liberal land grants and by revenue from minerals, oil, and gas. A very light local tax rate assures a liberal amount for the support of their schools.

The Universities of Winnipeg and Edmonton are among the best in America. The University of British Columbia is at Point Grey, a suburb of Vancouver. There are fine Normal Schools at Calgary and Camrose. Victoria is the seat of the Normal School of British Columbia.

It has been the writer's pleasure to be shown over the grounds and through many of the buildings of all of these except two. In appearance, they rival the older Universities of the East, South, and West that he has visited.

Franchise

In Canada, the right to vote is universal for males and females, who are British subjects by birth or naturalization, twenty-one years of age, and who have resided in Canada the twelve months previous to the election. In most of the Provinces the voters must be registered. In many of the Provinces the voter must show his tax receipt before he is permitted to vote.

The legal status of women is the same as for men.

Taxes.

Each province has its own local taxing system. In all the provinces in the rural districts, they have the single tax or land tax. In Manitoba, under the Municipal Assessment Act, all buildings, improvements, equipment, and live stock are exempt from taxation.

This land tax to which is added a small amount for school purposes averages about forty-eight dollars per quarter-section. In Saskatchewan, the tax rate is about six and four-tenths mills on the dollar of the assessed cash value of the land. A rate of two mills on the dollar is added for provincial purposes. One cent on the dollar is assessed against Wild Land. Wild Land is land that is owned by a citizen but is not in use. A farmer who cultivates his land has no Wild Land tax. They tax it into use. Other assessments that are optional are provided by the Hail Insurance Act, and the telephone Act. By adding this small rate the farmer is insured against storms and has the use of a telephone. In Saskatchewan, the normal tax on 160 acres is $32. For $18 more, the farmer is insured and has the use of a telephone. There is also a provision in the law by which Hospital Districts are established and by adding a small fraction to his tax rate, the use of the Hospital in emergencies is his.

British Columbia, probably, has the best and most equitable plan of taxation known. Outside of the cities and incorporated towns, the taxation is imposed and collected, directly, by the Province. It is expended in public improvements, roads, trails, wharves, bridges, and for fire protection. The appropriations are uniform in amount for education and the administration of justice. The rate of taxation is on the basis of one-percent on the assessed value of real estate, and the same rate on personal property. An income tax ranging from one-percent on incomes up to $20,000 and ten-percent on incomes over that amount is assessed. Farmers are exempt from taxation up to $1000 on personal property, exempt on improvements on real estate, exempt on unpaid purchase money on land and on household furniture. There is a tax of five cents per hundred on Wild Land. Other taxes called Severance taxes ranging from one-percent to four-percent on coal and timber is levied. We notice a high rate of taxes on things taken from the soil that cannot be restored. The Wild Land tax is against the land hog. It does not pay to buy land and allow it to lie idle. This is one way of restoring the "unearned increment" to its rightful owners, the people. Canada is a sovereign state. While it is a dependent of Great Britain, it pays no tax to help support the Empire.

Canada enjoys freedom of religion equal to the United States.

Social Life.

All the institutions incidental to established society are well represented in Canada. They have more miles of railroad in proportion to population than any nation in the world. They are up to date in the matter of improved roads. The motor car is as common there as here. The telegraph, telephone ments, roads, trails, wharves, bridges, and for fire protection. The appropriations are uniform in amount for education and the administration of justice. The rate of taxation is on the basis of one-percent on the assessed value of real estate, and the same rate on personal property. An income tax ranging from one-percent on incomes up to $20,000 and ten-percent on incomes over that amount is assessed. Farmers are exempt from taxation up to $1000 on personal property, exempt on improvements on real estate, exempt on unpaid purchase money on land and on household furniture. There is a tax of five cents per hundred on Wild Land. Other taxes called Severance taxes ranging from one-percent to four-percent on coal and timber is levied. We notice a high rate of taxes on things taken from the soil that cannot be restored. The Wild Land tax is against the land hog. It does not pay to buy land and allow it to lie idle. This is one way of restoring the "unearned increment" to its rightful owners, the people. Canada is a sovereign state. While it is a dependent of Great Britain, it pays no tax to help support the Empire.

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Social Life.

All the institutions incidental to established society are well represented in Canada. They have more miles of railroad in proportion to population than any nation in the world. They are up to date in the matter of improved roads. The motor car is as common there as here. The telegraph, telephone and radio are in common use. In passing through the country, the aerials are seen at almost all the country homes. It is an interesting fact that transmission is much clearer on the prairies than when subject to the interference of industrial districts.

The Universities are doing wonderful work to improve country life.. They have established traveling libraries, traveling motion picture outfits, boys' and girls' clubs, womens' institutes, and agricultural fairs. Schools and churches are seen in every community. Local newspapers are plentiful.

The rural mail delivery is being extended in all parts. The mail carriers sell stamps, and take application for and accept money in payment for money orders and postal notes.

In many of the Hospitals, maternity cases are treated for two weeks free of charge. Throughout the rural districts the Canadian Red Cross Societies and the Victorian Order of Nurses are extending free nursing services to the needy. Each province has its Provincial Board of Health which carries on active campaigns for the betterment of health conditions, particulary along educational and preventive lines.

The Public Health nurse has a legal right to visit the schools and force observance of health laws.

Life and property are zealously respected in Canada. Law and order prevail and offenders are given a speedy trial, and if found guilty, are punished without fear or favor. The famous Royal Canadian Mounted Police, formerly the Royal North West Mounted Police still function on the prairies and in re-

98

mote regions. It has long been said that each of these officers always "gets his man."

Amusements and recreations are well provided. Baseball, lacrosse, foot-ball, golf, and tennis are played in the summer and fall. In winter, they play hockey, curling, skiing, and toboganing. Dancing and community socials are in order any time.

For those who would hunt or fish, there are plenty of sports. In the northern parts of the western provinces are vast areas where moose, wapita, black-tail and white-tail deer, black and grizzly bear may be found. Millions of wild geese and ducks are there. Besides the sport, the hunters and trappers of coyottes, badgers, fox, mink, and ermine derive great revenue. The Dominion government has set aside 4,360,000 acres for Parks that are preserved for playgrounds.

All in all, the many attractions for social life and amusements make of Western Canada a home of freedom and independance.

In Canada no one can perform a marriage ceremony except the clergy, and there divorce is almost unknown.

They tell us up there that Americans always ask at least two questions, viz. 1. How is it possible in a new country to furnish such high class educational and social conditions on such a low tax rate? They give two reasons. First, is the wonderful cooperation of the people. All children go to the same kind of school. There is no duplication of systems. The other reason was the foresight of the government in retaining natural resources for the benefit of the people. School lands,

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As the land became thickly settled these school lands increased in value. When sold the proceeds were added to the school fund. Thus the"unearned increment" went into the school fund instead of into private ownership. Then their "taxpayer's league", if they have one, does not worry about the rate, they investigate the assessment and hunt for sequestered property. Every one must pay his part.

The second question is "What about the climate?" "It is not to be denied," they say, "that there are great extremes in variation of temperature." It ranges from 30 to 40 degrees below zero in winter to 90, 95, and even 100 degrees above in summer. But the dryness of the atmosphere and the bright sunshine makes it much more bearable than the thermometer would warrant. The bright skies and fresh air are invigorating and healthful. There are about 2175 hours of sunshine each year. Rainfall is light, but it comes mostly in June and July when it is needed most.

You have just been extended a very lengthy introduction to the Canada of 1930, which we call "Our Neighbor on the North". To prove that Canada has been and is our neighbor, we need but to consider our relations since the two governemtns came into existence.

Both nations were subjects of Great Britain. We chose to break that bond and set up a government of our own by revolution. Canada preferred to remain loyal and allow the evolutionary process to unfold. This process takes time. Many of the controversial questions between the two sections were taken up with the mother country and settled by peaceable arbitration. Among these questions were the international boundary line, fisheries, outlets to the Atlantic and Pacific Oceans, and relations on the Great Lakes. Of all these questions the peaceable settlement of the Alaska boundary and seal fisheries stands out as the best examples of arbitration. Other questions that have called forth our greatest diplomatic efforts were the policing of the Great Lakes and trade back and forth across the international boundary line.

With the coming of the automobile, development of railroads, the flow of population into cities, the airplane, and prohibition new questions have arisen or rather old questions have been revived. Most of these questions pertain either directly or indirectly to our international doundary and relations on the Great Lakes. There have always been a "loud-mouthed" minority trying to stir up trouble, but their aggitation was for selfish purposes.

Three questions furnish these agitators something to rave about at the present time, viz. 1st Diverting water from the Great Lakes, coupled with a deep water outlet to the Atlantic; 2nd our American system of tariff, especially our latest Smoot-Hawley tarfff bill, and 3rd the importation of prohibited beers and liquors from Canada into the United States.

In regard to the diversion of water from the Great Lakes, especially at Chicago, the writer feels that Canada has the best of the argument. We have been given treaty rights to use the Welland Ship Canal and this gives us an equal break with Canada in the markets of the Atlantic countries.

Our Tariff System is strictly our own affair. While the ones on both sides along the border have their own selfish interests to look after, and one will call for retaliatory measures and the other will hold on for their advantage the nations as wholes will go on their ways with conditions as they are. No nation will pass tariff measures just for "spite." Nations do not do things that way. When a nation adopts a tariff of any kind, it is the economic advantage it wants. It does not pass it "just to get even." Of course that "retaliatory propaganda" is good campaign material for demagogues, who prey upon predjudices rather than judgments.

In regard to "prohibition, no nation could have risen higher as a true neighbor than Canada has done in refusing clearance for vessels carrying intoxicants to American ports. They, as a nation, are obeying Romans 14 - 21, "It is good neither to eat flesh, nor to drink wine, nor anything whereby thy brother stumbleth, or is offended or made weak."

One other question that arises, periodically, on this side of the line is annexation of Canada. To this question, the Canadians have always replied in substance somewhat as Shylock replied to Antonie, "We will neighbor with you, trade with you, and visit with you, but we will not become a part of you."

Paper #13

FOR WHAT ARE WE FIGHTING?

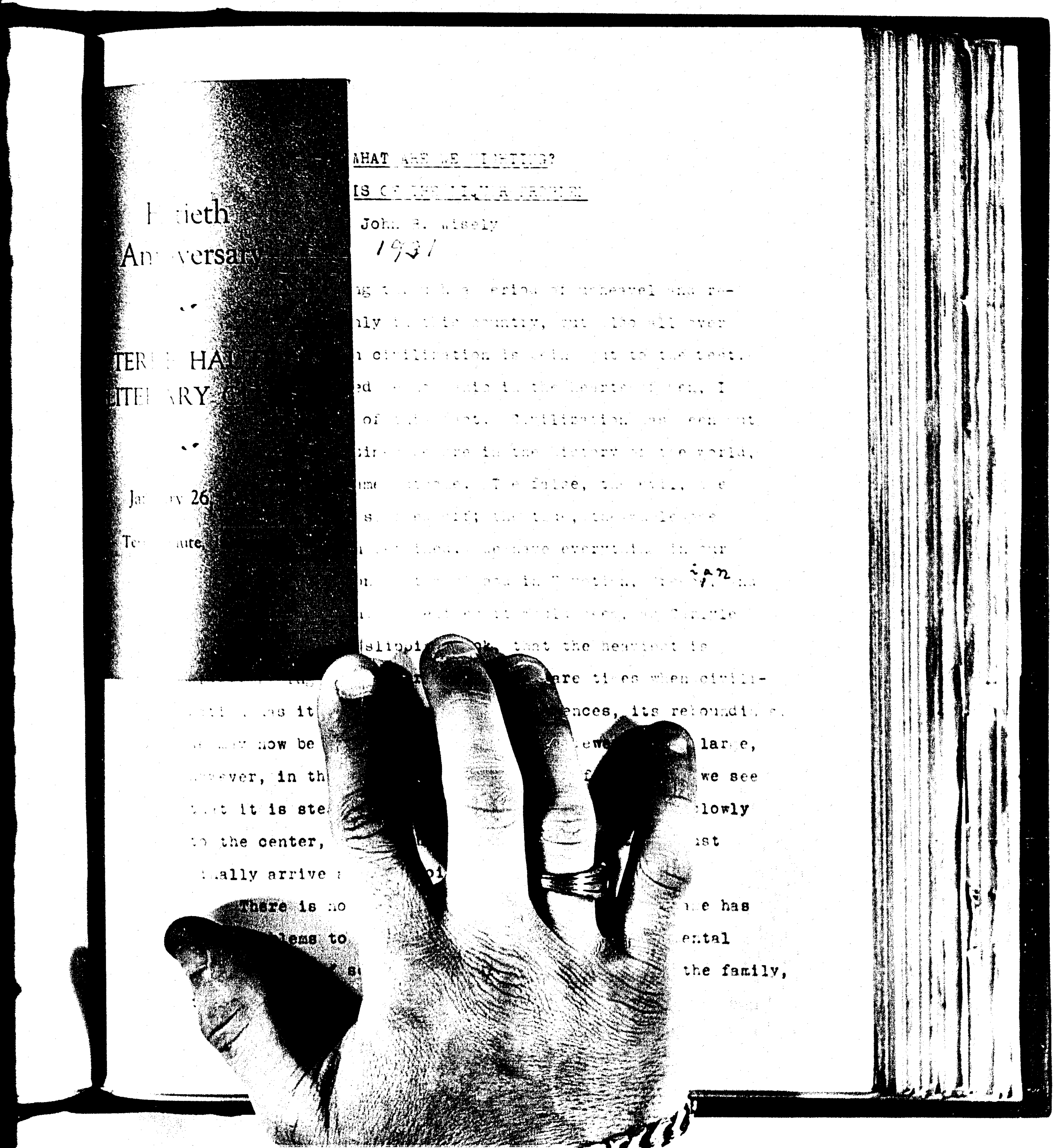
AN ANALYSIS OF THE LIQUOR PROBLEM

by

John B. Wisely

1931

1/12/31



Program

Musical Selections Mr.

Scherzo

Gavotte

Introductory Remarks J. M.
President, T. B.

History of the Club

Memorial for Deceased Members

Musical Selections Mr.

Arabesque

The Music Box

Address, "Europe Today" Fr.

"America the Beautiful"

OFFICERS

J. Marshall Taxay
J. E. Ewers
Robert W. Himelick
A. B. Markle

MEMBERS

Mackell, James P.
Malan, C. T.
Markle, A. B.
Moore, Harold E.
Plost, Louis
Piety, Charles E.
Shortridge, Curtis G.
Stautz, Guy
Taxay, J. Marshall
Volkers, Clyde E.
Wade, Frank C.
Wellborn, E. L.
Weeg, F. H.
Wisely, J. B.
Wiedemann, Frank E.
Zimmerman, Charles

HONOR ROLL

Richardson, Jos. P.
Seiler, Michael
Schell, Walker
Scovell, Josiah T.
Thompson, Chas. O.
Thompson, Richard W.
Wiley, W. H.

HONORARY MEMBERS

Moncer, A. E.
Noyes, W. A.
Parsons, W. W.*
Rettger, L. J.
Reynolds, S. M.
Robinson, John C.*
Roll, Chas.
Royse, C. A.
Statz, Wm.*
Schlieker, J. J.
Starbuck, J. E.
Tilley, J. M.
Tippy, W. M.
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WHAT ARE WE FIGHTING?
OF THE LIQUOR PROBLEM

John B. Wisely

1931

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FOR WHAT ARE WE FIGHTING?

AN ANALYSIS OF THE LIQUOR PROBLEM

John B. Wisely

1931

We are passing through a period of upheavel and readjustment; not only in this country, but also all over the world. Modern civilization is being put to the test. However, there need be no panic in the hearts of men, I think, on account of this fact. Civilization has been put to the test many times before in the history of the world, always with the same outcome. The false, the evil, the outworn have been sluffed off; the true, the wholesome elements have been retained. We have everything in our modern civilization that was good in Egyptian, Greec~~e~~ian, and Roman civilization. Sometimes it would seem, as Carlyle says, that we are slipping back, that the heaviest is slowly rising to the surface. There are times when civilization has its deflections, its resiliences, its reboundings. We may now be living in such a time. Viewed by and large, however, in the long run, in the light of the ages, we see that it is steadily advancing. "The heaviest sinks slowly to the center, and by the laws of God and Nature, must finally arrive at that point."

There is no doubt, however, that our present age has many problems to solve. How is it with our fundamental institutions of society, the state or government, the family, the school, the church, the business world, today?

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FOR WHAT ARE WE [illegible]?

AN ANALYSIS OF THE [illegible]

John R. Wisely

1931

We are passing through a period of [illegible] and re-adjustment; not only in this country, but [illegible] all over the world. Modern civilization is [illegible] to the test. However, there need be no [illegible] in the [illegible] I think, on account of this fact. Civilization [illegible] to the test many times before in the history of the world, [illegible] with the same outcome. The false, the [illegible] have been sifted out; the [illegible] have been retained. We have everything in [illegible] modern civilization that was good in [illegible] and [illegible]ian civilization. Sometimes it [illegible] that we are slipping [illegible] slowly rising to the [illegible]. There [illegible] until [illegible] its deflections, its [illegible], its [illegible] new way of living [illegible]. However, in the long run, [illegible] that it is steadily [illegible] to the better, [illegible] finally arrive at that [illegible]

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No one will deny that there are many questions with regard to government, education, religion, the family life of this generation, the industries in which people struggle for a living, which are pressing for answers. The problems of labor and capital, marriage and divorce, corruption in politics and government, especially municipal government, the increase in crime, immigration, prohibition, world peace, etc. are pressing for solution.

These are questions on which men differ. Everyone should have a right to his own honest opinion, and the right to express his honest convictions, and, at the same time, retain the respect of those who differ from him. If these problems are ever solved, and I believe they will be, it will be by frank, open, honest discussion, and a long process of education. When men, in this spirit, learn to sit down and reason together, (as we do in this club,) progress in the solution of all such problems will be comparatively rapid. If we cannot learn to do this, progress will be very much retarded, but this process of evolution will still go on. It cannot be entirely stopped by the opposition of men, however determined and reckless, for there is no such thing as de-volution in either nature or human affairs. Always the heaviest is sinking, sinking toward the center.

I am a firm believer in and an advocate of prohibition for what seems to me two very good reasons: 1. This nation, and the world for that matter, would be better off without intoxicating liquor than with it. 2. So far, I have been unable to see any way, aside from prohibition, by which we can get rid of liquor or make any progress in getting rid of it. This paper will be an attempt to defend these two propositions. If I am right, prohibition, in the form in which we have it now, or in some other form, will stand, and the Eighteenth Amendment will never be repealed. If I am wrong, it will be because it will in some way turn out to be scientifically and morally true that liquor as a beverage is in some way more of a blessing than a curse to humanity; or else we shall discover a better way than prohibition of getting rid of it. I am speaking here of the principle of prohibition and not of the means whereby it may be enforced. We are all willing to admit, I take it, that in the last twelve years, prohibition has not been well enforced. There may be a better way of enforcing it than the Volstead Act. If there is a better way, we must find it, though it should be borne in mind that no other law, however good, has been or can be enforced one hundred percent against any evil. Our laws against murder, banditry, the drug trade have not been nor ever will be perfectly enforced. Irving Fisher, one of our most eminent sociologists and statisticians, tells us that prohibition has been enforced as well as most of our other laws. In fact, according to this great authority, it has been enforced better than out tax laws and the law against narcotics. Certainly better than our traffic regulations.

The people of the United States are divided today into two great factions, those who favor the Eighteenth Amendment and its enforcement, and those who oppose both. With no disrespect for either party, but for the sake of brevity in this discussion, I shall call one party the Drys and the other the Wets.

The Drys think, as I do, that the country and the people of the United States would be better off without intoxicating liquors as a beverage and that the Eighteenth Amendment can be enforced as well as most of our other prohibitory laws. It will not be an easy task, nor can it be effectively done in a short time. It cannot be done in a decade nor in two decades. It will be a long process of education and evolution. We shall need to be patient until a generation of habitual drinkers and people with well formed appetites have passed. This is not too discouraging, not too high a price to pay for the end to be reached. It is just what we are doing in the fight against narcotics and harmful drugs. It is just what we had to do to get rid of dueling and slavery.

Those who insist that the Eighteenth Amendment should be enforced satisfactorially in twelve years should recall our experience with slavery. The act of Congress prohibiting the importation of slaves from Africa to the United States became effective January 1, 1808. The Secretary of the Navy in his annual report in January, 1861, that was fifty-three years after, reported that in 1861, one year, twelve slavers, vessels carrying slaves from Africa to this country, were captured by our vessels, and

6,118 Africans were liberated. But the Wets complain that the Volstead law is not enforced and cannot be enforced because we have not been able to stop the use of intoxicating liquors in twelve years. Everybody can see that it is much more difficult to enforce a law like the Volstead Act than it is to prohibit the importation of slaves from Africa, but it took fifty-three years and then an emancipation proclamation after a dreadful civil war to stop slavery. At that time the great Emancipator said that he hoped the day would come when there would be no such thing as a slave or a drunkard in the United States. If Lincoln were living today, he would have the satisfaction of seeing one-half of his wish granted, and if the people of the United States stand firm, as they have been standing for the last twelve years, if we educate the rising generation, as we should, the people who are living fifty years from now will see the second part of Lincoln's wish fulfilled.

There are not very many Wets, if any, that would say that our country would be better off with intoxicating liquors as a beverage than without them. They all say that nobody wants to see the return of the saloon. Their main argument against the Eighteenth Amendment is that it cannot be enforced, that there is more drinking now than in the days of the saloon, that it is responsible for the increase in crime, and that it leads to graft and fraud. The old argument of personal liberty is scarcely ever heard now. It has been laughed out of court long ago.

If the Wets do not want the return of the saloon but do want intoxicating liquors, they should propose some plan whereby we can have intoxicating liquors and drink them without having the evils connected with and growing out of the saloon. I know of no such plan. Anyone who has read impartially the articles in Collier's by Darrow and Wilson will certainly see that government control, as practiced in Canada, about which many Wets have been enthusiastic, does not reduce the amount of drinking there. In fact, the figures clearly show that there is more intoxicating liquor consumed now in Canada than there was in the days of the saloon, much more than in those provinces that tried prohibition, while that was in force, and that the amount of intoxicating liquors drunk has increased every year since government control was instituted. Canadians, under government control, are fast becoming hard drinkers. It is so in other countries. Little Scotland's drink bill last year was $132,000,000 or $21.35 per head of population. The Scotch are a thrifty, conservative people too.

It is quite impossible to find out just how much liquor is drunk in the United States now, though if one reads the literature put out by the Association against the Eighteenth Amendment, one would think that Society had an accurate tab on every gallon of it. The Federal Prohibition Bureau has recently made an official estimate, based on "painstaking and careful research work" by government officials in the Bureau. Amos W. Woodcock, Prohibition Director, says, however, that it is impossible to obtain an accurate estimate, and that these figures can be considered to be only "a more or less correct guess." This report shows that during the year ending June 30, 1930, there were 876,338,718 gallons of spirits, hard drinks, wines, and beer produced or brought into the United States by bootleggers. Whereas in 1914, which the bureau regards as the last year of normal full production of legal alcoholic beverages, taxes were paid on 2,256,272,765 gallons. That is a difference of 1,379,934,047 gallons. Under prohibition, then, the amount of intoxicating liquors has been reduced almost fifty percent, and this in spite of the increase in population in sixteen years.

I know that the Wets claim that we are drinking more intoxicating liquors in the United States today than we did in the days of the saloon. They say that our young people are learning to drink, and that conditions in high schools and colleges are alarming. All I can say in reply is that these statistics gathered by the government, the most reliable source of information we have, do not bear out the contentions of the Wets.

Colonel Woodcock is now issuing regularly figures and estimates based on careful study as a means of stopping the campaign of misrepresentation that has been going on in the newspapers. It is difficult to get this information disseminated because most newspapers will not print it. Anyone who wishes to know the truth, however, can get the figures direct from the government. I think this source of information is more reliable than the Association against the Eighteenth Amendment. In fact I believe I prefer to obtain my information from the government rather than from from Arthur Brisbane, Menchen, Sinclair Lewis or Theodore Dreiser.

Estimates given out early in October by the prohibition bureau show that the highest possible production of beverage liquor in 1930 would not have been more than 73,836,172 gallons of alcohol as compared with 166,983,381 gallons which paid taxes in 1914, a reduction of over fifty per cent since prohibition became effective. Colonel Woodcock also says, "The consumption of alcoholic liquor in the United States is growing less from year to year." Now that enforcement is becoming effective and the educational campaign is going forward, this reduction in drinking may be expected to continue. Within twenty-five years, which is the minimum time for any reform, prohibition will have established itself as a permanent American policy beyond question or debate.

Besides we do not need to depend solely on statistics from any source. You travel more or less, and so do I. I have been back and forth and up and down in this country in the days of the saloon, and I have been over the same ground under prohibition. I have been in Tomahawk, Wisconsin, a town of 1500, in the days when it had fifteen saloons, one for each 100 population, and I have been there since the saloon was abolished. I have seen the change for the better there as everywhere else. I have gone to the election polls to vote in the days of the saloon.

I have seen the drunken men and the fist fights in the streets. I think I have never seen a drunken man at the polls since prohibition went into effect, and I am sure that I have never seen a fist fight. This is my experience whether in New Orleans, El Paso, Los Angeles, Detroit, New York, or Washington. I know the Wets will say that I am unsophisticated. I am not wise to the situation. I have had them tell me that I couldn't be expected to see the drinking that is going on now, intimating that I was not tough enough to get in where the drinking is done, as the Wets do. I thank my friends, the Wets, for the compliment, but I must certainly have been pretty hard-boiled back in the days of the saloon. I saw much drinking then. So, first think over your own experiences, you who are old enough to remember the days of the saloon, and if you will be honest with yourself, and lay aside all prejudices, see if your experience does not show you that there is less drinking now than in the days of the saloon.

As to the young people in high school and college, where would you go to get reliable information about them, to the brewers and distillers in the association against the Eighteenth Amendment or to the teachers of these young people? I have been Chairman of the Discipline Committee over at the State Teachers College for over thirty years. Our committee deals with all cases of misdemeanor on the part of our students. I have chaperoned many, many dances and parties for these students. So has Dean Clark in the University of Illinois. So have thousands of other teachers all over this country. Do you think that we teachers would be competent witnesses in this case, or would you rather to the columnist or the editor of the Chicago Tribune?

The teachers of this nation are solidly back of prohibition. have endorsed it in national and in state conventions over over again. There are a few publicity seekers among teachers, think it pays to advertise. They show their independence their intellectuality by opposing prohibition and asserting it is ruining young people. The great body of teachers in country, however, agree with the editor of the Indiana er when he says in the September issue:

"At the request of President Hoover's Commission on Law ance and Enforcement, the National Education Association ed to co-operate with its plan to get facts which would behavior conditions in the high schools of the country com- 1930 with 1920. It will be some time before this work completed, but enough reports have come in to show that tions in the high schools are much better than in 1920, with ect both to drinking and to general behavior. This is doubly ificant in view of the fact that high school enrollment has since 1920 from two million to more than five million students--an achievement unparalleled in any country or in all history. of the three million additional students who have sought a school education within the decade have come from poorer where in former times drinking was a heavy burden on the income. Unquestionably the Eighteenth Amendment has benefited schools beyond measure."

ch of this talk about the bad effect of prohibition on young le comes from the tendency of nearly every young person, es- lly true of boys, to picture himself a great deal worse ,a [illegible] tougher, than he really is. Most young people suffer [illegible] the fear of being considered too good. Not very long ago, [illegible] Ernest Fremont Tittle, who has a sermon in the Terre Haute [illegible] every Sunday, had for his subject, "On Pretending to be [illegible]," in which he explained this tendency on the part of young [illegible] beautifully, and if you want an artistic expression of [illegible] thing, read the short story, called "My Friend De Mertrier" [illegible] is Coppee.

Every civilized nation in the world regards drinking as an [illegible] tries in some way to control it. No plan yet devised [illegible] succeeded in reducing the amount of intoxicating beverages [illegible] by the people except prohibition. I have already shown [illegible] government control, as in the case of Canada, increases the [illegible] drinking. We, ourselves, have tried state control, [illegible], taxing it heavily, and have found these methods [illegible], just as Scotland is now finding the heavy tax futile. An [illegible]ted Press report says:

'Carrying coals to Newcastle, or steel to Bethlehem, now has [illegible] phrase in 'bootlegging in Glasgow,' for officials of the [illegible] and excise departments are now trying to throttle bootlegging operations in this cradle of a 'wee drap.'

'Because the tax on spirits amounts in some cases to two-thirds of the sale price of a quart of whisky, scores of illicit [illegible] have been put in operation in various sections of England [illegible] Scotland. Investigation showed the centers of bootlegging [illegible] to be London, Leeds, Manchester, Cardiff, Hull, Birmingham, Bristol, Glasgow and Edinburgh.

"Surreptitious handling of the product in gasoline cans makes the trade hard to check. Government officers estimate the cost of distilling a gallon of 'moonshine' at 10 cents, the selling for $12.50.

"Perfumes, which use considerable alcohol as a base, are also to be investigated, officials said.

"The officers estimate a loss of $5,500 in taxes on each 100 gallons sold contrary to law."

There is nothing new in the plans proposed by Morrow of New Jersey or Roosevelt of New York except that they both combine state control or local option with federal control, thus combining the evils of all three systems of control into one. If the Federal Government cannot guard our boundaries now, under prohibition, it would certainly make a bad mess of it when these boundaries are increased many fold, as they would be under these plans. No, "the only way to resume specie payment is to resume," and the only way to get rid of liquor is to prohibit it. Our experience with prohibition, in the short time it has been tried, shows that it will curtail the use of strong drink. We are finding out the mistakes we have been making in enforcing it, and we are improving our methods. The Wickersham report has revealed the weaknesses in our methods and will help us to eliminate politics, which have been our greatest hindrance. Enforcement will perhaps never be 100% perfect. It will be a long process of Education and evolution. We are rid of slavery. We have no more duels. It Took a long time, but we are rid of both. The negro was given full rights of citizenship in 1868 by the passage of the Fourteenth Amendment. No one would assert, however, I suppose, that the [illegible] has the full rights of citizenship today, especially in the South. He has, perhaps, practically full rights of citizenship in the North now. He did not always have. He will have full rights in the South sometime. It may be a long time, but it will come because it is right. The heaviest will sometime reach the center. It may take us just as long to enforce prohibition, but it will come for the same reason.

Never in our history has any law met with such determined opposition as has the prohibition law. The opposition has been organized and unscrupulous. A steadily increasing campaign of [illegible] and misrepresentation, bribery, and propaganda has been carried on against the Eighteenth Amendment ever since the close of the war. Dozens of organizations have been formed, financed with unlimited means, and led by shrewd and designing men to foster the violation of the Eighteenth Amendment, and make it a dead letter. A large proportion of the press of the country has been enlisted in the cause because it has been made profitable. Almost every evil or calamity under the sun, from the world depression to ingrowing nails has been charged up to prohibition.

[illegible], many people who discuss prohibition need to review their logic, especially that chapter that deals with fallacies. The one most frequently found in discussions on prohibition is the familiar one, post hoc, ergo propter hoc, after this, therefore on account of this. We assume that mere sequence in time between the two things is sufficient to establish a causal relationship between them. There is a great battle followed by a rain. We say that the cannonading caused the rain. As you enter the room and close the door, a bell rings. You conclude that the closing of the door has caused the ringing of the bell. Perhaps it has, but to be sure of it, you must establish a causal relation between the two, or that the closing of the door is an adequate cause of the ringing of the bell, and that nothing else had anything to do with it.

Now, we adopt prohibition and then we have a great drouth, not on account of a shortage of liquor, but on account of a lack of rain. Did prohibition cause the drouth? We adopt prohibition and there is an increase in crime. Did prohibition cause the increase in crime? First, we need to show that prohibition is an adequate cause for the increase in crime. Then we must show that the use of the automobile, the World War, the manufacture of the machine gun, the general breakdown of the family, our loss of religion, unemployment, nor anything else had anything to do with it.

I do not think that anyone can establish a causal relation between prohibition and any of the evils which the Wets attribute to it. If young people are worse now than they were in previous generations, prohibition may be in part responsible. It is difficult to see how. It would be easier for them to obtain liquor if we had saloons. It is easy to see how the broken home might be a cause. Judge Lindsey says, that in most cases of juvenile delinquency, the home is at fault.

It is easy to see also that our break-down in morals and religion might be a cause of degeneration among young people. Under the teaching of Mencken, Sinclair Lewis, Theodore Dreiser, Eugene [illegible] and their ilk, it is scarcely respectable any more to [illegible] in God and the Bible; and if a man pretends to any edu[illegible]r intelligence, it is Social Suicide to let it be known [illegible] belongs to church. Only the unthinking, superstitious, illiterate support the church. We have ceased to preach about [illegible] punishment in a hell of fire and brimstone, rightly so, [illegible]. Then people jump to the conclusion that there is no [illegible] punishment at all. Not long ago I read an article by [illegible]stern College professor in which he said that the word "sin" [illegible] be deleted from the English language. There is no such [illegible] more, and so we do not need the word.

In a magazine not long ago, I ran across this illuminating [illegible]: "Is it true that the United States is bounded on the [illegible] the stock market, on the west by Hollywood, on the South [illegible] Juana, and on the North by Montreal?" I rather think the [illegible]tion in the question is correct. We do have the Canadian liquor from Montreal, but we also have the curse of this [illegible]-quick theory of Wall Street. We have the gambling spirit [illegible]ated by Tia Juana. We also have the blight of the picture [illegible] recently in one week, we had here in this town the follow[illegible]: "Madam Satan," "Hell's Angles," "[illegible]," "Half-Shot [illegible]rise," "Scarlet Pages."

[illegible] course the pictures may not have been as bad as their [illegible]ly. I did not see any of them. But evidently producers [illegible]tures think that such titles will be attractive to their [illegible], especially young people.

I think we need a great deal of preaching about hell in [illegible]; not the hell of fire and brimstone, but the much hotter of natural law, the hell of consequences, of personal re- ility. Our young people and our old people need to be that God is not mocked, that whatever a man sows, that he reap. The consequences of our acts inevitably return s. The chickens always come home to roost.

I have been trying to intimate that there may be other than prohibition for the increase in crime, the de- of young people, if any, kidnapping, extortion, bank ry, racketeering, suicide, etc., etc. In fact, when one little gray matter on it, many of the charges brought wets against prohibition seem flimsy and far-fetched. I ine that if we had no machine guns and no high-powered iles, the racketeers and gangsters in Chicago would be hampered in their work. In fact I think they would have out of business. Yet we don't advocate doing away with chine gun and the automobile. I have shown that we have of bootlegging in Canada and also in Scotland. But they have prohibition in either country. I can't see that pro- tion had anything to do with the dismissal of four postmasters Indiana the other day. We had plenty of bootlegging, moonshine, ings, blind tigers, and all kinds of violation of liquor , eleven-o'clock law, Sunday closing, selling to minors, etc., days of the saloon. We did not have prohibition then. I if there could be a close relation between liquor and crime kinds, no matter what form of control of it we have in ation. And I wonder if that isn't a very good reason why we prohibit the manufacture and sale of it.

Anyway, as I said in the beginning, here we are lined up in country in battle array. On one side we have the brewers, distillers, the big liquor interests, the wholesaler, the retailer, the importer, etc. We read that the big brewers and distillers in Milwaukee and St. Louis have spent millions of money in putting their big plants in order, ready to manufacture liquor just as soon as the Eighteenth Amendment shall be repealed. We have also on this side the addicts to drink, not only those who have established, and sometimes, uncontrollable, appetites, but those who want it now and then for social purposes, or who like to have a sip now and then. Very rarely we have a person lined up who says, "I do not care for liquor. I never drink it. I never serve it on my table. I believe, however, that prohibition is the wrong way to control it. I think it does more harm than good." These persons are rare. Most of those who oppose prohibition are those who use liquor themselves or make money out of it. There are many organizations of men and women on this side, but they are, for the most part, temporary organizations, formed for the purpose of having the Eighteenth Amendment repealed and the Volstead law modified.

On the other side, we have the great, permanent, organizations of society: the churches, the schools, the Y.M.C.A., the Y.W.C.A., the National Federation of Women's Clubs, the State Federations of Women's Clubs, the National Women's Christian Temperance Union, etc., etc. Of course there are exceptions now and then. There are a few teachers, like Nicholas Murray Butler, who are opposed to prohibition. I suppose there are some members of nearly all organizations who are opposed. There are also many who are not members of any of these organizations who are in favor of prohibition because they think it is right. I know one railroader, [illegible], I think, is not a member of any of these organizations. He would not have prohibition repealed for anything, because in the days of the saloon, he simply could not pass one. He spent all his money in saloons as fast as he got it. Now the temptation is removed, and he has not taken a drink since prohibition came in. Having known him all these years, I know what prohibition has done for him and his family. There are thousands of men just like this railroader. They like liquor, and in the days of the saloon, they used to drink plenty of it. They would want it now if they could get good liquor easily and legally. But they don't want liquor to come back. They see how much better off they and their families are without it.

Well, here we are, a great nation of free people lined up in battle array fighting teeth and toe nails for what? What are we fighting for? I am not saying anything about the motives on either side; nor am I saying anything about the means employed by the two armies. You might think of these things, but I am not saying anything about motives and means because comparisons are odious. But what are we fighting for? Why, a worthless [illegible]. There is absolutely nothing in liquor as a beverage. I admit it may have some medicinal uses and of course we have to have alcohol for mechanical purposes. But the Eighteenth Amendment and the Volstead Act do not prohibit these uses, ~~and~~ I am not defending the Wright bone-dry law of our own state. But liquor as a beverage is not only absolutely useless, good for nothing, but it is in addition an evil, a curse because it masters men and women through their appetites, drags them down to misery and their, and they often draw after them innocent women and children. We all know this. It means ruined health and character. It means disgrace and crime. It means hungry, neglected, miserable children.

How long does it take any man to decide which cause to [illegible]e?

Paper #14

ANDREW JOHNSON

Presented by
H. E. Moore
To Terre Haute Literary Club
Jan. 19, 1931

"The only way to fight error is to strike it a direct blow," Johnson once said, "Hit it between the eyes and drop it to its [illegible]. If it trembling rise again, strike it, and continue to strike, till it shall rise no more".

On another occasion he said: "When I die I desire no better winding-sheet than the Stars and Stripes, and no softer pillow than the Constitution of my country." Again

"I have no other ambition in life, "but to mend and repair breaches in the torn and tattered Constitution of my country." The last quotation was woefully misinterpreted by an old lady in town who loudly remarked--"Bless his dear heart, Andy's going [illegible] back home and open up his tailor shop again."

These sentences express the emotions which dominated the entire life of Andrew Johnson, who was one of the most hated men that ever sat in the president's chair, but who is now coming to be recognized as one of the great figures of his times.

This paper does not propose to give you the history of the events of the life of this man, but to present a portrait that will enable you to understand him. References will be made to history and historical characters of course, but only in so far

SOURCES OF MATERIAL

As a teacher, I suppose I could scarcely end this paper with- [illegible] the sources of this material. In addition to numerous [illegible] and magazine articles the facts were largely drawn [illegible] three sources:

1. Winston, Robert W., Andrew Johnson, Plebian and Patriot, Holt & Co., 1928. A splendid biography for the person who [illegible] necessarily a close student of history but who is interested [illegible] biography. It is a general biography.
2. Stryker, Paul Lloyd, The MacMillan Co., 1929. A biography [illegible] somewhat more with the political side of Johnson's life.
3. Bowers, Claude G., The Tragic Era, Houghton Mifflin Co., [illegible] An account of the period of our history from the death of [illegible] to 1876. This is a recent book attacked by some historians [illegible] especially as the author had access to the unpublished [illegible] of George W. Julian, Indiana's vitriolic Congressman of the [illegible]truction period, and who was a participant in most of the important conferences on the program of reconstruction as outlined [illegible] opponents of Johnson. George W. Julian is the father of [illegible] Julian Clark of Indianapolis, through whom Bowers had access [illegible] valuable source.

These references did not always agree and the writer took some pains to check them against one another, but there was general agreement on the bulk of the facts in this paper.

These references are all new as the material that has previously been available has been colored by biases and personal feelings. Over fifty years has passed since the death of this man and just now we are beginning to find out the real facts about his life.

that portrays tha man Johnson.

The story of Andrew Johnson's life is difficult of approach. Its approach however is important; because, unless Johnson's motives are understood one is sure to miss the man. So let us approach it open mindedly, finding what we will about this character who has too long been regarded as "a dirty, drunken fellow with watery, blinking eyes, and a coarse thick voice;" that he had "the manners of a demagogue" and, "entertained decided objections to gentlemen."[1]

It is first necessary to get a picture of the environment in which this man first saw the light of day so let us go to the little town of Raleigh, N. C. in the early part of the nineteenth century and thence to a spacious, ramshackled building called Casso's Inn. The Inn was noted in its day; located at the intersection of two main highways, immediately across from the State House. With its large stable and unexcelled brand of liquers, its fame was far and wide. The Inn was operated and owed some of its popularity to Peter Casso a Revolutionary soldier, his wife and their daughter, popularly called "Pretty Peggy". They had to divide this popularity with their porter, Jacob Johnson and his faithful wife.

On the night of Dec. 29th, 1808 the merry making in the Inn was running high, it being Christmas Week, and during the celebration in a little cottage not far from the Inn a son was born.

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[1] Moore's Life of Andrew Johnson.

of the Johnson family. "Pretty Peggy" Casso tripped down to the house to lend a hand and soon asked--"What are you going to name the boy?" The mother invited suggestions and Andrew Jackson Johnson was the suggestion. With the middle name omitted for the sake of brevity Andrew Johnson set out on his rocky pilgrimage.

Raleigh was typically a southern community and while not as aristocratic as some places like Richmond and Charleston, it had its classes and Jacob Johnson occupied a peculiar place in this society. Socially he had no recognition--he was a "poor white"--yet because of his likable character and dependability he was the best-loved person in town. He belonged definitely to the "plebian" class as his son was wont to say in years to come. There is much that might be said of this plebian, loved and trusted by aristocrats and plebians alike, for his "blameless character" and for Mary McDonough, his Scotch wife who was deserving of every respect, but suffice it to say so that we may proceed with our main subject that Jacob Johnson met his end as a result of diving into the water one December day in 1811, saving two men from drowning, and losing his own life as a result of exhaustion and exposure. Andrew Johnson at the age of three lost his father. The mother with an older son William, 6 years old, was left almost an object of charity. She supported the family by her labors until 1814 when William was bound or apprenticed to a Col. Henderson. Mrs. Johnson remarried. Col. Henderson died, ending William's apprenship and both the boys were bound in 1822 to J. J. Selby, the [illegible] tailor. Andrew's life as a "bound boy" was not a pleasant [illegible], [illegible] he made the best of it and made friends by his courtesy [illegible]ttention to business. Two of his friends, a Mr. Litchford [illegible] Hill, taught the boy his A, B, C's. These men also read [illegible] from newspapers and from "Enfield's Speaker" a treatise on [illegible] from which he got his first training as an orator.

After two years as apprentices, the Johnson brothers ran [illegible]. A reward was posted for their return, but fortunately the [illegible] described Andrew for William and William for Andrew and were not returned. At Carthage, N. C. Andrew opened a tail[illegible] and drew considerable business to him, but decided 75 miles [illegible] close to Selby at Raleigh and moved to Laurens, S. C. during [illegible]nter of 1824. At Laurens he fell in love with a daughter of [illegible] the aristocrats and of course parental objection brought an [illegible] this romance because of the class difference. He returned [illegible]leigh, but he could not get employment because people were [illegible] to employ a runaway and so because they all were equally [illegible] their wits end, in Aug. 1826 the two brothers, the mother and [illegible] Dougherty, her second husband, with their belongings in a [illegible] wheeled cart without even a cover, started their difficult [illegible] to Tennessee taking turns riding and walking on the trip. [illegible] reached a place in Sept. 1826 called Greenville, Tennessee. [illegible] worked for the tailor at Greenville a short time, went to [illegible]e and other places until March, 1829 when he heard that [illegible] Greenville tailor had quit business, he returned and opened [illegible] famous "A. Johnson Tailor Shop."[2] So ends a chapter in the life of Andrew Johnson and a new one is begun.

Greenville proved to be a good location for a tailor shop [illegible] East Tennessee at that time was prosperous. The people were [illegible] farmers, liberty loving, tolerant, and hospitable. Green[illegible] however had its aristocrats as it was an old town having [illegible], as you will remember, the capital of the rather ficticious [illegible] of Franklin, among them Dr. Alex Williams soon to be Johnson's fierce political opponent. While he prospered, it did not [illegible] Johnson long to decide the class with which he wished to [illegible] his fortunes--he was a laborer, laborers were his fellowmen [illegible] became an associate and ally of the plasterer, the brick[illegible], the farmer, the carpenter, and all that worked with their [illegible].

Another important development in Andrew's early life in [illegible]ville was his marriage to Eliza McCardle, a Scotch lassie [illegible] he had met early in his stay in Greenville and who had when [illegible] him for the first time said to a group of girls with whom [illegible] walking, "there goes my beau." They were married on [illegible] 17, 1827, by Mordecai Lincoln, probably a son of Abraham Lincoln's grandfather. This marks an important turn in Johnson's [illegible] for no sooner were they married than she, perhaps true to

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[2] [illegible]ton, Andrew Johnson, Ch. I.

[illegible] wifely instinct, set about to educate him. He could at this time read and spell a little but could not write. She succeeded so well that within ten years he could spell, read and write in [illegible] passable manner. Johnson's education was further aided by [illegible] contact with the young men in two small nearby colleges, with [illegible] debated. His tailor shop became a kind of open forum for [illegible] classes of people who wanted to discuss the various questions [illegible] interest. Johnson's education we must remember in spite of the help of his friends in Raleigh, the colleges in Greenville, and [illegible] wife's invaluable help was largely self-education because he [illegible] always an alert student--especially of the United States Constitution which he loved so dearly.[3]

Born with a genius for controversy and an impulse toward expression, he loved to participate in debate, a thing which sharpened [illegible] wits in no small way and as he did not like to be a loser, [illegible] spent added effort in order to win the next debate.

Within less than two years after he landed in Greenville, Johnson launched himself upon truly a remarkable political career. From 1828 to 1869 he was scarcely out of public office--a record [illegible] few men if any in our history can equal. In 1828 he was elected alderman, reelected and in 1830 became mayor, an office he occupied for three successive terms, only to be sent to the state legislature.

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[3] Winston, Ch. 2.

In the late thirties he led the fight for the adoption of a state constitution. In 1840 he definitely aligned himself [illegible] the democratic party--previously having been sort of a labor candidate in local elections if such a thing could be true in the cities. In 1841 he was elected to the state Senate, and in 1843 [illegible] Congress where he served ten years. He was elected Governor of Tennessee in 1853, and two years later to the United States Senate. [illegible] he was Lincoln's choice for military governor of Tennessee, [illegible] years later was placed on the Union party's ticket as Vice-Presidential candidate, later to succeed to the Presidency during [illegible] only political revolution of its kind that has ever occured---[illegible] troubles that would have sent a lesser man to the grave by [illegible] own hand, or to a raving insanity; to rise above it all and to [illegible] returned to the United States senate in 1875 by his home state [illegible] repudiated him and then taken him under its wing again [illegible] the greatest enthusiasm.

While we are discussing the political side of his life let us correct several errors that have been rather common. First, during his early life, Andrew Johnson belonged to the Jeffersonian party--[illegible] the branch of this party that was led by Jackson in the [illegible]--however this was not necessary in the West as the real [illegible] line was not a name or a leader but classism--namely aristocracy vs. the commons, and Johnson was the champion of the latter--to such an extent that he was called the second Andrew Jackson.

[illegible] frequent mistake is that Johnson deserted his party to be- [illegible] republican vice-presidential candidate with Lincoln in 1864-- [illegible] could be farther from the truth--Johnson was nominated with [illegible] to fill out the ticket of the Union party--not the republi- [illegible] party--he was nominated as a war democrat and everybody under- [illegible] this strategy to pull the votes of the border states. John- son, never was a Republican and consequently could not have [illegible] deserter as he was charged.

Johnson's political career discounts the theory that he came [illegible] Presidency inexperienced in politics and government, a thing [illegible] has led many people to excuse him for any mistakes he may [illegible] made.

This paper will set out to correct some of the popular impressions that have become current as a result of much that has [illegible] written about the life of Johnson. Written for example by [illegible] lesser historian than James Ford Rhodes who writes that: "Of [illegible] men in public life it is difficult to conceive one so [illegible]-fitted for this delicate work. Born in the midst of degrading influences, brought up in the misery of the poor white class, [illegible] no chance for breeding, none for book education, none for [illegible] self-conscious betterment which comes from association with [illegible] and morally excellent people. It is said he never [illegible] school for a day." This is the type of comment that [illegible] Johnson has had to live down.

Andrew Johnson was a man of good appearance. No one could have approached him without a feeling of respect. Henry Adams who saw at least a dozen presidents at the White House, recalled this one many years afterward, as 'the old fashioned Southern Senator and statesman at his desk,' and concluded that he was 'perhaps the strongest he was ever to see'. Another cultivated man wrote, 'he looks every inch the President;' Charles Dickens, the novelist, when presented to him thought that he was 'a man with a remarkable face and would have picked him out anywhere as a character of mark;' Charles Francis Adams, diplomat and statesman of the first water, was 'impressed with his dignity, his quiet composure and the neatness of his clothes'. Even Carl Schurz, one of his political enemies, said that 'his contact with the world has taught him certain things as to decent and correct appearance.[4]

These references to his neatness are important as certain writers have given currency to the fact that he was sloven in attire. The very opposite was true as he always dressed in broadcloth, with perfect taste and care. He was distinguished for exceptional neatness in person and dress.[5]

He was a little below medium height, five feet, nine inches

[4] Bowers, The Tragic Era, Ch. 2, p. 24.

[5] Bowers, Op. Cit, p. 25.

[illegible] exact, of compact build, and with unusual powers of en[illegible]ce and strength. His face might be described by noting [illegible] strong lines of courage and watchfulness. He had a large [illegible] head, with piercing dark eyes, a strong mouth and chin. [illegible]arthy complexion or these features sometimes caused people [illegible] think that it wassullen and a little bitter--if this is true [illegible] his early life with its bitter battles with poverty had left [illegible] mark. However, on occasion when suffering and sorrow were [illegible], he could be as tender as Lincoln.

[illegible] the matter of religion Johnson has been grossly misunder-[illegible]. He has been represented on occasions as a Catholic, on [illegible] as an atheist, and again as a crusading Protestant. He [illegible] of these. He said that 'so far as the doctrines of the [illegible] are concerned, or the great scheme of salvation, as founded, [illegible], and practiced by Jesus Christ, I never did entertain a [illegible] doubt.'[6] He was friendly and tolerant with the Catholics [illegible], during the Know-Nothing movement in our history, he fought [illegible] party's narrow views on religion with all of his splendid [illegible]. He stood upon the doctrine of religious freedom as [illegible] in the Constitution. He was probably restrained during [illegible] early life from church membership because of the discrimina-[illegible] found there between the rich and the poor. Why he did [illegible] affiliate with a church in later life, we do not know unless account of these early experiences.

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[6] [illegible], Op. Cit., p. 35.

There is another side of Johnson's life that has been neglected and misrepresented, namely his business ability. Born in poverty and living in a worse condition until he became able to earn his own living, he was able to accumulate by 1843 at the age of thirty-five a home, a brick store, considerable land and later some lots in Greeneville. His tailor shop grew until he had as many as six journeymen working to fill the many orders, each of which he saw to with the greatest care. He practiced rigid economy aided by his wife who was a constant help during these early years. After reaching thirty-five years of age he did not have to depend upon the pay from his political offices for a living, a thing which made him more independent, if we can imagine Johnson being anything else. He was a man of industry, and from his earliestdays in Raleigh to his death in 1875, was a busy active man.

A great deal has been written in regard to the character and moral habits of Andrew Johnson. No one, if he is open minded, can find a better example of morality, truth, and honesty than the one presented by this man, and while these things were not admitted by his political contemporaries, they have now come to be generally accepted. However one of the popular falacies is that Andrew Johnson was a drunkard--there are two main occasions that have given rise to this charge--one when he was inaugurated as Vice-President and the other when he was on the famous "swing around the circle" campaign in defense of his reconstructionist program. The first occasion came as a result of the strain of the inauguration. Feeling faint before the ceremony, he asked for a stimulant which came in the form of some brandy. Entering the Seante Chamber the excessive heat and the long delay which accompanied the ceremony caused him to be in a befuddled state of mind when he took the oath. We have ample evidence from his close associates, his family, his enemies, his friends, and the servants in the White House that he never drank to excess or to a state of intoxication. The other occasion was the famous Cleveland appearance during the "swing around the circle". Johnson had been making several speeches each day--to hostile audiences, made hostile by careful planning of the radical reconstructionists who planted a drunken group in the crowd and who were paid to [illegible] Johnson. The President, worn by this continuous effort became ill, and besides was facing a hostile crowd, he may have given the indication of staggering or swaying, but there is ample evidence that Johnson took no whiskey at all upon this trip. Competent newspaper reporters who accompanied the President on the whole trip say the charge is unjustified and in some cases these reporters were supporting the radicals.

Probably no biography would be complete without some reference to the home life of the individual. We have mentioned the early marriage. Five children were born to this union, Martha, Charles, Robert, Mary, and Andrew. Johnson took this little [illegible] in September 1851 to a new and spacious residence, not [illegible] or expensive but comfortable. The home was furnished in inexpensive but good taste. This location had been his first [illegible] place in Greenville many years before and it was dear to his heart. Johnson was always a good provider for his family and as good a companion as his many cares and responsibilities would allow him to be. To his wife and family he was above reproach. He held them in the same high regard and his kindly devotion to his wife, who was an invalid in her later years, is a White House legend. That his sons were somewhat of a disappointment to him is evident, but the respect in which he held his wife and daughters is indicated by Schouler the historian who said that "I should not wonder if Andrew Johnson did not consult his wife and daughters more than he did any fellow statesman."

We cannot forego going briefly into one of the phases of Johnson's political career namely his battle with Congress and his subsequent impeachment trial. This takes us back to the nomination of Lincoln in 1864. Lincoln was never popular among the politicians and in 1864 it is said that not even a dozen republicans in the House of Representatives favored his renomination. In addition the formation of the Union party took away much of the party loyalty that might have been felt by the republicans. So as we now look upon it even Lincoln who was not popular with the leaders would have had equal difficulties during the reconstruction period [illegible] faced Johnson. We assume more tact on Lincoln's part, but would certainly have availed him little in this trying situation with a Congress that had made up its mind that the President had too long been dominate. Andrew Johnson had taken little part in reconstruction problems until the assassination of Lincoln and upon being sworn in as President made some rather fiery remarks in regard to the South. This played into the hands of the radicals who were preparing to bring down their ire upon Lincoln, had he lived. Whether Johnson changed his views or whether his earlier remarks were mininterpreted, we do not exactly know, but finally we find Johnson supporting and attempting to carry out the Lincoln plan of reconstruction. This enraged the radical group and their hate of Lincoln and disgust with Johnson was brought to bear on the new president. We can imagine the jibes and thrusts of [illegible] men, some of whom, were equally unscrupulous and skillful. Heading this list was Thaddeus Stevens, followed closely by Wade, [illegible], Sumner, Butler, by Indiana's Oliver P. Morton and fiery George W. Julian. Incidently another Indiana man, Ian Vornees, supported Johnson in some of his program and was for this stand ousted from the House as Stevens said because they had the necessary two-thirds vote at their command. In addition Hannibal Hamlin had not forgiven Johnson for getting the nomination in 1864. Wendell Phillips attacked with all his fury from his pulpit and Thomas Nast with his biting cartoons aided this formidable group.

know how this group pushed through its radical legislation to have it vetoed by the President and with each veto the ire of the Congress until impeachment was finally resorted. These vetoes as we look at the questions now were logical. His veto messages are remarkably clear and closely followed the Constitution of which he was a serious student.

A study of the technicalities of the impeachment is not necessary as we know the stage was set and no matter what Johnson might have done the group was pledged to unseat him. The final impeachment proceeding brought by Congress was the sixth effort made by that body to impeach the President and as they could not find any evidence the first five times and the sixth was on the violation of the Tenure of Office Act which has since that time been declared unconstitutional. Johnson's composure and exhibition of good sense during this trouble further marks him as the man that we have tried to show him to be. He went about his business as usual. He was dignified and silent. He was more than anxious to have the trial over that he might be vindicated. He received the news of his acquittal with equal composure and went about his duties as if nothing had happened. He cherished no malice for opponents. He said, "It is a victory not for myself, but for the Constitution and my country."[8]

As he left the office of the Presidency March 4, 1869 he

[illegible]ton, Ch. 8, p. 471.

unconquered and unconquerable. He called attention in his [illegible] address to the serious problems of the day--nothing of vindictive measure, ever considerate of his country. On March 12 [illegible] banqueted in Baltimore and the first toast expressed the spirit of the occasion: "Our guest, the patriot, and statesman, Andrew Johnson, the bulwark of equal rights, the champion of only [illegible] and permanent union of these states and the defender and mar- [illegible] the Constitution."[9]

Andrew Johnson died in 1875 shortly after being elected to [illegible] Senate. He had many shortcomings--among which the lack of [illegible] stood out, but off setting these were many of the homely virtues that have dominated the really great in our history, honesty, [illegible], morality, a burning patriotism, a devotion to a cause [illegible] he believed, and composure in the face of danger whether [illegible] an opposing politician, demagogue or a bullet. These mark [illegible] sixty years afterward as a man that suffers none when compared with the great of our history.

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[9] [illegible], p. 457.

Fred E. Mengle '41

Paper #16 2/2/31

WAS THEODORE ROOSEVELT POLITICALLY DISHONEST?

I cast the title in the form of a question because I do not want to appear dogmatic. This study is only tentative and experimental. But it is my purpose to answer the question negatively; I believe Mr. Roosevelt was politically dishonest.

We seem to have set up in this country a double standard of honesty; in private life it is one thing, in political and public life it is another. To be a successful politician one must see only one side of an issue, at least at any given time. This in itself evidently does at times constitute a form of dishonesty. To be a successful politician, with rare exceptions, one must stick by the party, right or wrong. This may raise the question as to what constitutes political dishonesty. Moral standards are established by social customs and acceptance, and since men in practical life do so many questionable things with impunity and without social stigmatism, perhaps there is no such thing as political dishonesty.

When kings were in vogue critics attacked them through their ministers. We have the habit in this country of more direct attack but even so when a political leader has misled us, perhaps has misrepresented conditions, has falsified, we condone the act and half-way apologize for him by saying he was inconsistent. If he lied why not say so? But perhaps in many of the following examples Mr. Roosevelt just changed his mind, or spoke to hastily, or was so mentally constituted that he could not avoid exaggeration. No doubt in most cases, perhaps in all of them, where he might be considered positively dishonest it was unintentional.

I do not like to think of what I have written as a debunking essay. It is simply an attempt to put certain facts together and draw from the result certain conclusions. The word debunk has come to have a rather unsavory meaning, perhaps it has always had. But if the term fits what I have written I cannot object.

Biography has taken an interesting turn in two directions recently. Certain characters, such as Washington and Webster, have been debunked (it is difficult to get away from the term) while certain other characters, such as Andrew Johnson and James K. Polk, have been dressed in good clothes and made the heroes of their times. If Theodore Roosevelt was not the model of politics, statesmanship and righteousness that many think he was, now rather than a century hence is the time to shatter the legend.

I have used the words of Mr. Roosevelt himself and of his friends and enemies extensively to prove my thesis. I am not absolutely sure, no one ever is, of the reliability of my sources.

Diplomatic Affairs

In a special message to Congress, 1904, Roosevelt justified his overbearing course toward Colombia by three arguments: first, on treaty rights. He said the treaty of 1846 assured the United States the right to construct a canal across the Isthmus of Panama. This is faulty in two respects: such a right can be construed from the treaty only by implication, and the Nicaragua route could have been adopted. Second, that national interests and safety necessitated the policy he adopted. Here again the Nicaragua route would have served the same ends. Third, tht civilization demanded a canal. But there is little or no evidence that civilization had ever handed down such a mandate to Mr. Roosevelt. In order to hasten things and thereb get historical credit for constructing the Canal Mr. Roosevelt uncoubtedly misrepresented things to little Colombia and to the American people.

We have an interesting contrast in Roosevelt's treatment of revolutions in Panama and in Cuba. In the case of Panama he violated international law in his haste to recognize the new revolutiohary republic. In the Cuban case he told Taft, who was in Cuba at the time, that he did not "care in the least" if Taft's method of keeping down revolution was contrary to the Cuban constitution. In the first case he wrote to Albert Shaw that he cound not start a revolution in Panama but that he would like to see one started. In the second case he cabled Taft: "It is undoubtedly a very evil thing that the revolutionists should be encouraged and the dreadful example afforded the island of success in remedying wrongs by violence and treason to the government."[1] Is this hypocracy or inconsistency or dishonesty or is there so little difference in the three that they are all really one?

Statement of 1904

If the American people were to be asked whether Roosevelt was dishonest or not no doubt most of them would say no, and those who might say yes could cite no other evidence, if any, than his violation of the statement he made on the eve of his election in 1904. At that time he said, "On the fourth of March next I shall have served three and a half years, and that three and a half years constitute my first term. The wise custom which limits the President to two terms regards the substance and not the form, and under no circumstances will I be a candidate for or accept another nomination." [2]

1. House Document, #2, 59th. Cong., 2nd. Sess., II, 477.
2. Senate Document, #615, 62nd. Cong., 2nd. Sess.

In May, 1905, he authorized an Omaha newspaper to publish the following, "I will not again be a candidate for the office of President of the United States. There are no strings to this statement. I mean it." 1 In December, 1907, when being urged to become a candidate, referring to his statement of 1904, he said, "I have not changed and shall not change the decision thus announced." 2 In a long letter to Henry Cabot Lodge, dated July 19, 1908, Roosevelt reaffirmed, in no uncertain language, both the letter and spirit of his self-denying ordinance and based his decision to stand by it on high moral grounds.3 In August, 1911, he urged his friends to make no effort to nominate him in 1912. In a personal letter to Frank A. Munsey, the first part of January, 1912, he said, "I am not and shall not be a candidate."4

While Roosevelt was President and Robert M. LaFollette was in the Senate fighting for progressive legislation and opposing legislation of peculiar advantage to big business, Roosevelt had given him little or no encouragement and support. LaFollette feared Roosevelt would sooner or later come out as a candidate and his fears were soon justified.

As a first move in his attempt to release himself from his statement of 1904, Roosevelt made public the following communication, January 30, 1912, "I used language which simply stated that I paid heed to the essence and not the form of the wise custom of our forefathers; the essence of course being that the custom applies just as much when my first term was the filling out of the unexpired term of my predecessor as if it had been an elective term, but that on the other hand, it had no application whatever to the candidacy of a man who was not at the time in office whether he had or had not been President before."5 This is rather naive and involved and Roosevelt knew that it was weak for he said to his friend Kohlsaat, "I would cut my hand off. . . if I could recall that written statement(of 1904)"6 Mr. Roosevelt had had previous experience in making such statements and should have known better. In 1900, while he was being considered as McKinley's running mate, he wrote to F. V. Green, "I will not accept the Vice-Presidency under any circumstances and that is all there is ~~all~~ about it."7 Within a week he was nominated and accepted it!

To further explain away the dilemma in which he found himself Roosevelt said in his Autobiography later, "The reasoning on which the anti-third term custom is based has no application whatever to an ex-President, and no applica-

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1. Quoted in Stanwood, History of the Presidency, II, 140.
2. Stanwood, op. cit., II, 155. 3. Roosevelt-Lodge Correspondence, II, 303-5. 4. Bishop, Roosevelt, II, 313-14.
5. Chicago Tribune, March 6, 1912. 6. Kohlsaat, As I Knew Them, p. 138. 7. Howland, p. 23.

tion to anything except consecutive terms."1

Both the violation of his promise and the circuitous method by which he attempted to back out of it are objectionable. Mr. Taft was perfectly right and fair when he said, "If he (Roosevelt) had frankly announced that he had changed his mind, no one would be disposed to hold him to a promise of that sort merely because he had made it."2

Candidature in 1912

In a letter to Munsey, January 16, 1912, Roosevelt stated his readiness to be a candidate if the people as a whole seemed definitely to come to the conclusion that he "ought to do that task."3 Whether the demand came from "the people as a whole" or not, two events in quick succession gave him a pretext at least for announcing his candidacy. One was an invitation sent to him by seven Governors to enter the race. B. P. DeWitt, a careful and sympathetic supporter of the progressive movement, states that these governors "had been invited" to write such a letter.4 The other event was a remark by Taft relating to the appeal of these men. He said of the extremists, "(they) are not progressives; they are political emotionalists and neurotics." On February 21, Roosevelt definitely became a candidate by declaring, "My hat is in the ring." Immediately afterward he delivered a speech at Columbus, Ohio, in which he advocated practically the whole progressive program and even went beyond LaFollette by urging the recall of judicial decisions.

It seems absurd that Roosevelt should have considered the invitation of seven governors as the voice of the people calling him. Some of these governors were unable to carry their own states later in the election. In fact Roosevelt himself carried only one of them. Quite clearly the governors were not speaking for their people.

Roosevelt replied to the governors, "I will accept the nomination for President if it is tendered to me, and I will adhere to this decision until the convention has expressed its preference."5 Yet no man ever fought harder to get a nomination "tendered" to him, and after the convention had "expressed its preference", he failed to "adhere" to it. He at once called a convention of his own and started the Progressive Party. Whether he had been rejected rightly or wrongly by the Republican convention is ~~the~~ not the question here.

1. p. 388. 2. Senate Document # 615, 62nd Cong., 2nd Sess. 3. Kohlsaat, op. cit., p. 172. 4. The Progressive Movement, Its Principles and Its Programme, p. 79. Roosevelt's Works, XVII, 149-150.

Roosevelt and the Republican nominee of 1908.

Liek Jefferson and Jackson before him Roosevelt dictated the choice of his successor in 1908. Althoubh he felt that Elihu Root was the more capable of the two men he finally decided upon William Howard Taft. This decision was made for at least four reasons. In the first place, Taft had proved a very capable and popular administrator as Governor of the Philippines and as Head of the War Department, and was always a supporter of the President's policies. Second, Root had corporation connections which Roosevelt feared might militate against him, expecially in the west. Third, Roosevelt believed he could control Taft and was rather dubious about his powers in the case of Root. And fourth, H. H. Kohlsaat quotes Roosevelt as saying, "Root would make the best president, but Taft the best candidate."[1]

Only the first of these reasons was wholly fair to the public, and the latter part of it has its weaknesses. Roosevelt might have supported Root despite his corporation connections if he had been sure he could get the votes despite the harmfulness of those connections to a certain class. It is in the fourth reason that there is clear evidence of willingness to deceive the public. Success of the party at the poles meant more to Roosevelt than giving the American people the best possible President.

Roosevelt was always strictly a party man until his spectacular bolt in 1912. He established his reputation for party regularity in the Blaine campaign in 1884. There was no question at the time but w'at Blaine was guilty of truckling to big railroad interests while Speaker of the House, as shown in the Mulligan letters. In one of these letters Blaine told a railroad president that he would be no "dead head" in the interests of the railroad. Yet the Republican party nominated Blaihe for President. Blaine was a brilliant man and might have made a good President, but this scandal could not be evaded. The Mugwumps, including Theodore Roosevelt, opposed his nomination. But after the nomination the Mugwumps split, part of them, including Roosevelt, took the stump for Blaine. Without doubt if Blaine was not good enough for the nomination he was not good enough to be elected. But party regularity meant much to Roosevelt at that early period in his life, more than the moral quality of his presidential candidate. Roosevelt was ambitious and he knew that it was only through the party portals that he could enter office.

The Republican Convention that met in Chicago in June, 1908, was completely under the control of Roosevelt. Chauncey

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[1] Op. cit., p. 161.

Depew said at the time, "This convention bows to a dominating personality of far more powe r and personal magnetism than Mark Hanna. It is emphatically a Roosevelt Convention." Mr. Roosevelt's First Assistant Postmaster-General, Frank Hitchcock, resigned from that position to devote his time to applying the Hanna methods of gathering in Southern delegates. 1 For this and similar reasons Roosevelt was accused of using the patronage to secure delegates for Taft. Senator Foraker of Ohio, himself a candidate, openly made such a charge. Roosevelt, of course, emphatically denied the charge "as both false and malicious." 2 It was natural that he should deny it. Having been a civil service reformer for so many years, while out of office at least, while having preached for so long against such a use of the patronage, while having attempted to put everything on a moral basis, including the tariff, he would not like having such a charge coming home to him. But the evidence is against him.

After careful investigation, Senator Jonathan Bourne of Oregon, later a Progressive, and Judson C. Welliver agreed "that about eighty per cent of the delegates from the eleven Southern States to the National Convention of 1908 held government offices at the time or have since been appointed to them."4 Although Roosevelt wrote to Lodge on June 7, 1908, to the effect that "no single contest should be decided except on its actual merits," he made it quite clear that he was the sole judge of what those merits were. He said, "The great majority of the contests in the Southern States have been sheer fake contests . . . representing nothing whatever but the grossest and most barefaced fraud. . . . It would be gravely hurtful to the future of honest politics to give the slightest consideration to claims so flimsy and corrupt." 5 Lodge replied (after having compromised one case) , "All the rest will be decided on their merits, which is equivalent to saying that Taft will get them substantially." 6

When this same use of Southern office holders as delegates was made four years later in the interests of this same man, Taft, Roosevelt could not restrain his self-righteous indignation. But Mr. Roosevelt had broken off friendly relations with his old friend Taft in the mean time. The fact is, said Harper's Weekly editorially, "Taft, by word and by acts has gone further in defying the Southern machines, and in denouncing pie-counter rule, than Roosevelt ever dared to go. . . . But his more politically astute predecessor is the last man living to be entitled to talk self-righteously about the patronage and the presidency." 7

When an instrument or an agency served Roosevelt's purposes it was good; when it thwarted his will it was reprehensible. When he used Southern office holders to nominate Taft in 1908 and then with berserker rage condemned their use by the supporters of Taft in 1912 he was practicing political dishonesty ot one time or the other. When the National Committee in 1912 ~~seated~~

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1. N. Y. Herald, June 14, 1908. 2. Dunn, From Harrison to
Harding, II, 68; Lowry, in North American Review, CXCI, 291
(March, 1910). 3. Works, XVI, 406. 4. Welliver, in Munsey's
Magazine, XLVI, 621 (Feb., 1912). 5. R-L Corresp., II, 298.
6. Ibid, II, 299. 7. LVI, 4-5.

seated Southern office holders as delegates for Taft when Roosevelt was against him just as such delegates were seated for Taft in 1908 when Roosevelt was for him Roosevelt said of the members of the 1912 Committee, "Again and again we have sent to the penitentiary election officials for deeds morally not one whit worse."

The Republican Convention of 1912

Of the 53 members of the National Committee in 1912, 37 were for Taft and 16 for Roosevelt. In making up the temporary roll of delegates for the Convention they had to settle an unusual number of contests. In the end they seated 234 Taft and 20 Roosevelt delegates. Roosevelt gave vent to his feelings by saying, "In many of these contests the Taft delegates represent absolutely nothing but fraud as vulgar, as brazen, and as cynically open as any ever committed by the Tweed regime in New York, forty-odd years ago. No honorable man can profit by or connive at these frauds and escape having his honor tarnished." [1] Mr. Roosevelt had conveniently forgotten 1908. Then, if contesting delegates ~~we~~ from the South were against Mr. Taft they were fraudulent; now, if they were for him they were fraudulent. Even his own friends and supporters admitted that most of his contesting delegates were trumped-up affairs. One hundred and one out of 107 contests were settled unanimously by the Committee in favor of Taft. Roosevelt, in his repeated charges of "fraud", "delegate steals," and violation of the eighth commandment, created a false impression, and if to create a false impression is dishonest then Mr. Roosevelt was dishonest.

For the first time in the history of the country a leading candidate, Mr. Roosevelt, visited the convention city while the convention was in session. The occasion for such an unprecedented act was variously interpreted. Roosevelt himself gave an explanation that hardly explains. "I come," he said, "not as a candidate, but because for the time being I stand as representing the principles for which the rank and file of the Republican party have overwhelmingly declared. . . at the promaries." [2] The second part of this statement is true only to the extent of twelve states which had held preferential primaries, and it hardly seems possible that any sane man can believe the first part.

Elihu Root was elected chairman of the convention against the wishes of Roosevelt. Whereas formerly Roosevelt had spoken of Root as "the ablest man in the public life of this or any other country," and had leaned heavily on him despite his corporation connections, he now, under changed circumstances, anathematized him as "the representative of the men and the policies of reaction." "He is," Roosevelt said, "put forward by the bosses and the representatives of special privilege." [3] But

1. Outlook, CI, 571 (July 13, 1912). 2. Chicago Tribune, June 15, 1912. 3. Literary Digest, XLIV, 1237 (June 15, 1912).

Mr. Root had not changed; he was the same great man as always. He had presided over the convention of 1904 which had nominated Mr. Roosevelt. In this position and as a mamber of Roosevelt's Cabinet for eight years Root's corporation and boss connections, without coubt, had been of positive advantage to Mr. Roosevelt. Mr. Roosevelt, not Mr. Root, had changed.

In his attempt to become the boss of the Republican party Mr. Roosevelt could not say anything too condemnatory of bosses in general and ofsome in particular. Writing to a friend in Minnesota Roosevelt coyly said, "There is just one candidate whom it is possible to nominate against the bosses and that is myself."1 At the same time Roosevelt was ready to accept boss support. Colonel Cecil Lyon , Republican boss of Texas and chairman of the State Central Committee, Controlled the forty Texas delegates to the convention in the interests of the Bull Moose leader. It was through the support of "Boss" Flinn of Pittsburgh that Roosevelt secured 65 of Pennsylvania's 76 delegates to the convention.

Roosevelt condemns the old parties

As the Progressive campaign of 1912 advanced Roosevelt said of the Republican and Democratic parties, "The old parties are husks with no real soul within either, divided upon artificial lines, boss-ridden and privilege-controlled, each a jumble of incongruous elements, niether daring to speak out wisely and fearlessly what should be said upon the issues of the day." 2 This may have been true. Yet he had been a mamber of one of these parties for years and had repeatedly received office at its hands. He had given reformers within the party, like LaFollette, little or no encouragement. And after a brief break of two years he returned to his former political fellowship. One would think that an honorable and honest man would hardly care to affiliate with such an organization. The argument that he proposed to stay with it to reform it from within is hardly convincing in the light of his break with it in 1912.

Speaking of a minor party, the Populists, while he was a stanch Republican, Roosevelt said, "The Populists really represent very little except an angry but loose discontent with affairs as they actually are and a readiness to grasp after any remedy proposed either by charlatanism or by an ignorance as honest as it is abysimal."3 Fifteen years later, by leaving out some radical planks and adding others equally as radical, Roosevelt was preaching much the same radical doctrine, and appealing to the same "angry but loose didcontent."

1. Chicago Tribune, May 11, 1912. 2. Works, XVII, 254.
3. Century Magazine, LI, 69(Nov. 18, 1895).

An attempt was made in the Roosevelt Conventions of 1904 and 1908 to reform the system of southern representation, but the attempt was defeated. The failure to consumate this reform may have been the cause of Roosevelt's defeat in 1912. Governor Deneen, of Illinois, something of ~~tk~~ a Progressive in 1912, said of Roosevelt, "He protested against the southern and territorial delegates (in 1912), but to my personal knowledge it was Theodore Roosevelt eight ~~and~~ years and four years ago who prevented a change in the system of electing these delegates."1 Of course Roosevelt denied this. To deny and shout "liar" was one of the popular characteristics of Mr. Roosevelt.

Treatment of LaFollette

The Republican platform of 1908 was conservative enough. A Progressive LaFollette platform was introduced but summarily rejected. "I hope," wrote Roosevelt to H. C. Lodge, on June 8, "that in the platform you will refuse to allow them (reactionaries) to shape it in any way, and that you will put in a straight thorough-going platform as free from the Hale type of reactionary policy as from the LaFollette type of fool radicalism."2 Samuel Gompers concluded that "President Roosevelt and his group were more anxious to secure the nomination of Mr. Taft than they were to make a determined fight for a progressive enlightened platform."3 Four years later Mr. Roosevelt took the leadership of the Progressive Party from Mr. LaFollette, appropriated most of his "fool ~~ideas~~ radical" ideas and added others.

Tariff

The McKinley administration revised the tariff by passing
the extremely high Dingley Bill in 1897. No tariff revision
was attempted during Roosevelt's two terms. The demand for re-
vision began early in his administration but he was strong for
the protective idea, shunned the issue, and passed it on to his
successor. Until well into Taft's administration Roosevelt
had never been strong for either the reduction or modification
of tariffs. In his letter of acceptance (September 4, 1904)
he pointed out how the tariff benefitted all classes, and
warned the people to take up the matter of modification (not
reduction) "with the utmost care and conservatism." 4 In a
speech at Oshkosh in 1912, Roosevelt stated that one of his
reasons for not remodeling the tariff was "because there was
no general public demand for tariff legislation " 5 until the
end of his term of service. Yet he felt forced to say in his
first annual message (December 3, 1901), "Nothing could be

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1. Woodburn in American Year Book, 1912, p. 36. 2. R.-L. Cor-
respondence, II, 297. 3. Seventy Years of Life and Labor, II,
261. 4. Works, XVI, 394 ff. 5. Milwaukee Sentinel, Oct. 12.

more unwise than to disturb the business interests of the country by any general tariff change at this time."1 He repeated this in his second annual message, December 2, 1902. 2 On many occassions Mr. Roosevelt was not averse to disturbing business interests when to do so served his political interests. Surely there must have been considerable demand for tariff revision or the President would not have opposed it so much. Roosevelt probably knew that no President had ever tinkered with the tariff and held his job very long after. In his seventh annual message, December 3, 1907, he felt safe in saying that the time to revise the tariff was not before but after the election! 3 And by the end of his second term the demand had become so great that the Republicans were compelled to declare in their platform "unequivocally for a revision of the tariff." 4 Roosevelt deliberately passed this president-killing problem on to his successor on the ground that there was no demand for revision during his administration when by his own words such a demand existed.

Roosevelt hobnobbed with Standpatters

During the tariff debate it was charged against Taft that "Aldrich, Hale, Cannon, Payne, Dalzell, Tawney and a lot of other ungodly standpatters had access to the President, instead of the friends of Roosevelt."5 But this need not have created such alarm. Roosevelt had always consulted the same men and others of their ilk.6 In a letter to Lodge, September 10, 1909, he said, "My intercourse with Aldrich gave me a steadily higher opinion of him."7 In 1906 Roosevelt wrote to the Republican whip of the House, James E. Watson, "With Mr. Cannon as Speaker, the House has accomplished a literally phenomenal amount of good work." 8 But perhaps this was just a left-handed method adopted by Mr. Roosevelt to advertise the record of his own administration. Whatever the motive Mr. Cannon was anathema to him sometime after Mr. Taft became President. In the same letter Roosevelt advised against the reorganization of the House. In 1910-11 when the fight was made against Cannon's powers as Speaker Roosevelt was favorably inclined toward the reform.

As a matter of fact Roosevelt advised Taft to confer with Cannon and other standpatters. Cannon, Payne and Aldrich all advised Taft not to interfere with the tariff until it reached conference. As advised by Roosevelt, Taft acted, in the main on the advice of these three powerful leaders.

But as Roosevelt swung into the Progressive campaign in 1910 he wrote to Lodge, "The trouble is that the Cannon-Aldrich type of leadership down at bottom represents not more than say, ten per cent of the rank and file of the party's voting

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1. Works, XV, 97. 2. Ibid., XV, 144. 3. Ibid., XV, 427. 5. Dunn, op.
4. Republican Campaign Textbook (1908), p. 462. Busbey, Uncle Joe
cit., II, 102. 6. R.-L. Corres., II, 94; 8. Cong.
Cannon, 207, 212 ff. 7. R. -L. Corres., II, 346.
Record, 61st. Cong., 2nd. Sess., p. 3303.

strength. This ten percent . . . includes the bulk of the big business men, the big professional politicians, the big lawyers who carry on their work in connection with the leaders of high finance, and of the political machine, their representatives among the great papers and so forth and so forth." 1

To defend the Payne-Aldrich Tariff, which was quite laudable, President Taft made a "swing around the circle." At Boston he spoke of Aldrich as "certainly one of the ablest statesmen in financial matters in either House,"2 which was absolutely true. At Winona, Minnesota, he said, "I think the Payne Tariff bill is the best tariff bill that the Republican party ever passed," 3 which was perhaps equally as truthful. Roosevelt at first agreed with this. In spite of his condemnation of Cannon, Aldrich and Company, in April, 1910, he said of the same tariff in September, "I think that the present tariff is better than the last, and considerably better than the one before the last." 4 But the passage of the Payne-Aldrich Tariff and Mr. Taft's statements at Boston and Winona did more to stir up Progressive opposition to him than any other things. Mr. Roosevelt took full advantage of this progressive attitude.

As a part of his tariff program Mr. Taft proposed to establish reciprocity with Canada. Arguing from the premise that the cost of production at home and in Canada was virtually the same, he maintained that "the tariff plank in the platform of the last Republican Convention, carried to its logical conclusion, would lead to substantially free trade with Canada." 5 Beginning with his annual message of 1902 Roosevelt had at various times endorsed the idea. The House passed the bill by an overwhelming majority and the Senate by a vote of 2 to 1.

At the New York Republican Club's Lincoln Day dinner of February 13, 1911, Roosevelt made a speech in which he commended the club members for the way they had supported the President in his reciprocity fight.6 About a year later, in a speech at Fort Wayne, Indiana, "in the exigency of his contest for the nomination," he reversed himself on reciprocity. This led President Taft to make "a very remarkable disclosure" in his Boston speech of April 25, 1912. He read a letter dated January 10, 1911, which he had written to Roosevelt wherein he explained the reciprocity agreement. Roosevelt replied "approving the agreement in the most enthusiastic terms, and the Outlook (of which Roosevelt had become Associate Editor) came out with a number of editorials supporting it. Two weeks after the President had submitted the agreement to Congress, January 26, 1911, Roosevelt had highly commended it in a speech at Grand Rapids. But when the farmers of the north west turned against it Roosevelt turned also.

1. R.-L. Correspondence, II, 370. 2. Presidential addresses and State Papers, p. 187. 3. Ibid., p. 222. 4. Outlook, XCVI, 102. 5. Sen. Doc. # 862, 61st Cong., 3rd Sess., p. 38(Feb. 11, 1911). 6. Cong. Rec., 62nd Cong., 2nd Sess.,(Appendix), p. 829.

Trusts

Roosevelt has the reputation of having been a great trust-buster. Robert M. LaFollette, Sr., points out however, that between 1901 and 1909, the number of combinations and trusts increased from 149 to 10,020, and that the capital stock rose from $3, 784,000,000 to $31,672,000,000, "more than 70 per cent of which was watered." 1 Mr. LaFollette has a reputation for accuracy and as a thorough delver for facts. Many others felt that Roosevelt's campaign against the trusts was not so damaging to them and that he used them to serve his own political ends.

Of the sixteen cases left hanging over from Roosevelt's administration practically all were disposed of by the end of Taft's term. Although not all of the approximately 90 suits brought during the Taft administration were won, yet " a body of opinion came from the coutts that ended the effort of corporate wealth to deny the power of the Government to regulate it."2 Twice as many suits against trusts were initiated during Taft's four years as were started during Roosevelt's seven and one-half years.

On October 26, 1911, the Government filed a dissolution suit against the United States Steel Corporation. One of the items in the bill of particulars dealt with the acquisition of the Tennessee Coal and Iron Company by the Steel Corporation in 1907. On November 5, 1907, Judge Elbert H. Gary and Henry C. Frick were told by President Roosevelt that the purchase of the Tennessee Coal and Iron Company by the Steel Corporation would not be in violation of law. It was subsequently reported that Gary and Frick had threatened Roosevelt with a panic if he did not accede to their demands. Attorney-General Wickersham's indictment of the Steel Corporation implied, at least, that Roosevelt had violated the Sherman Anti-Trust Law by lending himself to the machinations of the steel interests. In this case at least, Roosevelt, instead of "busting" a trust allowed it to become much larger.

On April 29, 1912, by order of President Taft, suit was instituted against the International Harvester Company. The issue first came to public notice on April 21, when Representative Augustus P. Gardner of Massachusetts charged Roosevelt with having made "favorites" of certain big financial and industrial interests during his administration.3 LaFollette also repeatedly made the same charge.4

Gardner asserted that the suppressed report of Roosevelt's Commissioner of Corporations, Herbert Knox Smith, relative to the Harvester Trust, explicitely showed that the Morgan interests always favored Roosevelt's administration. Roosevelt met the issue by a dodge as he not infrequently did by consigning

1. Autobiography, p. 700. 2. Stoddard, op. cit., p. 265. 3. Chicago Tribune, April 22, 1912. 4. Literary Digest, XLIV, 580.

the Representative to his Ananias Club. Roosevelt's ability to use an~~d~~ enormous quantity of pictureque language usually swamped his enemies. He practically always had the last word and this convinced the public. Hence, as someone said, he could have murdered his own grandmother and got by with it.

The charge that Roosevelt was in rather close touch with big business is not proven exactly but it is supported by the fact that George W. Perkins, long connected with the Morgan, the Harriman, the Steel and Harvester trust interests, became Roosevelt's chief political advisor and financial support in the 1912 Progressive campaign. Roosevelt asserted that his Cabinet, including Taft, had agreed with him in his decision not to prosecute the Harvester Trust. However, on April 29, Taft issued a statement in which he pointed out that he, Root and Wilson, had not heard the matter discussed and that he was out of the country at the time it was considered in Cabinet.[1] This is the word of Roosevelt against that of Taft and I believe Taft was the more reliable.

On January 4, 1912, Senator Culberson of Texas, made sweeping charges of corruption in the Republican campaigns of 1904 and 1908, and demanded an investigation. The evidence for this is found in a letter written by E. H. Harriman to Sidney Webster on January 6, 1906.[2] Harriman stated that Roosevelt invited him to Washington about a week before the election of 1904 to "confer upon the political conditions of New York State." In the course of the conference Roosevelt asked Harriman to "help them in raising the necessary funds." On returning to New York, Harriman personally subscribed $50,000 and was instrumental in raising $150,000 more. The money was then turned over to Chairman Cortelyou. Roosevelt denied that he had asked for money, and his friends rushed to his defense. Roosevelt, says Don Seitz, "deftly separated $200,000 from the 'malefactors of great wealth' and used it to carry New York for himself."[3] Judge Parker, the Democratic candidate of that year, repeatedly accused Roosevelt of being financed by corporation and trust funds. Just before election day, too near for Parker to make a come-back, Roosevelt thunderously pronounced his charges as "unqualifiedly and atrociously false."[4]

This whole matter was investigated by the Clapp Committee in 1912, but, says James K. Pollock, "it discovered little but ignorance and forgetfulness." Evidently there must have been cause for such "ignorance and forgetfulness."

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1. Chicago Tribune, May 18, 1912. 2. Seitz, Joseph Pulitzer, pp. 300-303; New York World, April 2, 1907. 3. Joseph Pulitzer, p. 305.. 4. Beard, Contemporary American History, 268 ff.

Roosevelt's Candidacy in 1912.

Roosevelt returned from his African-European trip in June, 1910. While still at sea he broadcast the statement that he "would have nothing to say in the immediate future about politics,"[1] and that he would "hold no interview whatever on the subject with anyone." Whatever hopes this may have created in the breasts of some, those hopes were immediately dashed when in response to Mayor Gaynor's speech of welcome, he said he was "ready and eager" to do his part "in solving problems which must be solved."[2] Soon after this Governor Charles E. Hughes of New York asked him to assist in getting a primary law passed, and although he felt there was "hardly a fighting chance for success," he entered enthusiastically into thecampaign.

Roosevelt was elected chairman of the State Convention that met at Saratoga, September 27, 1910. He dominated it as he had dominated the National Convention two years before. As the campaign developed Roosevelt became more and more bitter against political bosses. Yet he bossed the Saratoga convention with an iron hand. He virtually told the Progressive leaders of the state that they need consider him for temporary chairman only on condition that he be permitted to dictate the platform and name the candidates.[3] One of his staunch friends, A. B. Hart, stated that "he became for the time being virtually the Republican boss of the state."[4] The platform declared, "We enthusiastically endorse the progressive and statesmanlike leadership of William Howard Taft, and declare our pride in the achievements of his first eighteen months as President of the United States."[5]

Two facts are adducable here; one, that bosses and bossism were all wrong except when Roosevelt was the boss. He preached one thing and practiced another. And two, as late as the end of 1910 Taft was "progressive and statesmanlike." Before and after this Roosevelt condemned Taft as reactionary and weak. In a speech at Louisville, April 3, 1912, Roosevelt went so far as to say that the President did not know what a Progressive was. Surely Mr. Roosevelt either did not know his own mind or he was false to Mr. Taft and the public. At Boston, in April, 1912, Roosevelt said of Taft, "I think he means well, but he means feebly, and is surrounded by men who are neither wellmeaning nor feeble" The President emphatically denied that his administration was affiliated with corrupt influences. The record and character of Mr. Taft cause me to believe he was right.

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1. Stanwood, op. cit., II, 226. 2. Works, XVII, 3.
3. Outlook, XCVI, 11a (Sept. 3, 1910). 4North American Review, CXCIII, 88 (Jan., 1911). 5. Cong. Record, 62 Cong., 2nd. Sess., Appendix A, p. 829.

Roosevelt and Newspapers

During the campaign of 1912 Roosevelt was shot by an assassin at Milwaukee. In the speech which he delivered the same evening he said, "It is a very natural thing that weak and vicious minds should be influenced to acts of violence by the kind of foul mendacity and abuse that have been heaped upon me for the last three months by the papers in the interests not only of Mr. Debs, but of Mr. Wilson and Mr. Taft. I will disown and repudiate any man of my party who attacks with such vile, foul slander and abuse any opponents of another party."1 Yet throughout the campaign no one had approached the Colonel in the use of exaggerated statement. The first part of the statement shows a lack of justice, the second a lack of humor. A study of the papers of the period proves "that no public man of eminence . . . (was) so intemperate in his criticism of opponents and so violent in his denunciation" as Roosevelt. And he kept it up during the World War.

After the election of 1912 Roosevelt said the Progressive Party made its fine record "without much money, without any organization, against the wealth of the country, against the entire organized political ability of the country, against the bitter hostility of ninety per cent of the press of the country, against the furious opposition of every upholder of special privilege, whether in politics or in business, and with the channels of information to the public largely choked."2

Every one of these statements is an exageration or is false, depending upon the term one may care to use. The Progressives were only slightly behind the Republicans as far as campaign funds were concerned, as the final reports show. To say that his party was without organization was to reflect upon the very capable organizing ability of his managers, Perkins, Dixon, Davis and others. Indeed, a notable feature of the Progressive campaign was the impressive organization these men were able to evolve in so short a time. His greatest untruth, however, was probably in connection with the press. As the New York Times said editorially, "The press Channels of information were indeed choked, but they were choked day after day for months with Roosevelt reports." Not infrequently the opposition press carried fuller Progressive reports than did the Progressive papers themselves.

Relations between Taft and Roosevelt

The break between Taft and Roosevelt has been a perrenial source of interest and conjecture. Henry L. Stoddard quotes Roosevelt as saying, in 1916, that the break was due to no one incident, but to a series of incidents, an accumulation of disappointments over the failure of Taft to carry out his

1. Outlook, CII, 361. 2. Independent, LXXIII, 1101 (November 14, 1912).

policies. Then the only incident of the series mentioned by the Colonel was the failure of Taft to retain Roosevelt's Cabinet.1

When making up his Cabinet, Taft retained only two members of his predecessor's Cabinet. Roosevelt was especially anxious that he should retain James R. Garfield, Luke Wright and Oscar Straus. Kohlsaat quotes Roosevelt as saying (August, 1911), "Taft promised me he would appoint them (Straus and Garfield)" 2 As late as January 13, 1909, however, Roosevelt wrote, "I have not asked Mr. Taft to retain a single man; no cabinet officer; nobody in any position."3 Ten days later he went even further and said, "He (Taft) cannot ask me and I cannot volunteer advice in the matter (of a cabinet)."4 Even if Taft did make such a promise, which he catagorically denied doing,5 Roosevelt conceded that "he (Taft) was always at liberty to change his mind."6 In the last analysis this issue seems to reduce itself to a question of personal verracity and again I am inclined to believe Taft the more reliable.

Four months after Taft took office Roosevelt wrote to Lodge, "I believed the Cabinet would do well and am pleased but not surprised to know that it is doing well."7 But soon Roosevelt and his friends were making what they considered to be a damaging charge, viz., "Taft has surrounded himself with corporation attorneys."8

In April, 1910, Roosevelt wrote to Lodge condemning the Taft presidency as "a lawyer's administration . . . totally unfit."9 He continued, "I am bitterly disappointed with Taft . . . The sordid baseness of much or most of the so-called regulars, who regard themselves as especially the Taft men, and the wild irresponsible folly of the ultra-insurgents, make a situation which is very unpleasant." Not long since he had worked with and commended the "so-called regulars," and soon he was to become the ultra-leader of the ultra-insurgents. And his Cabinet had been made up of lawyers no less than had that of Taft.

Was Roosevelt a Progressive?

"Fundamentally, his position was false," said a critic. "The progressive movement to wrest the Government from excessive tariffs and from business control had been neglected and insulted by him during its period of struggle. His effort at leadership came too late."10

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1. Op. cit., pp. 384 ff. 2. Ibid., p. 185. 3. Stanwood, op. cit., II, 217. 4. Bishop, Roosevelt and His Times, II, 128. 5. Abbott (Ed.), Archie Butt's Letters, p. 307. 6. Kohlsaat, op. cit., p. 188. 7. R-L Corres., II, 328. 8. Stanwood, op. cit., II, 341. 9. R-L Corres., II, 373. 10. World's Work, XXIV, 365 (Aug., 1912).

A universal criticism of the Progressive Party was that it was a one-man affair. LaFollette called it the Roosevelt Party. "A Third-term Roosevelt party is all there is of it," said a Birmingham paper. Many of those who said "we want reform" were rather dubious about Roosevelt; those who said "we want Teddy" were, in the main, not interested in reform. "Praising him," said George Sylvester Viereck, as a Roosevelt worker, "I spoke in strident accents, in order to drown the secret misgivings, the latent hostility, the hidden mistrust in my bosom. The Progressives who deified him were lacerated by the self-same conflict."[1]

There was at least a modicum of justification for such secret mistrust. This shows itself in two ways. In the first place, while Roosevelt was publicly stating up and down the country that the Progressive Party was going to win, he was saying privately to close friends that the party could not win. He knew the latter to be the truth. In a speech at New Orleans, September 28, he went so far as to say, "The Progressive Party has come to stay. We are through once and for all with the Republican Party." In thesecond place he advocated certain measures, such as initiative, referendum, recall, woman suffrage, etc., that he did not believe in and several of which he later repudiated.

Roosevelt and LaFollette

Roosevelt was not honest with LaFollette. LaFollette had spent years in Wisconsin and the United States Senate laboriously building up a progressive following. He had been trying for years to liberalize the Republican party. For years he had condemned the bosses, the crooked politicians, the combination of big business and politics and had advocated progressive legislation.

On April 30, 1911, a conference of progressives held in Senator Bourne's committee room in Washington unanimously agreed upon LaFollette as their leader and presidential candidate. A much larger group met in Chicago eight months later and again endorsed LaFollette as their Progressive-Republican candidate for President. Roosevelt did not attend these meetings. He was watching the situation, biding his time. But he at once issued the following statement, "This endorsement is to be regarded as a recommendation rather than the committal of the movement to any one man."[2]

Nearer the end of the year Roosevelt began warning certain leaders against the probability of LaFollette starting a third party. In the end LaFollette stuck by the old party, in name at least, while Roosevelt broke with it almost immediately.

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[1] Roosevelt: aStudy in Ambivalence, p. 61. [2] Outlook, XCIX, 439 (Oct., 28, 1911).

As the weeks and months passed LaFollette was assured and reassured that Roosevelt would not be a candidate. Walter L. Houser, LaFollette's manager, stated that "LaFollette became a candidate because Roosevelt urged him to make the race." [1] And further, that Roosevelt promised LaFollette if he would become a candidate, he, Roosevelt, would not enter the race.[2] These statements resulted in a flood of denials emanating from the newly enlisted friends of Roosevelt, those who had just deserted LaFollette.

Who was telling the truth, Roosevelt and his friends, or LaFollette and his friends? I have been unable to discover any positive evidence on either side but I am inclined to give LaFollette the benefit of the doubt. Roosevelt spent so much of his time explaining away his former statements that one is justified in wondering why so much explaining and denying were necessary.

As a form of praise Mr. Roosevelt's friends have at times characterized him in certain attitudes as a child. None, however, has referred to his propensity to tell bear stories. Perhaps his trouble was that he unconsciously gave his imagination too free play. And too frequently he could not tell the same story twice in the same way. This is shown in the incident of Booker T. Washington's dining with him. Whatever the explanation there is enough evidence to throw considerable doubt upon the political honesty of Mr. Roosevelt.

Fred E. Brengle

1. New International Year Book, 1912, p. 545. 2. Morning Oregonian, Feb. 29, 1912.

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Paper #17

NATHAN THE WISE

In the history of German literature three poets stand out head and shoulders above all the olthers. They are Lessing, Goethe, and Schiller. Though they were contemporaries and friends Lessing was twenty years older than Goethe and thirty years older than Schiller. Lessing is not as famous as the other two poets, still the latter profited very much by Lessing's works. Lessing was born in 1729, the oldest of ten brothers, though there were two daughters in the family older than he, making an even dozen brothers and sisters. This reminds me of Benjamin Franklin's family. But a family of a dozen children was nothing remarkable in those days.

Lessing's father was a Lutheren minister and he wished his son to be a minister also. So after finishing the preparatory school, Lessing matriculated as a student of theology in the University of Leipzig. Here he was more interested in the theater than he was in studies of theology, and he wrote a comedy entitled "The Young [illegible]", which was presented on the stage of the [illegible]. [illegible] wrote other plays, and gained [illegible]. [illegible] permitted him to [illegible] to literature. After various experiences as editor, literary critic, private secretary to a general in the army, and traveling companion to a wealthy lord, he finally settled down as librarian in the Ducal Library in Wolfenbuettel.

Here something happened that led to his writing of the dramatic poem, NATHAN THE WISE. The Duke had given him permission to publish any manuscripts he might find in the library. Among other works he published an essay entitled "CONCERNING THE TOLERANCE OF THE DEISTS, and another entitled "CONCERNING THE PURPOSES OF JESUS AND HIS DISCIPLES". The publication of these rationalistic essays angered a certain clergyman, named Goeze, who claimed that they were not finds at all but the work of Lessing himself, and he attacked Lessing with animosity and vituperation in the public press. Naturally Lessing struck back with just as bitter denunciation of the pastor's bigotry and intolerance. Goeze then turned to the officers of the law, the Saxon Consistory. These compelled Lessing to deliver up the obnoxious manuscript of an anonymous author and they ordered the published essays to be confiscated. Lessing himself was strictly forbidden in the future to publish anything on religious matters--either with or without his name--unless with the express sanction of the Government.

So that avenue of spreading ideas of tolerance in religion was closed for him, but he remarked in a letter to a friend at this time: "I must now try whether people will at least allow me to preach undisturbed in my own pulpil--the theater." The play he referred to was his "Nathan the Wise". One of Lessing's intimate friends was Moses Mendelsohn, a Jew, the grandfather of the famous composer and musician, Felix Mendelsohn. He and one of Lessing's brothers one day discussed the nature of the forthcoming play and their views were quite far apart. So the brother wrote to Lessing about it and he answered as follows: "People now are eagerly looking forward to my "Nathan the Wise" and apprehend I know not what. Even you, my dear brother, have formed a wrong notion of it. It is by no means a satirical piece in order to enable me to leave the arena with scoffing laughter. The play will be as pathetic as any other I have hitherto written, and Moses Mendelsohn judged quite correctly when he said that mockery and laughter would not accord with the tone of my last paper. But at present I have no wish whatever to give up that controversy, and he will see that this dramatic digression will not in the least damage my cause."

Lessing began work on the play November 14, 1778 and finished it March 7, 1779. "We see by these entries," says Buckheim, "that this great dramatic poem was finished in less than five months; which is the more remarkable, because the year when he began writing it was the most calamitous of his life,--being that of the death of his child and of his beloved wife,--and because he was reduced to such pecuniory straits that his embarassments would certainly have overpowered him but for the generous help of a learned, but by no means wealthy Jewish merchant, named Moses Wessely, from Hamburg, who advanced him a sum of money, merely asking as a favor an autographed letter from Lessing."

Lessing wrote several articles on theological and philosophical subjects, and the leading idea running through all of these was that all religions are entitled to respect, providing they are founded on the principles of humanity, and that none of them have a right to claim exclusive possession of truth and to stigmatize all others as being absolutely false. And we find that this thought is the dominant note in his Nathan the Wise. So it is really a didactic poem in the form of drama. The very episode of the third act forms the theme around which the drama was built up. Lessing got this story from Boccaccio's Decameone but he changed it somewhat to suit his own purposes. He made it more ethical than it is in the Decameone. Lessing believed in a universal religion of humanity and love, of which the various creeds were only phases. This thought is at the basis of his Nathan the Wise, which teaches by "the Parable of the Thee ring" that no religion can claim the sole privilege of being the final possessor of truth. This being so, mutual tolerance must follow; not the tolerance of indifference--which is only a vegative virtue--but the rational tolerance which springs from universal love.

The scene of the drama is laid is Jerusalem during the Third Crusade.

The Sultan Saladin had captured Jerusalem and the adjoining country from the Christians, who had held these lands capturing them since in the First Crusade. Richard, the Lionhearted, made a truce with the Sultan on September 1, 1192 and on March the fifth of the next year the Sultan died. It was some time within these months that the action of the play took place. Much in the drama is historical, but of course a good deal of fiction has been interwoven. On the whole, however, the play very well depicts the customs and traditions of Jerusalem at that historical period.

The hero of the play, Nathan, is a Jewish merchant who had attained the highest stage of wisdom not only through his intellectual faculties but even more through some of the severest trials which a man can undergo. In a general massacre of Jews by Christians, his beloved wife and his seven sons suffered a most horrible death by being burnt alive. He tells the monk, to whom he recounts the story, that after that horrible experience he lay prostrate on the ground for three days, quarreling with God and cursing the world, and swearing unreconcilable hatred to all Christians, but that reason gradually awaked in him and whispered to him in a gentle voice: "And still God exists. Even this must have been God's will. Get up, practice what you have long realized. It surely is no harder to carry out Gods will than to realize it." And so Nathan came out of his trial a purified character and a better man. He again believed in God, loved the world and suppressed his hatred against his persecutors.

The next most important personage is Saladin. He is an historical character. History tells that he was born in Mesopotania in 1137 and that he raised himself by degrees to high military distinctions. In 1171 he became Sultan of Egypt and on the death of Nurredin, in 1174, also of Asia, he inflicted severe defeats on the Christians and in 1187 he captured the city of Jerusalem, which event brought on the Third

Crusade. Buckheim says of him: "Saladin bore an implacable hatred to the Crusaders on account of their invasions and their object of exterminating the Mohammedan religion; but he respected them as foes. He invariably kept faith with them, but is is historically well known that they did not follow his example. He was a most brave and intrepid warrior; but still he was by nature a peace-loving man. In this capacity and not as a martial hero, Lessing represents him in the Drama.

Another important character in the drama is Recha. She is of a mixed Christian and Mohammedan descent, and she had been adopted and brought up by Nathan, a Jew. So she may be considered as the symbolical center in which the three races represented in the drama converge. In point of religion she does not belong distinctly to any one of the three religions, but is an ideal combination of all three.

Christianity is not creditably represented in the play. The most important Christian character is the Patriarch of Jerusalem. But Lessing simply portrayed in him an historical person who is acknowledged to have been a disgrace to humanity in general and to Christianity in particular. He was bloodthirsty and fanatical clinging only to the externals of the church, he is ready to persecute all persons who are not Christians in name--the name alone suffices for him--by fire and sword. A minor representative of Christianity is the laybrother, a simple monk. He represents Christianity in its primitive simplicity and purity. With his him vow of obedience takes precedence over everything else.

The only other important character in the play is the Templar. The youth is proud, generous at times, but always impulsive. And so he is constantly going to extremes, and without reflection he gives expression to hastily conceived and prejudiced thoughts.

There is an element of suspense maintained throughout the play till the last scene of the last act, centering around the identity of the young Templar and of Recha, the adopted daughter of Nathan. So, I shall give a brief outline of the drama as it is gradually unfolded through the five acts. As the play opens Nathan, a wealthy Jew in Jerusalem, arrived home from a long business trip to Babylon, and he is told by Daya, a christian companion of his daughter Recha, that their house had burned down a few days before and that Recha would have perished in the flames, had not a Templar rescued her at the risk of his own life.

NOTE: The Templars were a military order of Knights founded by nine French knights in 1119 for the purpose of guarding pilgrims to the holy places from attack by the Sarcens. They took solemn vows of chastity, poverty, and obedience before the Patriarch of Jerusalem. They devised their name from the fact that their first place of residence was in Jerusalem at the spot where the Temple of Solomon was supposed to have stood. The Templars were both knights and monks, and so they realized the two most cherished ideals of the Middle Ages and men of highest courage and purest devotion flocked to their ranks, bringing with them their wealthy to fill their treasury. After a varied career of two centuries the order was dissolved, in 1312. The templars wore white linen cloaks and white linen girdles--symbols of chastity--in which they carried their daggers.

A very remarkable circumstance had saved this Templar's life a few weeks previous to the incident--just related. On account of the persistent attempts of the Templars to recapture Jerusalem for the Christians and even to take his own life, the Sultan Saladin had ordered a group of them to be executed. Saladin was present at the execution, and he ordered one of the prisoners--and he was the Templar of our play--to be spared because he looked very much like his own younger brother, Asad, who had left home in his youth, some twenty years previously and had never been heard of since. So now this Templar was wandering about in Jerusalem as a free man, but as he still considered himself a prisoner of the Sultan, he would not leave the City

165

till released by Saladin.

Daya believes that it was really an angel with a white robe in the disguise of a Templar who rescued Recha and she had persuaded Recha to believe this too. So when they are telling Nathan about the experience, they say that it was really an angel who had taken on the form of a Templar. Nathan replies somewhat ironically that he thought it was an angel, but a human angel. Then Recha reminds him that he had often told her that God could perform miracles for those who love Him, he answered it was less of a miracle if God saved her through a real man and one whose life had been spared so miraculously, adding: "The greatest of miracles is the fact that real true miracles that are happening every day could even become so commonplace for us that we don't observe them as miracles."

Nathan persuades them that as they are anxious to thank the Templar and to reward him for his [illegible] act that they should try to find him. Daya does find him wandering among the palm trees, [illegible] not in a good mood since a laybrother had just left him, who had brought him a message from the Patriarch asking him to serve as a spy against the Sultan in the cause of Christianity, which offer he [illegible] rejected. So when Daya tells him that Nathan had just returned with twenty elephants loaded with riches, and that he wanted to reward him for his heroic act, he retorts that evidently the people had misjudged Nathan; that they ought to call him Nathan the Rich, not Nathan the Wise. Naturally he doesn't go with her.

In act two we find Saladin and his sister Sittak playing chess. The conversation drifts to an impending war that the Christians are threatening to make in one of the Syrian provinces and to Saladin's lack of money to carry on this war. Sittak suggests that he send his treasurer Al-Hafi to borrow some money from Al-Hafi's rich friend Nathan. This Al-Hafi was a peculiar treasurer. The historical Saladin was a very generous man, giving alms freely, and as Lessing

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represents his treasurer as being this Al-Hafi, a dervish from India, chosen for this position because, having been poor himself, he knew the needs of the poor. Al-Hafi tries to borrow money for the Sultan from various rich people in his attempt to spare Nathan, because he doesn't think that Saladin will ever save enough money to pay back the loan. But he is unsuccessful and in despair he goes to Nathan and tells him his mission

In this act the Templar and Nathan meet. At first sight Nathan sees a resemblance in the youth to someone he has known, but he can't place him. At first the Templar is brusk and almost insolent to Nathan, but he is soon won over by Nathan's self-possession and broad-mindedness. As they part Nathan asks the Templar his name. He tells him it is Conrad von Stanpfen. Nathan promises that he will intercede for him with the Sultan, and asks him to go to his home where Recha is awaiting him.

In act three Recha and the Templar meet for the first time and they are lost in contemplation of one another. It is a case of love at first sight, but after the first shock is over, Recha feels calm. She is attracted by the Templar but not passionately so. It is otherwise with him.

When Nathan arrives at Saladin's palace, Saladin puts an embarrassing question to him, thinking he will be more willing to lend him the large sum of money he wants if he can get the Jew in a predicament. The question he puts is : Which of the three religions, the Jewish, the Christian, or the Mohammedan is the true religion? Nathan asks permission to relate a story before he answers the question. The Sultan grants this, and then Nathan tells the beautiful fable of "The Father and his Ring." I shall read this at the close of my paper as it contains the kernal of Lessing's teaching in this drama.

Saladin is deeply moved by the truth of Nathan's tale and he asks him to be his friend. Nathan then delicately offers to place at his disposal a sum of money for which he says he is looking for an invest--

ment, and having incidentally referred to the Templar, Nathan relates how he had saved his daughter's life. The Sultan asks Nathan to go and bring him to the palace so that he might show him to his sister Sittah, who had never seen her lost brother as she was merely an infant when he had left home, but she possessed a small picture of the lost brother.

In the next scene we find the Templar meditating upon his position. Here he is a Christian and in love with a Jewish maiden, and he a Templar at that who is bound by an oath of chastity. But he argues that he was released of his vow when he became a prisoner of war and was sentenced to death. His present life is the gift of Saladin and it belongs solely to him. When Nathan arrives the Templar begs him for the hand of his daughter. Nathan parries by asking the youth more about his father, saying that he knew a Conrad von Stanffen--the same name as the Templar's--but that he could not be his son as he had been a Templar also and so bound by an oath of chastity. The Templar resents Nathan's prying into his private affairs and leaves him in anger. As he goes he meets Daya. She tells him that she has a secret which he ought to know if he really loves Recha. He assures her that he does and she tells her secret, which is that Nathan isn't really Recha's father, that she isn't a Jewess at all, but a Christian who had been baptized when still a small child.

In the fourth act we find the Templar going to consult the pompous Patriarch for advice as to how he might force Nathan to permit him to marry Recha. Still fearing that injustice might be done to Nathan, he puts it as a hypothetical case. Assuming that a Jew had an only child, let us say a girl, whom he reared most carefully and whom he loved more dearly than his own soul, and who was later found to have been baptized as a Christian, left with him in her childhood, and whom he reared as a Jewess--what should be done in such a case?

"That Jew should be burned alive."

"But what if she was poor and destitute and might have perished without his help?"

"It doesn't matter, the Jew should be burned alive."

"What if the Jew did not bring her up in Judiarism, but merely taught her about God and only so much religion as would satisfy one's reasoning about God."

"It doesn't matter, the Jew should be burned alive."

The Patriarch suspects that it is not merely a hypothetical case but a real one and he tries to get the Templar to admit it. As the latter resents this attitude, the Patriarch sends his lay-brother to find out the facts.

The lay-brother, a naive, simple soul, goes to Nathan and tells him that the Patriarch says that it was the sin against the Holy Ghost for a Jew to rear a Christian child and that so he had come to ask him about his daughter. Nathan is astonished that this fellow knows [illegible], so the lay-brother tells how he was [illegible] of Wolf von Filneck, how [illegible] previously, [illegible], the baby's father had left her in his care and he had left it with Nathan, since he himself was intending to go to a monastery in Arabia. All this had happened just shortly after Nathan's wife and his seven sons had been burned alive by Christians in his brother's house. After Nathan narrated these events and how he loved and reared the child with all the affection that he would have bestowed upon his seven sons, the laybrother exclaims: "Nathan, you are a Christian; by heavens, you are a Christian. No better Christian ever lived than you." "How queer," says Nathan, "for that which makes me a Christian for you, makes you a Jew for me."

Nathan promises him that he will give up the girl if someone [illegible] had a prior claim upon her to his. The lay-brother merely [illegible] that her mother's brother was Conrad von Stauffen, a Templar, [illegible] he had a Breviary which the girl's father had left with him [illegible] went to war, which might tell of the relationship as there is some writing in the book but that he could not read and had never had it read to him.

In the fifth act the lay-brother brings the Breviary to Nathan, who heaves a sigh of relief after he scans the notations in it, because now he no longer has anything to conceal. Teh Templar meets Nathan and again presses his suit for the hand of Recha. Nathan tells him that Recha's brother has been found and that he would have to get his consent first of all. So he takes him to the Sultan's palace where he is to meet this brother and some other relatives. They find Recha there discussing with Saladin and his sister who this Christian father of Recha, about whom they had heard, might be. The Templar intercedes with Saladin to compel Nathan to permit him to marry Recha. Nathan then explains that Assad, Saladin's older brother, had become a Christian and had married a German woman; that they had left their son--who was the Templar--while still a mere babe in Germany with his uncle, Conrad von Stauffen, who reared him as his own son, while the parents returned to the Orient; that here a daughter was born to them, but that the mother had died. We have already seen how the baby girl was entrusted by [illegible] to the lay-brother, who took her to Nathan. [illegible] ly with Saladin and his sister [illegible] their [illegible] dis- [illegible] nephew and niece.

Though the plot contains an element of interest and truly depicts [illegible] life in Jerusalem at the time of the Third Crusade, the [illegible] of the drama lies in its search for the truth under all creeds [illegible] various races, and for its ideal of religious tolerance. The [illegible] has been very severely criticized for being unfair to Christianity, which is represented by the pompous, bigoted, rascally Patriarch, while Mohammedanism is represented by the generous, openminded Saladin, and Judaism by the just, affectionate and wise Nathan. Probably Lessing would have admitted that this criticism is just, but he wanted to shock the self-righteous and intolerant bigots of his day into a realization of the fact that religion and real Christianity consist of more than merely ritual and formal worship; that God judges the intent more than he does the deed; and that Micah was right when he exclaims (vl, 8): "And what does the Lord require of thee but to act justly, to love mercy, and to walk humbly with they God?"

The drama abounds in sententious saying, such as:

"Not all are free who scorn their chains."

"Deficiencies always call for excuses."

"It's the will, not the gift, that makes the giver."

"Borrowing is often just another name for begging."

"What a person really is and what he has to be in the world, are not always one and the same thing."

"He who deliberates is trying to find reasons for not needing to act."

"One has never really possessed a thing that one does not fear to lose."

Fredk. H. Teng

February 9, 1931

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Paper #19

THE CHAIN STORE VERSUS THE INDEPENDENT MERCHANT

TITLE?

In consideration of the problem and prospects of the thousands of independent merchants of the country in competition with the chain store, we are confronted with these questions:

Will the small merchant survive?

Will the small town continue to be the nucleus upon which the life of countless rural community centers survive, or are they due to pass into permanent subordination? In other words, will the country redeem itself from the money changers?

These are the arresting questions and upon the answer which America shall give to these questions, hangs in no small measure the future of this Republic. Not because the chain store will absorb all the business, not because the independent store owner has not the business sagacity to compete with the chain store management, not because other republics have fallen, but because so-called Economic Experts have been substituted for our law bodies in national and international problems that the American citizen is so financially depressed and tax ridden that his interest in business is shaken.

The attempt of business can only lead back to the money power of the country which is the power behind the present depression, the stock market crash, the chain merchandiser, and even the World War. And with your indulgence may we go back and call up a few events to substantiate our claim?

The false inflation of stock prices, that had never paid a dividend, that were worthless as far as an investment is concerned, went to $400.00 and $500.00 per share. Who did this but the moneyed stock manipulator and how did this affect our local community?

You will call to mind that the rate for call money on the stock exchange ran as high as 22% just before the crash, and you will also remember that there was no local money to be loaned for business or otherwise. Why? Because the local banker could not afford to loan you at 6% when by sending his money East he could get fifteen per cent or more from the stock market gamblers. This left the local merchant to do business as best he could without capital.

To substantiate the validity of this statement I quote from a report from the Federal Reserve Board that loans had increased a billion dollars from October 26th to March 2nd, the 1929 amount being $6,700,000,000 against $3,000,000,000 the year before.

The unusual year of 1930 found the small merchant facing new perplexing problems and conditions that could not be solved over night. The World War not only disturbed International boundaries, but new economic border lines have been established. The old order was changed. A new era had begun.

At Versailles was the beginning of our financial depression. When the Economic Experts made the huge assessment of thirty billion dollars on an absent and bankrupt country, the absent country's territory was sliced up to the satisfaction of those present with no regard for the agreement made at the signing of the

Armistice, which read that there wer to be no punitive damages. The action of this august body gave a lesson to the financial world in high finance which can never be forgotten.

Since 1920 three million people in this country have left the farm and have moved to town due to excessive taxation and faulty distribution of farm products. The trend has not only been from the farm to town, but from the small city to the large. During that same period, the shifting currents of population between the rural areas and metropolitan centers, there was a net gain of eight million people for the great cities, a phenomenon unknown in history. No past generation has seen anything to compare with it.

Concentration of population, money power, and narrowing of opportunity due to seepage system of finance, seems to be going hand in hand. When economic conditions on the farms and in the villages do not sustain life in a satisfactory way, people move to the city.

And when people move to the cities in too large numbers, they swell the ranks of unemployed, increase the number who are apt to become public charges, impose additional burdens upon the government, raise tax levies, dislocate industry,lower living standards, and impair the market for agricultural products by an increased surplus, thus still further intensifying rural distress.

It might seem since 28% of the people have left the farm the demand for food would soon catch up with production, but the obvious answer to this is in the fact there is no increase in the number of consumers when the farmer moves to town, as he was a consumer while in the country. He joins the great army of unemployed but he is also a consumer in the city. If there is any difference, it might result in a lesser consumption of food because the city man, of more or less sedentary life, requires less than an active, robust farmer.

The question seems to remain whether or not the production has lessened when the farmer moves to town. We find that facts are mightier than theories when the crop report shows that while the farmers have moved to town and in great numbers, harvests have become more plentiful.

The concentration of the population in large cities threatens to disturb if not to disrupt the economic balance and social stability of the nation as there has been centralization of control of the agencies and means of production and distribution.

Likewise the control of business and industry on a national and even international scale is accomplished by holding companies and banks with interlocking directors and other ingenious devices. While perfectly legal, yet none the less dangerous to the public, there is a significant development of the present decade--the Chain Store.

If a new child is adopted in the corporate family, the stock of the parent company takes a leap, and the pulse beat is quickened in the seventeen million men, women and children whose recent thrill was the stock market.

Mergers today represent concentration of control, and diffusion of ownership. A few hold the power and what goes with it, but many hold the bag.

This new form of business organization is due for the most part to the financial influence, the life of the small community whether rural or suburban. The chain stores have invaded this field in which the local merchant once thrived unchallenged.

The money power, the hard surfaced roads, the fast shipping truck, the great metropolitan department store itself a unit in a nation wide chain, is extending its trade into territory never before entered.

The mail order house no longer relies entirely on the lure of the catalogue, but has invaded the home town of the country merchant and has been the high-voltage method in merchandising perfected in the minds of the incorporators of his company.

His company bank backed by the financial resources of a holding company, dominated by the same owners as the chain stores, is non-combatable.

The interests of the small community are to be pitied if the chain stores and chain banks should ever dominate the field, as every progressive community in this country has three or four outstanding leaders so to speak; namely, the outstanding business man who has presided over its growth, a farsighted courageous, individual banker, who has faith in his town and money to help build the community and to finance the individual merchants.

What happens to the merchants when industries are subject to stagnation? The independent merchant sticks to his place and is content with small profits and struggles to maintain his credit while the chain store is moved into some other section of the country where conditions are more favorable.

What happens when the chain store buyer makes a bid for a certain per cent reduction for a given amount of merchandise for the year? The manufacturer looks the business over and finds he can cut the amount of help or put in some extra machines and reduce his article, say 3% per package, so the chain store rush to the trade with a cut in price of an article; the laborer has suffered the cut and you the gain.

The excessive taxes and impossible living conditions are forcing people to take up their residence in suburbs and they are moving the retail business with them, while the same factors are forcing industries to establish plants in smaller towns. This may save the rural community centers, with co-operative buying organizations designed to give the small merchant the same advantage in mass buying that the chain store and the mail order house now enjoy.

What will happen if the chain store dominates the trade? Will not this great commercial monster have his business declared a public utility with a guaranteed profit through the Public Service Commission?

Will not this monster manufacture all their goods, thus eliminating the jobber and manufacturer? What can stop him when he has all the trade?

Take our present public utilities. Our laws guarantee a certain profit. How well you know that 10% is added to your gas bill if not paid within the limit.

There are certain articles in the grocery line that are called staples, which the unfair merchant delights in baiting the trade with by actually selling at cost, or even a limited number at less than cost. These articles are sugar, breakfast food, certain brands of condensed milk, coffee, and other things.

There are about seven grades of Rio coffee. There are about seven grades of Santos coffee, and even on the same coffee tree you have two distinct flavors, thus making a difference in price.

In canned goods there are four grades, namely, (1) Sub-standard, the cheapes, (2) Standard, (3) Fancy, (4) Extra Fancy; all these have different prices and different quality, thus offering a dishonest merchant a fertile field for deception to the easy beguiled public (Show corn in cans)

It is unfair to say all chain stores are unfair, but it is safe to say that dishonest merchants, both chain and independent, exist, and the buyer of the retail trade is the loser.

This high pressure merchandising has in no small degree been the cause of the loss of confidence in many merchants and in the press. How well you knew in former years, if you observed in the press any article for sale of a given quality you could rest assured that the article was genuine, while now it seems problematical.

The cash and carry, self-service store seems to be a solution to compete with the chain store.

The Independent Grocers' Alliance has made the discovery that the average purchase is larger when the customers wait on themselves.

It seems that with the free access to the shelves they seem to find the goods more tempting. They do not seem to arouse the same degree of sales resistance as when a salesman urges his selection. There will always be a place for the service and delivery system for certain classes, but the self-service store is a useful variant which will contribute to inducing the present high cost of merchandise distribution.

These storeShave,and will exist along the side of the service and delivery stores just as the cafeteria exists along the side of the regular restaurants. In each case there is plenty of room for both as long as the human race differs so widely in their tastes and modes of living, and finance is in reach of small merchants.

As long as the country was prosperous and jobs and money were plentiful, scarcely any notice was taken of the chain store or its methods, but when sales began to fall off, the people began to look for bargains, so to speak. The independent merchant with his shelves filled with high price merchandise, and somewhat soiled, began to look for a solution, and not realizing that a panic existed, laid the blame to the chain stores which had no more to do with the panic than did the independent stores.

Leagues of different names sprung up all over the country to combat the supposed menace (the chain store). They criticized adversely the non-taxpaying store, the foreign money power concerns that sent all the money out of the city, the chain store using only one clerk in many places. The leagues hired high salaried secretaries, published special newspapers telling of the disadvantages and urged all citizens to trade altogether with the independent merchants, when many of these same league contributors were managing chain stores or departments of which the ownership was a mystery. Yet they failed to give the purchase that which is rightly his own--the privilege of selecting where and from whom his wants might be satisfied. In other words, the privilege of spreading his money over the longest period possible was much discussed.

The lady of the house is the real purchaser; she especially shops for groceries. It has been said she purchases 85% of all groceries, and 75% of that 85% have a weekly budget, thus penalizing the savings account of the mother to a minimum. So with this weekly budget, mother or wife, increases her weekly savings by cutting on the grocery bill; hence it is quite common to see the lady grocery purchaser scanning the chain store ads to see if she cannot save a dollar out of her grocery allowance this week-- the dollar saved creates the vision of a new hat.

It is self-evident that the independent storekeeper sits silently by and allows his competitor to force him to cut prices. He himself has helped to bring about this depression in a degree by his reckless credit system, his holding to high prices in opposition to the cut of salaries and the lack of jobs, hoping against hope that he can unload his merchandise before the people are wise even when every newspaper and mail order house in the country were proclaiming to the far corners of the earth the approaching hour of over-production--in reality a buyer's strike--for the reason there were no jobs for the class of people that buy the majority of merchandise.

The wholesalers of the United States, if alert we hope will not allow the independent store to succumb before chain store competition any more than they will foster any other business suicide. The figures now available show the independent store sells 61% of all merchandise purchased by the consumers of the United States. It seems to be wisdom to follow the chain store, rather than fight them.

The independent merchant learned something from the itinerant vendor and the catalogue house, and he can learn something from the chain store.

The only fundamental difference between the independent store and the chain store is one of finance. A substantial hook-up between independent retailers, wholesalers and manufacturers brought about by the wholesalers when they recognized that the independent merchants were threatened by the growth of the chain stores has been perfected. In the past few months in other fields there have been plenty of horizontal hook-ups. Organizations of retailers and wholesalers and manufacturers are co-operating with one another, but until recently there were no vertical hook-ups in which manufacturers, wholesalers and retailers co-operated so compactly as they do now.

The wholesalers saw that the independent store was threatened by the growth of the chain store, and they recognized that if the independent retailers were threatened, they with the manufacturer were threatened, as it is a plain calculation if the chain store could gain control of the retail trade, there would be no use for the wholesaler or the present manufadturer, as the chain store would manufacture their own lines, just as is done in our local Quaker Maid plant, a part of the A & P corporation.

The profit on goods is not made until the merchandise is sold. It behooves the merchants to devote more of their time and thought to sales problems and to leave the problem of buying to the wholesalers, as no honest wholesaler will ~~not~~ overload, or will ill advise you as the retailers interests are the wholesalers interests. And the wholesaler must furnish the retailer the merchandise at a rate that the retailer can furnish the consumer with as good, if not better, and at a smaller cost than the chain store.

The high-hatting of the merchandiser seems to be on the wane. The money should be put into the merchandise and not so much into fixtures and frills, as the public has come to learn it must pay for all inside the storeroom.

A careful merchandiser adds to the cost of all goods a percent for wear and tear of fixtures, as well as freight, clerk-hire and shrinkage.

The chain stores are here to stay, and conceding that they can buy many articles cheaper than the independent merchant because of their volume, and control of funds, they are enabled to buy larger lots. However, we hope the independent merchant has nothing to fear from the chain store. If he will improve his methods and the local banker will support his discounts, then he need not fear the competition of the chain store. If a delivery system is used, it might be cut down to a single delivery a day instead of four or five deliveries a day with all articles costing less than twenty-five cents.

The costfor delivery on the credit system costs 25% to 28% higher per dollar than cash and carry merchandise.

The credit system or installment plan of buying merchandise is largely a factor in the present panic. As for example, every

182

4 out of 5 persons in the United States has an automobile, and only one-fifth of this number can afford it, and 95% of the cars are not paid for.

It would seem the luxuries of the past generation are now our necessities, or in other words, the present condition is rather the cost of high living, rather than the high cost of living.

The chain store principle of distribution is economically sound, and cannot be retarded as it is a new factor in a new age of efficiency, and to combat this the community spirit must be developed; hours and wages must be a factor and the interest of the consumer as well as the producer must be protected.

In this great age of efficiency there are three classes of people specially interested. They are the producer, the consumer, and a minimum number of citizens involved in the distribution.

The indepdndent stores we will list in three classes: first, the class who is fighting a defense battle. These merchants have no knowledge of merchandising. They have little, if any, capital. They depend upon the wholesaler to extend them unlimited credit. They refuse to modernize their methods, but expect the public to patronize them for sentimental reasons. This not only applies to the grocery business but all kinds of retail businesses. They are what might be termed "shopkeepers", "tree sitters" if you please. It is this group that lay all failures in business to the foreign owned stores.

This type of merchant is easily taken in with the idea that by joining some fault-finding organization of the chain store like the

Merchants Minute Men, commonly known as the M.M.M. of Shreveport, Louisiana, supported by the wellknown KWKH Radio Station, all will be well. $12.00 per member was exacted by this organization for which all the faults and shortcomings of the chain store would be broadcast. This kind of opposition has not proved effective in the past as the public is not interested in your shortcomings; the buying public reacts to positive rather than negative suggestion.

The second class of independent stores is not face to face with the competition of the chain store. To this class of stores the chief buying incentive is price; that is, how much can I make on this or that? When the volume of business is increased, the price is supposed to decrease correspondingly, but not to the consumer, and upon this idea the chain store is founded. However, in this class of stores there is a class of customers that will not trade with the common people. They feel their independence. The housemaid or the cook gives the order over the phone, thus increasing the cost of serving this class of people. Since this kind of store is known as the Bon Ton, or the rich man's store, this kind of trade is not especially catered to by the chain store as there is no credit or delivery.

The third class is the merchant who does not care who his competitor is. He has capital, he is progressive, he uses the same methods as the chain store, he does not waste his energy telling the faults of the chain store, but how good his merchandise is. Everything is clean and artistically arranged, the service good, the prices reasonable and the quality good. They keep store with the idea that a parking space is more to be desired than a downtown corner. These merchants have overlooked nothing in their attempt to please and satisfy their customers, which as has been said, is 85% women.

The retailer is not the only man concerned about the chain store. Wholesalers and manufacturers are taking an active part in trying to check the chain store, yet it is doubtful if it will be an advantage to the customer. Through them another great class of corporations has united and formed what is called the Quality and Service store, commonly known as the Q and S Stores. This organization has reached into eight states. A $10.00 fee is charged for which there is to be a special display of advertising. One day each week four members decide on six items which are to be sold at cost. There are advertised along with twenty other items listed at regular prices. A window trimmer is sent around once a week to advise special display for the special articles. The total cost of these services per store amounts to $21.00 per month. This amount is taken care of by the manufacturer. Anyone wishing to have his product given special attention pays the association so much a year and the stores carry out the program; but if any company is not willing to pay the sum he is likely to find his product off the market in the future. This scheme was born or carried on at high hand in Danville, Virginia, as thirty-two independent grocery stores now belong to that organization with something like twenty-one in this city. It is well enough when the customer knows the six articles which are sold for cost, in these ads, but rather painful if he should guess wrong. Hence, after all is said and done, it behooves the wise housekeeper and shopper to acquaint herself with prices and their respective values. Intelligent buying goes hand in hand with intelligent home-making.

The greatest independent organization in existence is the Independent Grocer's Alliance, more commonly known as the I.G.A. This organization was started by a group of accounting men in Chicago, and in less than four years it grew to 14,000 stores. The company organizes a group of progressive wholesale grocers charging them for the copyright scheme they proposed, and in turn, the wholesalers charged the retailer to join him in this scheme of collective buying and advertising.

The accounting firm in Chicago was to select the articles that were to be on display and what they were to sell for. The same articles were in display in Illinois as in Indiana, Ohio, or any other place. The trouble was that what might be a good seller in a store in Muncie, might not be a seller in Clay City; and so the retailer according to his contract, had to buy these special articles, and many of the stores found themselves loaded up with goods that they had no sale for. Therefore, they had to drop out.

The advertising was paid for by the retailer at $3.50 per week, but was handled by the super-organization as was the weekly sales and the price standard setup. This was fine for the wholesaler, but was not so good for the retailer as all retailers did not have the same class of customers.

This alliance is now working on much the same scheme, but it is trying to select the retailers, as they call them the most progressive, one to every 2000 inhabitants, and they are requested to buy at least $500.00 worth of goods per week from an I.G.A.wholesaler. The gain, if any, in this kind of an organization is paid for by the loss of the independence the retailer once had before he joined this organization as he is told when, what, where, and how much to buy. They are much the same as the chain store manager with a great deal more responsibility, as he now has not only the chain store as competitors, but the rest of the independents.

The past few decades have seen radical improvements in not only manufacturing but ways of doing business and financing.

Machines have supplanted manual labor to no small degree. These changes have resulted in vast savings. Operations have been transformed into specialized tasks which in turn have been co-ordinated into mass-production units, thus giving a practical application to the old adage that "Time is Money", and in addition have developed a high pressured business knowledge out of which many new and wise sayings can be drawn.

The results have been a general well being that has no precedent in the history of finance.

Radios are no longer luxuries. Phonographs are as common as washboards. There is scarcely a luxury left which the rich may enjoy to the exclusion of the less well-to-do.

We have arrived at a point where we consider it a serious business depression that causes the average man to forego his annual trip to the mountains or the seashore. This picture must not look too rosy. The poor are still with us and always will be. And the great problem that confronts us is the cause and solution of the changes that have put many of our older methods of finance and business on trial. The government is the greatest single spending agency in the country and it is reasonable to look to the government spending power to stablize industry.

So let us call to mind the enormous per cent the banks were charging before the crash of the stock market. The smaller banks all over the country were loaning the National Reserve Banks this money at a high rate of interest and in turn the National Reserve Bank was loaning at a higher rate of interest to the Stock Market gamblers.

You will recall when the press was full of news concerning the high rate of interest that the banks were charging on margins on the market at 20% and did at one time reach 22%. Let me repeat, that at that time there were no local loans from our banks. Why? Because all the money was sent east, at 6%, the lawful rate of interest in this state, was not attractive when they could loan your money at 22% in the east. Why was this stock gambling allowed by our government?

Let us meditate a moment. First I wish to quote Mr. Hoover. "A liquidation is a healthful adjustment of the market position" with millions of small investors in the market with margins to be covered at 22%, interest from Government Banks". This statement from the White House was: "An abrupt and final departure from the steadfast prevailing policy in the Republican administration since 1921".

A moment's reflection upon the consequences of a sustaining word from the White House would have been sufficient to have stayed the crash that broke the laity, but made millions for the banks. And here allow me to predict that all the names will be known soon that had anything to do with the stock market crash. In the light of history the question might at first glance appear ridiculous, yet history is authority also for this question for in June 1928 and again in October of that year the market exhibited every symptom of the crash, but what saved it and why?

The timely statements of the second richest man in the world, Secretary Mellon and his President Mr. Coolidge as the statement from these gentlemen stayed the feeling and the market regained all lost ground and continued the steady march to new heights. What was done by Mr. Mellon and Mr. Hoover, and why? In October Mr. Hoover was asked by a flood of petitioners that steps be taken to stem the mad orgy of deflation.

When these petitions came to Mr. Hoover why did not Mr.Hoover call for his secretary-treasurer, the man who knows more about the moneyed power than any other man in the U.S? Instead Mr. Hoover sent confidential telegrams to some of the more important people and asked them to suggest some specific action as a cure for the stock market, and what was the answers? Almost as in one voice the boiled-down request was to "Issue a statement through the press urging the people to buy stocks". Who wanted this statement issued and why? As in the past it had been done as in 1928 by Mr. Coolidge and Mellon. For the reason the National Reserve Bank owned and controled by the money power was getting the unheard of rates of interest.

The pathetic humor of the above suggestions from Mr. Hoover's friends is only appreciated by the distance away from the crushing losses of October. Yet it is well within the range of probability that before the financial history of last year is written and distributed the incident may assume pleasant political relations for or against Mr. Hoover's future.

The Hoover liquidation policy of the stock market is now no theory or guess as the history to be written is the moneyed power made the money, and the small gamblers lost all. And for this suggestion or advice to have come direct from the Secretary-Treasurer as the suggestion was problematical it would have shown the hand of the powers that be and the secrecy of the mouthpiece of the financial world was the motive.

It must be said the leaders of Wall Street seriously advised the White House statement, regardless of the outcome.

There is a sentiment that Mr. Hoover could have stayed the tide for at least local centers by demanding the National Reserve Banks to loan their money to the communities in which they are located, prohibiting the sending of all local money to the National Reserve to share in the high rate of interest. In our immediate locality there was at that time no money to loan from any local banks, and all kinds of business locally suffered alike.

The selection of Mr. Mellon as Secretary-Treasurer in 1921 signalized the ascendancy of the financial world into power at the White House, symbolizing the financial viewpoint that money and credit are mere instrumentalities of production, transportation and trade.

Mr. Hoover in a speech of October 15, 1928, before he took office was heard to say of the high inflated stock market, "It is not Wall street that suffers most in the unsettled market, but it is the little banks, the little factory, the little farm, the modes t home". This speech was at that time absolutely reverse to the

Financier's attitude toward the credit situation, but is much in harmony with the supposed bust buyers strike idea of today. While Mr. Hoover seemed to be in touch with the financial side of the stock market before he was elected, it seems strange he was at sea when he sent out his famous telegrams for suggestions as regards to the stock market after he was elected.

Referring to a little history concerning finance and stock market when the stock market was dangerously bobbling in October, a year before the crash, President Coolidge had this to say through the press. (President Coolidge believes that business is on a stable, prosperous basis, and that prosperity in the country will increase tax returns, averting the threatened deficit in the budget during the fiscal year. Business conditions were discussed in the cabinet meeting today, reports made show that the situation is fundamentally sound.)

May I call my listeners' attention at this point of the cabinet discussion and the way Mr. Coolidge handled the situation with the financial wizard of the cabinet?

Proof that this statement influenced the stock market is in the fact that on October 31st, the day the statement appeared, Industrials was quoted at $182.93, the close of November 30th at $197.75, and not until three weeks after the crash did these stocks dip to the price in the beginning of $182.93.

It seems apparent Mr. Hoover's idea is to guage national well-being in terms of commodities instead of dollars.

To show how the stock market was influenced by statements from Secretary Mellon on March 14th, "that the time is ripe to buy good bonds", less than a month the industrials again went sailing to $205.00.

This may seem a little political but as finance is back of all politics it is necessary to refer to political movements.

If politics and money are not back of the non-enforcement of the 18th Amendment, why is it possible for the notorious Remus of Cincinnati to be back into the bootleg and dope business with the government officials' full knowledge. You will call to mind this notorious man was sent to prison on his own testimony that he headed a bootleg business and after gaining his freedom murdered the mother of his daughter, but cleared on the dodge of power, money and insanity.

To show that the money power is in control of the Government, I wish to quote from The Sane Truth of Muscatine Iona, who in turn quotes representative Garner of Texas. "The amazing total of six billion dollars have been handed back to giant corporations and trusts in refund; in eleven years Andrew Mellon as Secretary of the Treasury has handed back to the Mellon interest the giant sum of three billion thirty-five thousand six hundred and twenty dollars".

Strange as it may seem all these transactions have been done in secret. No one knows how these billions happen to be given back.

I quote this to show the money power is supreme in the land of the free not only now but from Christ time. For this brief reference I quote Matthew,Chap.21-12 verse in part: "And Jesus went into the temple of God and cast out all them that sold and bought in the temple".

Why a man with an income of millions per year wants a cabinet job of so small a pay is unanswerable as I have said before, unless he is placed there to feel the pulse of the world for the money power.

And from this class hinges the prosperity of the country, the welfare of the laity, the possibility of a revolution.

In conclusion may I say that we today are approaching the repetition in history of the fall of the old countries caused by one class gathering together all the finance.

The 18th Amendment will never be enforced on account of the money power financing the racketeers at exorbitant rates of interest.

The chain store proposition and its subsidiaries will be a more dominant factor in the future as it furnished a place to loan large sums of money that cannot be traced for taxes of income.

After the Civil War the dominant northern capitalist forced the disorganized South into a do less age for fifty years. Is it not possible the more experienced international capitalists wittingly or unwittingly are forcing the people of the United States into a great national do less age now.

For fifteen years economic and social life have forced the women, who operated millions of comfortable and generous consuming homes, into small apartments and houses; which means less furnishing of every line. Today the warehouse or merchant houses the surplus instead of the home owner. Due to smaller homes, women can concentrate their time making over what they used to discard, greatly adding millions to under-consumption, which means a buyers' strike of those than can afford to buy.

H. S. Hickman.

Paper #20

APOCRYPHAL BOOKS OF THE NEW TESTAMENT

read at the

TERRE HAUTE LITERARY CLUB

by

Guy Stantz

March 2, 1931

THE APOCRYPHAL BOOKS OF THE NEW TESTAMENT

The first book that I can remember of seeing was our large family Bible. It was a new, large, thick, stiff-backed book. The sturdy b acks were held together by a clasp. The covers were black and ornate with designs in relief. On the front side was printed in gold the words "Holy Bible". This book has now become old and worn. The backs are torn loose, but my memory of the book is very vivid. It was always a special day when my mother would permit me to look through the Bible. The contents left two very permanent impressions upon my mind. The weird pictures of the "Flood", "The Building of the Tower of Babel", etc., attracted me very early. Although I have not looked at them for many years I can still close my eyes and see many of these pictures distinctly. The other impression came later, after I was able to read. It was the word "Apocrypha". There were three divisions of this Bible, the "Old Testament", the Apocrypha", and the"New Testament". It was many years before I realized the significance of the word "Apocrypha". From the very beginning this word has had an air of mystery about it and is still a lure to me.

I learned that these "Apocryphal Books" were at one time candidates for a place in the "Old Testament" canon, but had been rejected because of doubtful authorship or worth. In later years I learned that there are also many apocryphal books of the "New Testament". Some of these books have been preserved, but many have been lost.

An interesting question naturally arises as to why these writings were cast out in the selection of the material that has come down to us in the authorized version. The compilation of the Bible was not an act of definite occurance. It was a matter complicated and abstruce. It was an evolution at the hands of churchmen of various beliefs and purposes. In the foundation of early church doctrines there was dissention, personal jealousy, intolerance, persecution, bigotry. That out of this welter should have arisen the Bible, with its fine inspiration, would seem to present a plausable basis for belief in its divine origin.. The Bible is a growth. Many people do not know that it was not written by a single person. It is a library of books written by various persons extending over a period of several hundred years.

We do not know exactly why the early Christian leaders selected the books and rejected others. Christians of the first century did not seem to consider their own writings as of equal authority and importance with those of the Old Testament. The books giving the biographies and teachings of Jesus, of which there were many, were kept and read in the churches. Many letters such as Paul's were written and preserved by the churches and reread as authorative teachings. These letters were copied and used by other churches. Apocalyphses, of which only "Revelations" remains in the New Testament, were common. We have no record of just how the books of the New Testament were finally selected, but it seems reasonable and logical to think that various churches, individuals, and councils collected libraries of these gospels, letters, tracts, and apocalypses. In all many such groups are mentioned by many writers of the day.

About 210 A. C. Arigen, a presbyter of Alexandria, catalogs the books of the New Testament as it is today except that he omits the

Epistles of James and Jude, though he owns them both in other parts of his writings. Eusebius Pamphilus, in 315 A.D., gives the same books as we have today, but says that the Epistles of James, Jude, the 2nd of Peter, and 3rd of John, though they were generally accepted, were still doubted by some. He also says Revelations was rejected by a few. It was not until 367, in a letter written by Athanasius, Bishop of Alexandria, that we get just the twenty-seven books which are included in our present New Testament. According to the information I could obtain there were ten other writers during the fourth century whose writings have come down to , that catalog the books of the New Testament. Seven of these have it the same as today, the other three omit Revelations.

Besided the twenty-seven books of the New Testament, we have twenty-six apocryphal books that are still in existance and sixty-eight now not extant, but mentioned by writers in the first four centuries of Christ. The following are some of names of the latter: The Acts of Andrew, The Gospel of Barnabas, The Epistle of Christ to Peter and Paul, The Gospel of Eve, The Acts of John, The Revelation of Paul, The Gospel of Truth, The Gospel of Valentinus, And the False Gospels of Hesychius. Twenty-eigth of these books were called Gospels.

It is perfectly natural that these stories, tales and myths about Christ were written. No great figure appears in history without myths growing up about him. Every great personage becomes a nucleus or center about which folk tales cluster. There are apocryphal tales about Napoleon, about Charlemagne, about Julius Caesar, and even our own Washington and Lincoln. It is impossible man representing so great a force as Jesus of Nazareth should in the world without finding many echoes of His personality contemporary literature--many stories which grew up about Him as elapsed. What these tales are, just how he appears to the fictional minds of His day and afterwards, it is interesting to note. often the fiction writer depicts life and the great truth of better than the historian. All who are in any attracted by the personage of Jesus are interested to know any stories that may have up about Him. They are also valuable because they enable us a point of view which otherwise would have been lost. History true, but in a sense tradition is even truer.

It is not the purpose of this paper to discuss the relative ticity of our accepted Scriptures and the apocryphal books. The apocryphal books of the New Testament may be divided into ps.

I. History of Jesus

1. The Gospel of the Birth of Mary. Author unknown.
2. The Protevangelion, or an historical account of the Birth Christ, by James the Lesser.
3. First Gospel of the Infancy of Jesus Christ.
4. Second Gospel of the Infancy of Jesus Christ.
5. The Gospel of Nicodemus or the Acts of Pontius Pilate.
6. A Portion of the Gospel of Peter.

II. The Apostles' Creed.

III. Epistles

1. The Epistle Abargus to Jesus and Jesus' reply.
2. Epistle of Paul to the Laodiceans.
3. Epistles of Paul to Seneca with Seneca's replies to Paul
4. The First Epistle of Clement to the Corinthians.

5. The Second Epistle of Clement to the Corinthians.
6. The General Epistle of Barnabus.
7. The Epistle of Ignatius to the Ephesians.
8. The Epistle of Ignatius to the Magnesians.
9. The Epistle of Ignatius to the Trallians.
10. The Epistle of Ignatius to the Romans.
11. The Epistle of Ignatius to the Philadelphians.
12. The Epistle of Ignatius to the Smyrneans.
13. The Epistle of Ignatius to Polycarp.
14. The Epistle of Polycarp to the Philippians.

IV. The Acts of Paul and Thecla.

V. Apocalypse.

1. First Book of Hermes called Visions.
2. Second Book of Hermes called Commands.
3. Third Book of Hermes called Similitudes.

VI. Letters and reports supposed to have been written by Pontius, [illegible] and Herod Concerning Jesus.

Due to the fact that it will be impossible to give a review of [illegible] books in a paper such as this, I will merely give some of the [illegible] and a few quotations. These stories will give you some idea [illegible] books from which they are taken. The various books are so [illegible] that each one must be taken separately to get an adequate [illegible] it.

The most interesting book to me is the "First Gospels of the [illegible] of Jesus." The New Testament gives very little of the boy- [illegible] Jesus, but the "First Gospel of Infancy gives a rather long [illegible] of His life up to the time He is twelve and ends with the [illegible] better account of His experience in the temple at that age.

It is related in this book that at one time a girl was afflicted with leprosy was cured by having water in which the child Jesus had bathed sprinkled on her. She became a servant to Jesus' Mother Mary. A rich young man who had been bewitched and turned into a mule miraculously changed back to a man by having Jesus placed upon his back. This young man married the servant girl.

Again Joseph and Mary with Jesus were passing through a country infested with thieves. They meet a gang of robbers. Titus, a humane thief, wanted to let them go on unmolested. Dumachus, the other [illegible], wished to rob them. Titus offers Dumachus forty groats to let them pass. "Then the Lord Jesus answered, when thirty years are expired, I will be crucified, at Jerusalem. And these two thieves shall be with me at the same time upon the cross, Titus upon my right hand, Dumachus on my left, and from that time Titus shall go before me into Paradise."

The following is quoted: "And when the Lord Jesus was seven years of age, he was on a certain day with other boys, his companions of the same age. Who, when they were at play, made clay into several shapes namely, asses, oxen, birds, and other figures. Each boasting of his work and endeavouring to exceed the rest. And the Lord Jesus said to the boys, I will command these figures which I have made to walk. And immediately they moved, and when he commanded them to return, they returned. He had also made the figures of birds and sparrows, which, when he commanded to fly, did fly, and when he commanded to stand still, did stand still; and if he gave them meat and drink, they did eat and drink."

The story goes that Joseph "was not very skillful at his carpenter's

," and that "the Lord Jesus was with him wherever he went." The would go the city to make gates, milk-pails, sieves, boxes, or r people hired him to make. Whenever he wanted to make anythin or shorter, wider or narrower, Jesus would stretch out his hand it and presently it became as Joseph would have it. "On a time the King of Jerusalem sent for him, and said, I would thee make me a throne of the same dimensions with that place in I commonly sit. Foseph objed, and forthwith began the work, and tinued two years in the king's palace before he finished it. And came to fix it in its place, he found it wanted two spans on ide of the appointed measure. Which, when the king saw, he was angry with Joseph; and Joseph afraid of the king's anger, went without his supper, taking not anything to eat. Then the Lord asked him, What he was afraid of? Joseph replied, Because I lost my labour in the work which I have been about these two . Jesus said to him, Fear not, neither be cast down; Do thou on one side of the throne, and I will the other, and we will it to its just dimensions. And when Joseph had done as the Jesus said, and each of them had with strength drawn his side, throne obgyed, and was brought to the proper dimensions of the :"

The school teachers of the club will be interested in the following tation:

"There was also at Jerusalem one named Zacheus, who was a master. And he said to Joseph, Joseph, why dost thou do not Jesus to me, that he may learn his letters? Joseph agreed, and St. Mary; so they brought him to that master; who, as soon as he him, wrote out an alphabet for him. And he bade him say Aleph;

and when he had said Aleph, the master bade him pronounce Beth. Then the Lord Jesus said to him, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. And when the master threatened to whip him, the Lord Jesus explained to him the meaning of the letters Aleph and Beth; Also which were the straight figures of the letters, which the oblique, and what letters had double figures; which had points, and which had none; why one letter went before another; and many other things he began to tell him, and explain, of which the master himself had never heard, nor read in any book. The Lord Jesus further said to the master, Take notice how I say to thee; then he began clearly and distinctly to say Aleph, Beth, Gimel, Daleth, and so on to the end of the alphabet. At this the master was surprised, that he said, I believe this boy was born before Noah; And turning to Joseph, he said Thou hast brought a boy to me to be taught, who is more learned than any master. He said also unto St. Mary, This your son has no need of any learning. They brought him then to a more learned master, who, when he saw him, said, say Aleph, And when he had said Aleph, the master bade him pronounce Beth; to which the Lord Jesus replied, Tell me first the meaning of the letter Aleph, and then I will pronounce Beth. But this master, when he lift his hand to whip him, had his hand presently withered, and he died. Then said Joseph to St. Mary, henceforth we will not allow him to go out of the house; for everyone who displeases him is killed."

This book also tells the familiar incident at the temple when He was twelve. It relates at some length of His conversation with [illegible] principal, Robbi, a great astronomer and a noted philosopher [illegible] answering to question of the astronomer, it is said that he, "told him the number of the spheres and heavenly bodies, as also their triular, square, and sextile aspect; their progressive and retrograde ion; their size and several prognostications; and other things ich the reason of man had never discovered."

The Epistle of Jesus to Abgarus is the only writing in existence that has any claim to have been written by Jesus. It was written in response to a letter from King Abgarus asking Jesus to come cure him of a disease. Abgarus said that he had heard that Jesus was being ridiculed and in danger and that though his city was small, it was neat and large enough for both of them.

I am quoting Jesus' reply. "Abgarus, you are happy, forasmuch have believed on me, whom ye have not seen. For it is en concerning me, that those who have seen me should not believe , and they who have not seen might believe and live. As to part of your letter, which relates my giving you a visit, I inform you, that I must fulfill all the ends of my mission is country, and after that be received up again to him who sent . But after my ascension I will send one of my disciples, who ll cure your disease, and give life to you, and all that are with ."

The Gospel of Nicodemus gives a rather full account of Jesus' fication, burial, and resurrection. It also gives an extended ription of what happened after the resurrection. It tells in how the guards were bribed to lie about the resurrection. How scended into hell. He found all the old partiarchs there, , Noah, David, etc. Satan is conquered. Then Jesus stretched his hand, and said "Come to me, all ye my saints, who were ed in my image, who were condemned by the tree of the forbidden , and by the devil and death; live now by the wood of the cross; , the prince of this world, is overcome, and death is conquered."

Jesus the conqueror, led the way from hell to heaven. David, the royal prophet, burst into song, "O sing unto the Lord a new song for he hath done marvelous things: his right hand and his holy arm have gotten him victory. The Lord hath made known his salvation, his righteousness has he openly shown in the sight of the heathen." They were met by Michael, the archangel, who led them into paradise. Then they were met by the reception committee, two very ancient men, Enoch, who was translated by the word of God, and Elijah the Tishbite, who was translated in a fiery chariot, and the thief who was crucified at the right of Jesus. All these saints had very interesting experiences to relate.

This book apparently goes to great length to impress the proof of the resurrection, that Satan is conquered, that the curse of Adam is removed from those in Hades, and that the doors of heaven are open to saints and repentant sinners.

I have presented this slight glimpse into the Apocryphal Books of the New Testament without comment because each one must read them carefully and give the matter careful study and thought before judgment is passed upon them.

Paper #30 204

May 11, 1931

A PLEA FOR VISUAL EDUCATION

ADDRESSED TO

THE BOARD OF EDUCATION

BY

J. L. LORD

To the Members of the School Board:-

I take it that it is always within the province of educational administrators to be alert to the latest and best in educational theory and practice so that they may bring these to the attention of their respective school boards. The board then may exercise its wisdom in the discharge of its duties to the public and to the future generations by determining what can and should be done to best fit the school children of the present generation in their local community to have equal educational opportunities with the children of other communities.

One such problem which has come rapidly to the front in the last few years is the problem of visual education. It is with this subject that this paper and discussion deals.

As life increases in complexity and many-sidedness, improved ways of interpreting and of mastering it must be found by the educative agencies of society. Life is rich and full only to the degree that we understand and appreciate the environment in which we live.

Much is said in recent times about efficiency in work and about economy of time. These two factors are just as necessary and just as important in the educational field as in industrial and commercial life. Hence there is need of finding as many effective service agencies as possible to increase the efficiency of the teaching process. Among these agencies is to be listed WHATEVER increases the appeal and clarifies the matter to be mastered, for such an agency aids economy and thus frees time for other efforts.

The present is in many ways an experimental period in education, a transitional period, a period of breaking away from the traditional formal ways of teaching in order to build up a new and more effective discipline and training wherewith better to meet the needs of a broadening current life. Widening possibilities require a forward-looking educational program, and teachers and other educators are ever seeking new and better ways and means of improving and enriching the teaching procedure. It is a serious thing, however, to experiment hastily or unwisely with little children, nor do educators today need to do so. Modern education is scientific: its procedure is based on psychological principles. The educational value of any new device or method is not determined by mere opinion or theory, but must meet the test of scientific investigation. The great educational movements of the last few years, the motivation of school work, the problem and project methods, educational measurements, and the like, were based on accepted pedagogical and psychological principles. These have fairly stood the test of science and have greatly increased the efficiency of teaching.

Modern educators are now considering the merits of another classroom procedure. It is known as visual education. This is one of the most widely discussed subjects in the field of education today, not only in America, where hundreds of schools are being equipped with up-to-date apparatus for the more efficient use of visual materials, but also in nearly every enlightened country of the world, including England, Sweden, Denmark, France, Germany, and Japan.

It is undoubtedly true that school authorities have been greatly influenced by the extensive use and educational power of the motion picture outside the school, in industrial and commercial fields as well as in the theatrical world. Its rapid growth and popularity have been little less than phenomenal in the past few years. Thousands of dollars are expended every year by hundreds of school systems for this new equipment and for its supervision and administration. There is not a progressive school system in America that is not already either making use of visual instruction or seriously contemplating doing so.

Visual instruction, as a vital force in education, is in its infancy. We have scarcely had time for anything like a scientific evaluation of the use of such new devices as the motion picture film in the teaching process. The film has come to the schoolroom from the world of entertainment and has brought with it many handicaps and limitations. One of the great dangers which confronts visual education in classroom teaching is the confusion of entertainment with careful learning. It is regrettable that too frequently attempts are made to use such appealing visual devices as a substitute for, rather than a supplement to, the oral and written methods of gaining knowledge.

The term,"visual education" has been loosely and often narrowly interpreted. Many seem to have accepted it as meaning the use of picture projection on an illuminated screen. Furthermore, because of the novelty and very great popularity of the motion picture, many seemingly extravagant claims have been made for visual education, which have not as yet been at all substantiated by the most careful experimentation. Individuals who make such sweeping statements as: "Visual education will speed up civilization ten centuries in twenty years" or "Visual education will replace books in our schools" certainly have failed to keep in mind the fact that genuine learning comes only from prolonged, purposeful self-activity, in response to the challenging situations of a social and natural environment.

Broadly speaking, visual education is not, of course, a separate subject nor even a new procedure in the teaching process. It is, rather merely a means to an end. Visual education simply means the presentation of knowledge to be gained through the "seeing experience." The "seeing experience" has always been man's simplest and most natural means of gaining information. Objects, pictured illustrations, maps, and charts have played an important part in teaching for centuries, and have long been recognized by progressive teachers as not only valuable but indispensable.

The term "visual education" is used in the broad sense accepted by leading educators; that is, as meaning the enrichment of education through the seeing experience. It involves the use of all types of visual aids.

The new materials used in visual education, which have caused such widespread interest and such enthusiastic and possibly extravagant claims, are the natural outgrowth of marvellous developments in the art of photography. These developments have brought two new elements to our pictured illustrations, which seem to add greatly to the vividness and effectiveness of the visual experience. They are, first, the element of motion in the form of the motion picture, which so charms and captivates all, and second, the element of depth, or third dimension, which is present when the stereograph is observed through the stereoscope. This clever device inveigles one into accepting the pictured experience as a reality, and thus has a distinct advantage over other agencies in bringing correct mental images and truth to the learner.

Some of the paramount questions, then, which are demanding solution in the field of visual education are these: What is the intrinsic value and place of these newer devices in the teaching process?

If the two new elements--motion and depth--greatly enhance the value of visual experience, to what extent is efficiency in learning increased through their use?

Will the use of visual materials tend to retard and break down ability to think, or will it tend to stimulate deeper thinking and more logical reasoning on the part of pupils?

Must learning be made very difficult in order to make more lasting impressions? Will the use of visual education tend to deepen the impression or tend to make education too easy and superficial?

These are serious questions and must be answered cautiously and scientifically. The results secured with any educational tool depend chiefly upon its judicious application in a given situation. How it is handled is an important factor. It has therefore become quite evident to experienced teachers that these newer, more complex and probably superior educational tools need to be experimented with scientifically if they are to be better understood. On account of their newness and complexity a special technique must be developed for their use, in order to gain the maximum efficiency with the least expenditure of time and energy.

Nor can educators longer justify themselves in standing aloof and hesitating and criticising in respect to these new materials in education. The stereograph, the stereopticon slide, and the motion picture have already found a prominent place in many educational systems, and their influence is growing daily with unprecedented rapidity. These materials have come to stay, and every thinking educator is interested in their tremendous latent possibilities in the classroom. The serious and difficult problems are how to improve the quality of the materials and how to use them most effectively in teaching. Each type of visual aid has its own particular advantages and limitations in various teaching situations. The pedagogical problem is to determine in what stage of the learning process each will render the greatest service.

It should be emphasized here that this paper is not concerned with any one particular educational tool or device, as such. An educational tool is of interest to the teacher only to the degree that it may help pupils solve their problems and stimulate their interest in gaining new knowledge, thus aiding them to learn happily and live abundantly.

The truth must not be lost sight of, that the object of all professional efforts is the child, his needs and interests.

Visual education is new, and a fad, we say. Yes, it is. It is as new as the old Phoenician Picture Writing; it is as new as the lifelike paintings of the old Greeks; it is as new as the photographs of Daguerre of our grandfathers' day; it is as new as the voiceless cinema productions of our own youth; and, finally, IT IS as new as the movietone and rotogravure which touch the highways and byways of every individual in every urban and metropolitan area, every day.

School men as a group would not, and I, as an individual shall not, propose the latest talkie and the yesterday's rotogravures as schoolroom equipment. (Although I can't see that it would be any more or less expensive to 'WE THE PUBLIC' for the cost comes out of our individual if not our public pockets, and WE pay the bill anyway). What I shall propose will be within the realm of reason and availability.

Fundamental Reasons for Visual Aids:

1. A greater per cent of people see alike than hear or read alike.
2. Learning is usually more than less visual.
3. We think our thoughts largely in terms of visual impressions which have come to us earlier.
4. More impressions are gained through the eye than in any other manner.
5. Visualization or correct learning is brought about only through the comparisons made possible by our past experiences.
6. Pictures not only help to clarify distorted conceptions but also to stimulate interest leading to further activity.
7. Visual education will reduce failures and as a consequence will reduce school costs.

TYPES OF VISUAL AIDS

Many types of visual aids, at hand and inexpensive, present themselves to the wideawake teacher who trains herself in the ability to use visual aids. Below are listed the main types that can be used to good advantage by the school.

I. Excursions to local parks, industries, museums, etc. These are not haphazard affairs but well planned and conducted in a manner to be of educational value.

II. Photographs and prints. There is an unlimited quantity of flat pictures on all subjects if they are but collected and catalogued and filed for ready use. Parents will be very glad to assist in this.

III. Exhibits, Specimens, Models, are next to excursions in giving children first hand information. Many industrial and commercial companies have exhibits which they will gladly send to any school.

IV. Graphic and pictorial charts are especially useful in the upper levels of school work.

V. Maps and globes used to interpret geographical interests and not merely political facts are a wonderful aid. There is much money spent in buying a fine series of political maps that might just as well be spent in buying more worthwhile maps. In this age of fast moving life maps and globes which have a life interest in things as well as political background are necessary to the best interests of the children.

VI. Stereograph and stereoscope are constructed on the principal that two eyes see better than one. The ordinary photograph is taken by a camera that has one eye and so has no depth to the picture. In the use of the stereograph we see things as they are. Many instruments lay useless in homes that would be glad to contribute them to school use. They are not expensive even if purchased new. There are many collections of stereographs in the city and school libraries which are not used systematically.

VII. The stereopticon or lantern slide is used in presenting the subject matter dealt with in a single slide or series of slides which have a pertinent place in the study of the subject matter under discussion. The slides are cheap enough that quite a library can be collected and kept at the central distributing agency for use. Many topics can be developed on blanks with much interest to the class.

VIII. Other projection apparatus is plentiful. The motion picture machine, (portable, semiportable, and professional); the various types of projectors; the films of various sizes and inflammability; the booths; the screens; etc. These are the expensive parts of visual aids. They are also a very worthwhile part and should be secured as rapidly as the budget will permit. The almost unlimited film service through the University at twelve dollars per year per school unit, plus transportation charges, makes it seem almost ridiculous not to make use of it.

SOURCES OF SUPPLY FOR ILLUSTRATIVE MATERIALS

This is a partial list of materials available from which supplies may be ordered. It is a guide list only. Catalogues are on hand which contain a full line of equipment and supplies. These are available to you at any time.

I. Photographs and prints.

Illustrated magazines, such as the National Geographic, Asia, Good Housekeeping, Current History, etc., (donated copies)

Commercial dealers handle these photographs and prints at three cents up.

Post Cards for opaque projection can be made a pupil project or can be had through art and scenic post card dealers.

II. Pictorial Charts; Globes and Maps.

These range in price from outline maps at one cent each to globes as high as seventy-five dollars each. Teachers may obtain serviceable maps from steamship and railroad companies, from chambers of commerce, state departments, from the U. S. Government bureaus, such as the Department of Agriculture, and from the National Geographic Magazine free of cost.

III. Exhibits, Models, and Specimens.

Industrial exhibits of all kinds may be obtained for little or no charge from various county fairs, city chambers of commerce, and factories. The exhibits thus sent out include those on the following subjects: cocoa and chocolate, coffee, cork and linoleum, corn, cotton, extracts, felt, flax, flour, glass, grain, leather, limestone, lumber, paper, pencils, pottery, rice, rope and hemp, rubber, salt, silk, soap, sponges, steel, sugar, thread, turpentine, and wool. Here are twenty-nine subjects treated from fifty-two sources with no outlay to the school except the cost of writing a letter to ask for the exhibit. Many others are likely available. There are also commercial houses handling this line, some of which of a scientific nature we would need to buy.

IV. Stereographs and stereoscopes.

Stereographs range in price from 24 1/3 cents plain, to 75 cents colored; blank slides cost ten cents each and can be used again if cleaned.

Stereoscopes, ($1.75)

V. Stereopticon slides

Plain, (45, 50, and 75 cents each)

Colored, ($1.20 to $1.50) Some companies allow a 25% discount for schools.

VI. Motion picture. About twenty-five states have one or more educational institutions that either rent or lend slides and motion pictures to schools. Indiana University through its Extension Department does so in this state. By paying twelve dollars per year and the transportation charges a school has access to any of the films and slides the institution has on hand, with the exception of a few, for which a small charge is made.

Many commercial and industrial institutions lend slides and films to schools. I have a list of these for your reference if you like.

VII. Projectors and projection equipment. The chief cost to the school system will come when the attempt is made to equip the various schools with an adequate amount of this kind of equipment. The major costs will come in the cost of the projector, the screen, and the booth. Each of these may be of a portable type.

The motion picture machines come in three types.

The professional standard projector: cost $625, (av.)

The semi-portable projector: cost $300-375.

The portable projector: $200-250.

The screen:

We can use walls for a background or can make a screen. Neither of these will, of course, give us the service that the good ones on the market will give us. The 9 by 9 screen will cost from $24 to $30 each.

The Booth:

Portable booths for classroom use may be purchased or can easily made to order by any sheet-metal works for about $65 to $75 each. Present day non-inflammable films make the booth not necessary.

Quite a number of the schools of our city, (nine elementary, three junior high, and three senior high), already have most of this equipment. They will have no objection, I think, to its being used by other buildings, providing they know the equipment will be handled by trained individuals, (a thing we propose to make possible in the building representative type of organization).

PROPOSAL AND PLAN

I want to propose to you for your consideration a five-year plan which shall deal with the supervision and administration of visual aids in education in the fields of elementary, junior high, and senior high school in this city. This plan includes the pupil, teacher, parent, principal, supervisor, superintendent, and board connections with the proposed activity.

Following is the proposed plan taken year by year.

FIRST YEAR

Appoint a trained teacher or principal to head the work. This director of the work will be given the space in the administration building, (now used by the janitress and others for a kitchen and eating place), for an office and the old stock room for supplies and demonstration purposes. The director will head a committee representative of each building and department. This committee will study and make plans for the visual aids in the buildings and departments. The needs of the elementary, junior high, and senior high schools may each be studied as units. The twenty elementary, the three junior high, and the three senior high schools can thus plan a circulating system of supplies and equipment where that is at all possible. No extensive or expensive outlay will need be made the first year. It will be chiefly a year of planning and study and collection of flat pictures, and digging out and dusting off the usable but unused equipment. Thid last will within itself be a revelation. E. g. Iron ore. The committee will do what it can in the way of pooling equipment, collecting and cataloging flat pictures, aiding teachers in the use of visual aids, collecting material, (free), from railroads, industrial, and commercial companies, etc. This material is plentiful and very fine if it does not carry advertising too far.

The work of the first year will then be to arouse an active interest, to equip the teaching personnel for its work from a curricular standpoint, and to get together all the supplies and equipment now on hand or easily available.

SECOND YEAR

Whereas the first year was one of planning and preparation on the part of teachers, the second year will be given over to continuing the work of the first and to bringing the work to the active attention of the parents, and to establishing contact with the extension center. In this year, by use of portable machines and curtains and by enrollment in the University Service, each school will be able to do much to interest the parents by showing films of interest to them and by showing them how the pictures are used in classrooms. They will be ready to support the movement and willing to finance it. Plans should here be made in the budget for some financial aid.

THIRD YEAR

The third year will see the work well established so far as ability and interest of teachers are concerned and so far as utility of available equipment and supplies is concerned. The first financial aid from the school budget is available. (How much? Well, Michigan City appropriates one-thousand to two thousand per year and Berkeley, California, comparable in size to our city, appropriates four thousand five hundred per year). I would suggest that one thousand be the minimum this year. This should be spent at the suggestion of the committee, discretion of the director, and approval of the board for whatever supplies, equipment, and service deemed wise.

FOURTH YEAR

Continue plan of third year, extending field of action and improving service wherever possible. The budget of two thousand should be as discreetly spent as before. Local parent-teacher organizations will, in many cases, help if they see the benefit of the service.

FIFTH YEAR

Same as fourth year with a budget of twenty-five hundred. This amount annually from here on would, I think, be sufficient to take care of the necessary needs and at the same time give the city a wonderful visual service.

RECAPITULATION

I have here set up in a brief way a proposal and a plan for carrying on a piece of school work. How extensive it may reach will be measured from the present more or less dormant situation to a situation in which it will be possible to have not only the highest coordination between visual aids and classroom procedure but also the highest service to the community in bringing to them as frequently as once a week a film of value. To this I think the community will subscribe. I have thought this through thoroughly before bringing it to you. I believe in it and think the adoption of the plan will be one of the best things possible for the city. I shall welcome any questions and thorough discussion of the plan as a whole or any part of it. I trust that before the next meeting you will have had time to consider the plan and will be ready to give, if you can, your hearty approval to a thorough tryout of this five-year plan.

If the school is to make any attempt to keep pace with life and to meet the definite needs of society, it must take advantage of every valuable contribution of modern science and invention as it is perfected, so that it may fulfill its function with increased economy and efficiency and enhance the joy of living. The motion picture, the radio, and the typewriter have not only brought untold wealth and greater efficiency to the business world; they have greatly enriched life generally in every corner of the globe. When such modern devices are common and necessary in the home and business world and have actually become a part of life itself, the school as a social institution can not properly content itself with obsolete methods and antiquated equipment and expect to attain any satisfactory degree of efficiency in training boys and girls to meet the problems of current life. School and life must be one and the same, and modern school procedure must be up-to-date and progressive. Not to endeavor to keep pace with life is little less than educational suicide.

Minutes 1930-31 223

Paper #31

4

Terre Haute Indiana, Oct. 7, 1930.

The opening meeting of the T.H. Literary Club was held At the Residence Hall of the State Teachers College. As is the custom this meeting is preceeded by a banquet. The incoming President delivered the address of the evening.

A delightful dinner was served by the management. Those present at the banquet were Presodent and Mrs Taxey, Mr. and Mrs. Wiseley, Mr. and Mrs. Weng, J E Ewers, Dr. Forsythe, Dr Hickman, C E Volkers, R . Himelick. Those coming in later were Dr and Mrs. Weideman, Dr Acher.

It was regularly moved and carried that the Club dispense with the weekly notices to members except when there was to be a change in the printed program.

The question of an increase in the membership of the Club was proposed by soke of the members. The President announced the following committee to report on the question: J E Ewers, Chairman, F H Weng, Dr Forsythe.

The following members paid their dues: J B Wiseley, F H Weng, J E Ewers, J M Taxay, D H Forsythe, H S Hickman, C E Volkers, F E Weideman, R W Himelick.

Meeting adjourned R Himelick Sec'y - Treas.

October 20, 1930.

The Terre Haute Literary Club held its regular weekly meeting at the chamber of commerce rooms monday evening October 20, at 7:30 P.M.

In the absence of the President and Vice President Mr. Wiseley was asked to take the chair.

Those present were: Bloomberg, Wiseley, Forsythe, Wade, Canine, Hickman, Volkers, Weng, Acher, Shortridge, Halberstadt, Zimmerman, Piety, Moore, Wiedeman, Himelick.

A.H. Vass, Theodore Grob~~and~~ and Rev. Frances were elected to membership in the club.

The name of W.F. Robinson was proposed as a member of the club.

The following members paid their dues: Canine, Bloomberg, Shortridge.

The paper of the evening was presented by Dr. F.E. Wedermann. The discussion was opened by Mr. Halberstadt. As Mr. Hines was absent the subject was open for general discussion.

The Club Adjourned

W. Himelick
Sec, Treas.

October 27, 1930

The Terre Haute Literary Club held its regular weekly meeting at the Chamber of Commerce rooms Monday evening October 27th. The Cesretary being absent E N Canine was asked to serve. Those present were Acher, Canine, Ewers, Forsythe, Halberstadt, Hines, Kemp, Plost, Shortridge, Stanz, Taxay, Volkers, Weng, Wisely, Weideman.

The paper of the evening was presented by L C Halberstadt He gave a very interesting story of the first twenty one years of the Club. Dr. Weideman and Dr. Achers opened the discussion.

The President called attention to the custom of the use of titles as Dr., Professor, etc. After a brief discussion , Weideman, Wisely and Achers were appointed as a committee to bring in recommendations.

The paper of the evening showed that the Club would be sixty years old on January 3rd, 1931. Weng , Weideman Blumberg and Shortridge were appointed as a committee to arrange for a proper jubilee meeting.

Ewers, Wisley and Halberstadt were appointe as a committee to devise ways and means for greater publicity of the Club and be ready to report November 10th.

The question of increasing the membership as proposed by the committee was rejected.

L. N. Hines was granted permissilission to absent from the Club.

R W Himelick, Sec'y

RWHimelick

November 3, 1930

The Terre Haute Literary Club met in regular session at the Chamber of Commerce building with the following members present : Akers, Canine, Ewers, Firsroy, Hickman, Himelick, Kemp Shortridge, Volkers, Weng, Wisely, Weideman.

H E Moore was granted voluntary attendance until January 1st 1931.

Dr Weideman made a report on the question of the use of titles among the Club membership. His report is as follows : " Aside from retaining the prefix Mr. for all members they have no other recommendations to make ".

The paper of the evening on Keys and Master-keys was read by E N Canine.

The discussion was opened by Mr Weng.

No further business the meeting was adjourned.

R. T. Himelick
Sec.

November 10. 1930.

The Terre Haute Literary Club held its regular weekly meeting in the Chamber of Commerce rooms Monday evening November 10 1930, The minutes of the previous meeting were read and approved.

The secretary reported an interview with Dr. Wickersham concerning the possibility of securing Dr. W.A.Noyes as a speaker to represent the Honary members. The matter was referred to the Program Committee.

The paper of the evening was presented by E.M.Fitzroy. The discussion was opened by Messers Shortridge and canine.

Those present were Messers Canine, Ewers,Fitzroy, Halberstadt,Himelick/Kelly, Kemp,Piety,Shortridge,Volkers, [illegible]ley. Wiedeman

Dues were paid by Mr. Piety and Mr. Halberstadt.

Meeting Adj.

R.W.Himelick Sec.

November 18, 1930

The T H Literary Club met in regular session at the Chamber of Commerce .

Those members present were : Canine , Ewers , Forsythe , Halberstadt , Hickman , Himelick , Kelly , Kemp , Markle , Flost , Shortridge , Stanz , Taxay , Wade , Wang , Wisely , Zimmerman, Wedie man. Visitors , six.

The paper of the evening " The Election of 1854" was presented by Mr Zimmerman. Discussions were led by Wade and Piety.

R M Himelick
Sec

December 1 1930

The T H Literary Club met in regular session in the Chamber of Commerce rooms.

As no Secretary was appointed at the meeting held on Novembwr 24, there was no report to be made.

The Committee on Publicity made its report as follows : " Taht the Secretary furnish the papers with an announcement for wach meeting. It also urged that when a member reads his paper that he furnish the Secretary with a synopsis for the local papers".

The paper of the evening ,"Our neighbors on the Nprth " was presented by C G Shortridge. Hickamn and Wade lead in the discussion.

Those present were : Canine, Ewers , Forsythe , Halberstadt, Himelick , Kelly , Kemp , Shortridge , Stanz , Volkers, Wade , Wisely , Weideman.

RW Himelick
Sec

December 8 , 1930

The T H Literary Club met in regular sessions at the Chamber of Commerce Building.

In the absence of the Secretary, C G Shortridge was appointed to act. The members present were : Kemp , Weng , Wisely , Ewers , eideman , Halberstadt , Hickman , Shortridge , Taxay , Volkers.

There were five visitors present.

A communication from Miss Meyer of the Indiana State Teachers College was read and held over until the next meeting .

The paper of the evening on the subject"The Second Largest Seaport in the United States " was presented by Dr Forsythe. Discussion was lead by Ewers and Weideman.

Sec

December 15 , 1930

The T H Literary Club met in regular session at the Chamber of Commerce.

The members present were : Fitsroy , Hickman , Himelick , Kelley , Kemp, Mahlan , Markle , Shortridge , Taxay , Volkers , Wong , Wisely , Weideman.

Visitors present six.

The pap er of the evening was " Is the Voter who does not vote a Slacker ? by C T Mahlam . The leaders were : Forsythe and Fitsroy.

A motion prevailed that all those who ordered tickets for the opening dinner meeting be asked to pay for them.

The committee on the fiftieth anniversary meeting made its reprot as follows : first that the meeting be held on January 12th second that Dr Wicks be invited to deliver the addrezss.

A motion prevailed that the fiftieth anniversary meeting be held in the Congregational Church.

R W Himelick
Sec

Kanuary 5 , 1931.

The T H Literary Club met in regular session at the Chamber of Commerce.

Those present were ' Taxay , Kelly , Markle , Wade , Wisely , Acher , Brengle , Forsythe , Weideman , Fitsroy Stanz , Ewers , Weng.

Visitors present four

In the absebce of the secretary the President appointed F H Weng.

The date for the fiftieth anniversary meeting was moved up to the evening of January 26th.

The paper of the evening on the subject of "Tenure" was presented by Mr Kelly. The discussion was lead by Markle and Wade.

January 12, 1931

The T H Literary Club met in regular session at the Chamber of Commerce.

Those present were : Achers, Canine , Ewers , Forsyrhe , Halberstadt , Hickman , Himelick , Kemp , Plost , Stanz , Taxay , Wisely , Wong.

A committee on resolutions consisting Stanz , Halberstadt, Wisely, was appointed by the Presidentto draft resolutions on the death of Mr Shortridge. The following pall bearers were appointed to represent the Club: Moore and Markle.

A motion prevailed to send flowers to the family.

The meeting adjourned without giving its regular program.

P. H. Himelick Sec.

January 19, 1931
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The T H Literary Club met i regular session at the Chamber of Commerced.

Those members present were : Kelly , Moore , Wisely , Ewers , Acher , Forsythe , Hickman , Halberstadt. Visitors , one.

In the absence of the President Mr Kelly presided.

The paper of the evening "Andrew Johnson" was read by Mr Moore. Discussion was lead by Mr Wisely.

February 2, 1931

The T H Literary Club met in regular session at the Chamber of Commerce.

Those present were : Halberstadt , Acher , Wisely , Weng , Wahlan , Ewers , Markle , Brengle , Fitsroy , Moore , Plost , Kemp , Wade.

In the absence of the Secretary Mr Ewers was appointed.

The paper of the evening "Theodore Roosevelt" was presented by Mr Brengle. Discussions were led by Mr Kelly.

Visitors presemt, two.

February 9, 1931

The T H Literary Club met in regular session at the Chamber of Commerce.

Those members present : Canine, Taxay , Acher , Brengle , Kelly , Wisley , Hickman , Himelick , Ewers , Markle , Weng , Plost , Kemp.

Visitors , eight.

Jesse Lord was given the unanimous vote of the Club for membership. Mr Lord is Principal of the Greenwood School.

The paper of the evening " Nathan , the Wise " was presented by Mr Weng. Discussions led by Mr Brengle and Mr Plost.

Sec.

February 16 , 1931

The T H LIterary Club met in regulab session at the Chamber of Commerce . The following members responded to roll call: Levin , Kelly , Taxay , Moore , Bringle , Acher , Piety , Markle , Hickman , Himelick , Kemp , Weideman , Ewers and Bloomburg. There were two visitors.

The meeting of the previous meeting were read and appreved.

The President announced the following changes in the program: April 13 , Mr Wisely , May 11 , Mr Stantz , May 18 , D H Voss.

The paper of the evening on"Some Business Currents in Current Business" was given by Mr Levin. Discussions were led by Mr. Markle and Mr. Bloomberg.

Adjourned.

February 23, 1931

The Terre Haute Literary Club met in regular session in the Chamber of Commerce building.

The meeting was called to order by the President, Mr Taxay. He soon left, however to broadcast a talk on the method of helping the unemployed thru the block system. Mr Weng then occupied the chair.

The paper of the evening 'The Chain Store' was read by Dr Hickman. The leaders of the discussion were Mr Brengle and Levin.

The following members were present : Brengle, Levin, Markle, Plost, Kemp, Ewers, Moore, Lord, Fitsroy, Acher, Halberstadt, Weng, Taxay. There were eight visitors.

Meeting adjourned.

Mr Stantz
Secretary pro tem

March 2, 1931

The Terre Haute Literary Club met at the Chamber of Commerce on Monday evening March 2. The meeting was called to order by the President, Rabbi Taxay at 7:30.

The paper of the evning was read by Mr Stanz on the subject , " The Apochriphal Books of the New Testament". Time of reading was thirty minutes. The leaders in the discussion were Wisely and Weng.

Members present were : Taxay, Wisely, Weideman, Halberstadt, Lord , Stanz , Acher , Ewers , Forsythe , Kemp , Hickman , Plost , Weng , 13 . Visitors 1

Meeting adjourned at abput 9:20.

F H Weng

Sec. pro tem

March 9 , 1931

The Terrd Haute Literary Club met at the Chamber of Commerce hall on Monday evening March 9. The meeting was called to order by Vice President, Ewers at 7:30. President Taxay was detained by another meeting until later in the evening.

The paper of the evening was read by Mr. Wisely on the subject:" For What are we Fighting?" Time of reading was fifty-five minutes. The leaders of the discussion were , Wade and Acher.

Members present: Taxay, Ewers, Wisely, Kemp, Forsythe, Lord, Hickman, Markle, Wade, Weideman, Halberstadt, Stanz, Fitzroy, Acher, Brengle, Kelly and Weng. 17. Visitors 10.

Meeting adjourned at 9:40

F H Weng

Sec pro tem

March 23, 1931
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The Terre Haute Literary Club met at the Chamber of Commerce Monday evening March 23.

The paper of the evening on "A Toast to the Ladies" was read by A R Markle.

Members present were : Taxay, Kelly, Markle, Acher, Kemp, Weideman, Hickman, Forsythe, Brengle, Lord, Moore, Fitzroy, Ewers 13. Visitors, Harry Jackson, A Steikenberg, Mrs. Lord.

Chester A. Kelly

Sec pro tem

April 6, 1931

The Terre Haute Literary Club met Monday evening April 6, in the Chamber of Commerce assembly hall.

Members present were : Rabbi Taxay, C Y Kelly, E N Canine, Dr Weideman, Prof Kemp, Dr Forsythe, Prof. Ewers. Visitors , four.

Rabbi Taxay read a paper on " Unemployment" Leaders in the discussion Prof Ewers and Prof Canine.

C Y Kelly

Sec pro tem.

May 18 , 1931

The Terre Haute Literary Club held its annual dinner meeting at the Terre Haute House Monday evening May 18.

The Following members were present : Archer, Dr Allen, Ewers, Dr Forsythe, Halberstadt, Dr. Hickman, Himelick, Hines, Kelly, ^emp, Moore, Piety, Stanz, Taxay, Weng, Wisely, Weideman, Zimmerman.

Visitors present 20. A large number of visitors came to hear the lecture who were not present at the dinner.

Dr Weideman gave an illustrated talk covering his recent visit to Central America.

R W Himelick

Secretary

The T.H. Literary Club met in the Chamber of Commerce on Monday evening, March 2. The meeting was called to order by Pres. Taxay at 7:30. The paper of the evening was read by Mr Stanz, on the subject: The Apochriphal Books of the New Testament. Time of reading was 80 minutes. The leaders of the discussion were Wiedy and Weng.

Members present were: Taxay, Wiedy, Weideman, Halberstadt, Lord, Stanz, Acher, Evans, Forsythe, Kemp, Hickman, Blast, Weng — 13. Visitors 1.

Meeting adjourned at about 9:20.

T.H. Weng,
Sec. pro tem.

(Read mad, March 2)

The Terre Haute Literary Club met in the Chamber of Commerce hall on Monday evening, March 9. The meeting was called to order by Vice President Evens at 7:30, as President Tapay was detained by another engagement till later in the evening. The paper of the evening was read by Mr. Wisely on the subject; For What Are We Fighting? Time of reading was 55 minutes. The leaders of the discussion were Wade and Acher.

Members present: Tapay, Evens, Wisely, Kemp, Forsythe, Hickman, Ford, Markle, Wade, Wiedeman, Halberstadt, Shantz, Fitzgray, Acher, Brengle, Kelly, and Weng: 17. Vistors: 10.

Meeting adjourned at 9:40.

F. H. Weng
Sec. pro. tem.

erre Haute Literary Club met in
gular Session Monday evening
arch 30, 1931.

inutes of previous meeting
ead and approved.

In the absence of President
easury, Mr Perry was elected
esident Protem.

Present:- Acher Cannon
ygany, Dr. Forsythe Hallenstall
Heckmann, Hunsdale Kemp
ry, Moseley Lord.

isitors 8.

iscussion Mr Hallenstall, Mr
radley and others.

Torch Club met Apr. 13, 1931

Dr. Hickman proposed change in program to move dinner up one week.

May 18, election of officers, nominating comm. having been appointed a week or so earlier – (
May 25, have Dinner –

Moved by Dr. Hickman that program be moved up one wk. – seconded by Mr. Evans. Carried.

Paper by Mr. Evans. Review of Book on "What Ails our Youth" by George A. Coe.

Brengle,

Apr 20 - 31

Pres Wisely ask to have the Annual Dinner
on 18th.

D Kemp made the motion with Wade
secon. that the annual dinner be
hel on the 18th so that we might see
ear Dr Wiedemann Travel slides &
Dr Kemp read his paper on the
20th.

Evans filled the chair in the
absence of Rabi Taxay.

M Wade read his paper Subj
Some Observations on Communism
cussion which created a lively
ussion.

Visitors 4.

Members present.

1. Hallenstadt.
4. Wisely.
6. Wiedemann.
15. Fitzroy.
7th. Moore
Hickman

Hickman acting
Secy.

April. 27 - 1931

Meeting was called to order
by Prof Evans. in the absence of Dr Taray.
f Kemp made a motion that his paper be
poned until next year. ~~to~~
Wynn Second.
Motion was lost.

~~Hicks~~ ~~Secy~~
Hickman acting Secy,

Grub read his paper
Religion in a Changing World.

eaders in discussion { Nieg.
y name for nominating committee } Fitzroy.

Nicely nominating
Nieg
Markle committee

ms. Evans Visitors. 4
Hickman.
Markle
Kelly.
Levin.
Stautz.
yth. Taray

May.4th. 1931.

Members of the Terre Haute Literary Club wmet in regular session with Rabi Taxay in the chair, after hearing the report of the nominating committee and the order of business the chair was turned over to Mr Ewers,

The nominating committee reported the following officers for the ensuing year, President L.C.Halberstadt, Vice President C.T.Hafel, Secretary H.S.Hickman.

A special committee was apointed by Rabi Taxay to see that the annual dinner was given proper publication, composing of F.H.Weng.J.E.Ewers.R.A.Acher.,

A paper on Visual Education was read by Mr J.L.Lord,

Leaders in discussion was Canine, & Acher.

Members present.
Taxay, Weng, Fitzroy, Kemp, Ewers, Wiedemann, Canine, Wisely, Acher,
Markle, Lord, Kelly, Hickman.

Visitors, Two.

No further business an adjornment was taken.

May 11.1931.

Members of the Terre Haute Literary Club met in regular session with Dr Ewers acting Chairman, Dr Weng chairman of the publicity committee for the annual dinner ask consent to send invitations to all honorary members for the dinner which was granted,

The invitations was sent by the acting secretary to all honorary members that could be reached,

The paper for the evening was read by Mr Benjamin Blumberg, subject The Phylosophy Of Stars, Leaders in the discussion was Acher's and Weidemann.

Members present ,Blumberg,Ewers,Wisely,Lord, Moore, Halberstadt, Kemp, Markle, Acher, Weng, Foresyth, Wiedemann, Markle, Hickman.

Visitors 4,

No further business an adjournment was taken,

Hickman actg.

May 25.1931.

Your acting secretary of the Terre Haute Literary Club begs leave to repert, The annual Banquet of the Club was held at the Terre Haute House on the evening of the 18th of May 1931,38 dinners were served to the members and their guest's for which the secretary holds a receited bill for same.

Following the Dinner Dr Frank E Wiedemann a member of the society gave an interesting lecture and movey pictures on Central America of which the subject was A Gringo in Central America,

Dr Wisely made a motion which was seconded by several that the Club give Dr Wiedemann a standing vote of thanks for his most interesting lecture and pictures, Motion Carried by unanimous vote,

There were 27 visitors came in after the dinner to hear the lecture.

253

Extra
prior to 30-31
Paper A

METHODS OF FINANCING PUBLIC SCHOOL
BUILDING CONSTRUCTION

Presented to Terre Haute
Literary Club
Mar. 24, 1930

H. E. Moore

NOTE

This paper was derived from the reading of such authors and authorities as: Englehardt, Sumner, Pittenger, Fowlkes, Moehlman, and others as well as the authors own experience in school work.

This paper was prepared for a class in School Finance and not for reading before the Club, but was read only at the request of the President, Mr. Fair, and Mr. Halberstadt in order to fill in the program in the absence of a member on account of illness.

METHODS OF FINANCING SCHOOL BUILDING CONSTRUCTION

by H.E. Moore

The Problem

The problem of financing our public school building program has become a real one in the last few years. On one hand we have had the stoppage of the building program during the war period and then the necessity of taking it up when it was about five years behind schedule. This was augmented by the period after the war when prices were still abnormal, but when the public was demanding a let up on the expenditures of public funds. This period was followed by one where tax valuations were going down which caused the acquiring of funds for school building construction to be difficult. We are still in this period and are just now seeing its effect on our schools over the state.

Factors That Influence

Another factor that has contributed to the hesitancy in carrying forward a building program has been the corruption in high places in our government. A feeling has developed among our citizens generally that all public expenditures should be curtailed.

An additional factor has entered so far as the building program is concerned in that the public is constantly demanding added curricula in our school program. They demand on one hand the added courses and on the other for less money to be expended. This demands additional economies on the part of the educational leaders in order that schools may still maintain their high standards.

Another demand that is constantly facing us is the growth of population. The normal growth is more rapid generally than the increse of wealth. This fact has been borne out in numerous studies by Fowlkes, Engelhardt and others.

We have suggested these problems in an effort to suggest the seriousness of the problem that confronts us-----namely: to determine what is the best method of financing the large number of buildings that must be built so that the child to be educated will receive the maximum training and the taxpayer will get value received for his dollar, that the school people invest for him in an educational product, that is difficult to measure and evaluate.

The Problem

The method that we will pursue will be to study the various methods of raising money to build buildings, analysing them to determine their relative merits.

Method followed

Briefly stated the methods of financing buildings are two in number, with their various modifications:

Methods of Financing Buildings

1. The pay as you go plan
    a. Annual tax method
    b. Sinking Fund method
2. The bonding or borrowing method
    a. Straight long term bonds
    b. Sinking Fund bond
    c. Serial bond
    d. Temporary loans

We will discuss each plan in its turn setting up the advantages and disadvantages of its use with suggestions for using the different plans.

The Pay as You Go Plan

Pay as You Go

The pay as you go plan is really self-explanatory so far as meaning goes, it is well explained in the following quotation, "The fundemental principle underlying the financing of a public school system is that each year must bear its fair share of the total cost burden. What is a fair share can only be determined by an analysis of all economic factors which enter into the problem of financing the system in question".

This quotation bears out the pay as you go plan, and so far as large cities are concerned where the building program is relatively the same from year to year, it is practical. So we may say that we mean paying for improvements as they are made. Arguments for the pay as you go policy are given as follows----

1. Where continuous outlay is necessary bonds do not distribute the outlay.

2. Borrowing of large sums may have serious economic results.

Arguments for the Pay as You Go

3. Long term borrowing is expensive.

4. Borrowing tends toward extravagance.

5. Public business does not pay its self out in terms of money as does private enterprise.

6. A bond issue is a mortagage which doubles the cost of improvements.

7. A bond issue consumes current revenue that should be used for improvement.

8. Bond issues discourage enterprise and frighten away prospective industries.

9. Borrowing eventually effects a city's financial credit.

10. Interest charges saved.

11. No one generation should unreasonably burden another.

The great cost of borrowing is commonly cited, the following are some cases:

1. Detroit paid on the average of $2.11 for each dollar borrowed.

2. A $100,000 straight bond issue at 4% will double in 25 years.

3. That in certain cases, the amount of money spent for the upkeep of old plants and the payment of debt would have built the whole system once every 35 years.

Another serious danger of the borrowing policy that is evaded by the pay as you go plan is the refunding of bonded debt when it comes due. This leads to serious problems when the issues for different buildings must be met at the same time.

Other authors take a questionable attitude toward borrowing, some opinions are----

1. Of the desirable and economically sound methods of financing public projects, bonding is the least desirable.

2. "Public like private business is frequently tempted to run into debt."

3. "The desirability of financing even capital outlays from loans is open to question in large cities."

4. "Experience confirms the theoretical conclusion--that borrowing for schools is unsound in principle and unjust in practice."

Support for Borrowing

One might conclude that borrowing is a practice never to be resorted to. However, that is not the case and in spite of the great argument against borrowing it is an accepted policy and will be followed. The following quotation suggests the problem--"Irrespective of opinion, borrowing is a legalized governmental procedure and will continue. Buying credit may be at times the best business practice to follow. As in any other respect of fiscal management one must differentiate between sound principles, practices, and abuses. Increasing debt like performing any other business transaction may be legal, illegal, honest, fraudulent or may indicate lack of intelligence or good judgment. To incur debt should not be indiscriminately condemned as bad. The application of sound principles to the management of public schools will justify borrowing under certain conditions in the form of temporary loans or bond issues.

There may exist in the nature of the transaction associated with the securing of credit for public schools opportunities for the unscrupulous or careless to manipulate finances to the detriment of the schools. Similar conditions will however exist when questionable practices are employed in selecting teachers or a school building site."

This suggests that the question is not entirely one-sided and that it might be well to note some of the arguments for borrowing to build school buildings. The following are some arguments commonly given in defense of borrowing:

1. Bonds issued are counterbalanced by wealth created so far as the next generation is concerned.

2. The credit of the state is low compared with that of the individual.

Arguments for bonding

3. Pay as you go method makes securing of improvements almost impossible in some communities.

4. Tax apayers react to the pay as you go wrongly.

5. Each generation pays for what it gets.

6. Bonds are all right if issued for a proper number of years.

7. The taxpayers money is earning money if payment is prolonged.

262

8. Bond issues are the thing when taxes are high.

9. Prevailing tax laws do not permit of enough raise to secure needed amounts.

10. The pay as you go load is too heavy at times.

11. Experience has proven that many of the difficulties which have arisen in connection with school bond issues are caused by one of two things, and not because the principle is wrong----

a. An imprudent management for the payment of securities.

b. The issuance of the bonds for an excessive term of years.

12. The normal rise of property values takes care of the debt.

13. The value of school property in the United States in 1922 was $112 per child, while the debt was $30 per child which was not excessive.

14. Politically expedient.

15. Means of interesting community in the schools.

16. Justified in the face of definite social advantages.

17. Economically practical.

18. High interest rates and depreciation of building should give no great fear as long as there are adequate educational returns.

Our problem then in the case where we are not in the position to use the pay as you go policy is to find a reasonable justification for resorting to bonding, to determine the best type of bonds to issue.

We will now attempt to define bonds generally and then turn to the different types of bonds that may be issued, pointing out the advantages and disadvantages.

Definition of Bonds

"A bond may be defined as an instrument issued by a corporate body in order to borrow money, in which the issue promises to pay within a stated time a certain sum with interest at some fixed rate, interest to be paid annually, semiannually, or quarterly as the case may be."

"A school bond is any interest bearing contract issued by an incorporated community for school purposes."

The Straight Long Term Bond

The Straight Long Term Bond

"The straight long term bond is one floated for a specified number of years, bearing interest annually, semiannually or quarterly. All the principal being payable at one time." Taxes raised in the year the bonds are due are used to retire them. This immediately suggests that this would be a disadvantage. Another is that there is grave danger of refunding, a third is that the term of issue is generally much to long. This type of bonds is being advised against.

The Long Term Sinking Fund Bond

The Sinking Fund Bond

"A sinking fund bond is one floated for a specified period of years bearing interest, annually, semi-annually, or quarterly, all the principal being payable at one time." Payment of these bonds is met from a fund that is supposed to be levied each year and allowed to accumulate from year to year.

This type of bond is falling into disrepute due to the following reasons:

Arguments against the Sinking Fund Bond

1. Difficulty in providing proper investment for it.

2. Changing personnel makes regular deposits to the fund uncertain.

3. Abuses such funds are subjected to under unscrupulous and careless management.

4. Difficulty in keeping the public informed of debt condition.

5. The possible insecurity of investment of the sinking fund.

6. The general complications **resulting** from the problems of keeping sinking funds accounts under separate management.

7. The more or less complex methods are not

265

necessary when a simpler method of repayment is possible.

8. The frequent necessity of refunding because of shortage in sinking fund when payments are due.

9. The possibilities of loss or increased cost to taxpayers due to fraud, ignorance and carelessness.

10. The general lack of confidence of the investing public in the sinking fund bond.

11. Increased cost due to legal restrictions which limit investments of sinking funds.

12. This type of bond is usable only when the business management shows superior skill.

These suggested dangers of the sinking fund bond practically eliminates it from consideration when thoughtful care is taken before the type of bond is selected.

The Serial Bond

The Serial Bond

"This plan (the serial bond) can be defended by the arguments raised against the sinking fund procedure. It is not **cheaper**, but its operation is so simple and direct as to avoid all complications and unnecessary administrative routine. It is generally recommended that the serial (sometimes called installment) plan of bond payment be followed in public school business."

Further evidence of the superiority of the serial type of bonds is found in the following statement---"The decided superiority of the serial type of bond for all municipal securities of long term standing is being recognized by leading authorities in municipal finance". Chamberlain, "The Daily Bond Buyer", "Financial Statistics of Cities", "The Financial Chronicle", Engelhardt, Denison and other authorities.

Definition of a Serial Bond

We may then define a serial bond and point out in what field that it holds this superiority. "A serial bond is one that is retired by payments made at regular intervals, interest being paid annually, semi-annually, or quarterly". Its superiority grows out of the following points-----

Arguments for Using Serial Bonds

1. Facility of administration.
2. Comparative safety against fraud.
3. Insuranceof bonds being paid when due.

Serial bonds are of four different types----

Types of Serial Bonds

1. Annual Equal Installment Plan--This plan is where a stated amount is paid each year plus the interest on the unpaid balance. This plan is most commonly used because of its simplicity. The heavy interest payments come at the beginning in this case.

2. The Annuity Plan--This plan is one where the payments are equal each year. Total interest and principal is divided by the length of the term to determine yearly payments. This plan is strongly recommended on account of raising the same amount of money each year to meet the payments.

3. The Installment and Unequal Payment Plan (sometimes called Schedule Plan)--This plan is adjustable to suit the needs of the corporation, for example if other bonds are falling due for the next five years and the board felt that they ought to wait five years before large sums were paid. It would work the other way, if a board foresaw another issue within a shorttime they might want to pay large sums to begin with and smaller ones after five or ten years.

4. Deferred Payment Plan--No principal for a period--The term indicates the practice in this case--for example if a board could not pay anything for five years arrangements could be made under this plan.

Limitations of School Bonding

States have found it necessary to set limits so far as the amount of bonds a school corporation may issue. The following is a study of legal bond limits by sections.

Section	Median %	Range %
East	5	3-7
South	7½	2-20
Great Lakes Region	5	2-15
Plains	5	5-30
West	5	2-10

Twenty-four states fix the limit as 9% of assessed valuation. The above figures are all based on assessed valuation.

Length of Term of School Bond

The Term of Bonds

Questions have been raised as to what should be the length of term of the bonds issued. There are many opinions as to how long the life of a school bond should be. It is generally taken that the loan should be cleared up before the life of the building is completed. Fowlkes says that the extreme limit should be twenty years. The average at present for new issues is about fifteen years.

The following study by Fowlkes gives something as to practice in this field.

Section	Median(years)	Range(years)
East	30	20-30
South	25	20-40
Great Lakes Region	20	15-20
Plains	20	20-30
West	20	10-40

This gives some idea as to how long the bonds stand before payment, however in many cases they are doubled or tripled through the refunding process.

Interest Rate on School Bonds

The interest rate is not specified in all states--in many cases the rate is determined by the nature of the bond, its earning power, maturity, the market, credit of the district, etc.

Fowlkes has made a study of interest rates on school bonds with the following result, this is only a summary.

Section	Median %	Range%
East	6	5-6
South	6	5-8
Great Lakes Region	6	5-6
Plains	6	5-7
West	6	5-6

So we may see that this phase of bonding is most uniform of all.

Other Methods of Financing School Buildings

1. Donations
2. Bequests
3. Holding Company

Miscellaneous Methods

The first two methods suggested above are probably negligible in our school systems because usually there are some strings tied to them which prevent the adequate use by the school systems.

Holding Companies

The Holding Company in Indiana

The holding company has been used in especially New Jersey, Pennsylvania, and Indiana, which we will discuss. In 1927 the state legislature passed three special legislative enactments authorizing holding companies to aid school cities, towns and townships of very definite size, according to population, in acquiring school sites, and in building and equipping school houses. School townships with population of not less than nine hundred and not more than one thousand were authorized to par-

271

ticipate in such holding companies if the amount of capital stock issued did not exceed sixty thousand dollars. Towns with a population between two and three thousand might hold stock in such companies where the amount of capital stock did not exceed one hundred and twenty-five thousand dollars. Cities with populations of six to seven thousand might participate in companies with capital stock of not more than one hundred and fifty thousand dollars.

The evident purpose of the legislation was to aid certain school corporations whose indebtedness was so nearly the constitutional debt limit that they could not issue bonds to acquire sites or to build school houses. By allowing the holding companies to issue stock which the school corporation gradually assumed over a period of several years the debt was projected into the future and the school corporation presumably was kept within the constitutional limitation.

In 1929 the legislature modified the enactments to a certain extent. Where the companies had exhausted their funds all stocks, obligations, leases, and indebtedness was legalized by legislative enactment. The

272

time limit was extended and opportunity given the school corporation to acquire the lease. Certain requirements concerning objections by taxpayers, serving notice of intention and hearing before the state board of tax commissioners were specified.

Financing School Buildings in Indiana

Indiana's bonding limit is 2% of the assessed valuation. As we do not assess for full valuation this places large numbers of schools in the position where they must take advantage of some such law as we have just discussed--the holding company. In fact the holding company law will probably sweep Indiana's 2% restriction aside.

Indiana's interest rates varies from 4 2/5% to 6%, lower recently. The length of term for bonds in Indiana is from 1 to 10 or 1 to 20 years. A recent enactment provides certain class corporations to use the 15 years serial bond.

Faith
Extra
prior to 30-31
Paper 73

THE MECHANICS OF POETRY.

Poetry, we are told, is the rhytmical expression of our imagination or our emotion, but as we were taught in our school days that a soundwas caused by vibrations, yet there could be no sound were there no ear to hear it, in the same manner poetry depends for its existence upon the receiver, upon his imagination and emotions.

It is also true that a composer may be his own audience so that as so often happens, what a writer considers poetry may be his opinion alone, another case where all the army but John was out of step.

Of the essentials of poetry we may include Rhythm or meter, the idea or emotion which is seeking expression, the ability to express the same and the ability or willingness of the hearer to receive the idea or to react to the emotion.

Any one of these may be absent to a degree, a few may be entirely absent, but the one which must be present if the expression is to be poetry, is rhythm.

Yet rhythm alone is not poetry although there are those who can hear poems in the beating of thesurf with its unwavering monotone or the unceasing drip, drip, drip, of the downspout or the "clickety click, clickety click" of the rails during a sleepless night on the Pullman.

Much that is called poetry depends for its appeal on rhyme alone and even rhyme is a variety of rhythm in that the beat is confined to the rhyme and so in calling attention to the final word of the line makes an appeal similar to the beat of the accented syllable which makes for rhythm.

Many of us of matute years remember the charm of the blacksmith shop, now so rare, the rather terrifying showers of molten metal thrown off by the blows of the sledge, the half seen implements in the semi shadows of the loft, the tales told and thejudgements passed in that forum of public opinion of by gone days, but best remembered of all, the even beat of the sledge and the rhythmical tap of the hammer now on the iron, now on heel or horn of the anvil.

Little did we realize, nor did we care, that "every little movement had a meaning of its own" and that it was not misdirected energy of the smith that brought the"clink, clink" on the anvil into harmony with the "plop, plop" on the metal and the deeper "thump, thump" of the sledge as they forged the raw material of the bar iron into a thing of beauty or utility by sheer strength of brain and brawn.

To us as we listened came music such as never was written by pen of man, for music is essentially rhythm composed of but two things, tone and time andtone depends alone on a definite number of vibrations per second and the time on a certain numnumber of beats per minute.

As a boy the writer sat under themusic teaching of the late Mrs. Gould and although he"wandered through the woods and saw nothing but the trees", he has never forgotten that marvelous faculty of hers to aim directly for and to hit squarely on the tip, any note of the scale she desired. Not a little below it or a little above it was her aim and nothing but the center of the target was to her an accomplishment and

276

neither pitch pipe or metronome was required to produce at will from her vocal chords that poetical combination of tone and time which makes for music.

It is so with the use of words, their use, their accent, their meaning is a certain definite thing, shared with no other word, filled by no other word, useful for no other purpose and true to but one ideal, the expression of but one idea.

Fifteen years ago the writer sat in a committee meeting listening to many minds seeking to express a thought that was common to many of us but beyond our capacity to state when in the row of seats behind him rose a speaker whose first word rang like a bell and whose successive words fit so smoothly with the first that all he said was as a chime of perfect tone and whose every word hit squarely on the exact spot of his aim so that the common thought of the assembly was welded smoothly into a composite message to all. In the relief following the clearing of what had been bewilderment and chaos and the swift action which followed, the speaker escaped and to this day he is unknown.

Given a language of such a variety oforigin as ours, largely taken from Europe and containing as it does so much of the guttural of the north, the sibilant of the south, the rasping consonants of the east and the liquid murmurs of the west, all grafted to the dipthongs of the Saxon, one can but wonder where is to be found the material to form poetry in the speech we use.

The answer is in rhythm, the one absolutely essential element which can make or ruin an assemblage of words, without which there can be no poetry possible, and by the use of which almost any possible combination of words, coarse or refined, harsh or liquid, Greek or Scandinavian may be welded into a composite whole which will appeal to our imagination or excite our emotions.

One needs no knowledge of the meaning of the words to feel the mood of the singer, if the tone and time brings him in harmony with the hearer and one needs no word of Chinese to know what is in the heart of the [illegible] speaker who chants, " Songa, songa, songa ilawano, songa laloo cafoo, cafoo ila singawang". Rhythm is the common note that binds us all.

And now, given the smith with his idea, his tools, his bar of iron and his fire as the material and the finished forging as his object we can see him accomplish his result.

[illegible]

How then, given a poet with an idea, with a mind for tools and words as raw material and the fire of his imagination or emotion and a poem as his object, how does he go about it?

His material is free, his fuel is his own and hismind if not free, may at least wander almost at will and costs but little to keep in repair so that he has but to set to work along well recognized lines.

New York, that cosmopolitan city which contains more Irish than Ireland, More Italians than Rome, more Jews than Palestine, has another added feature to attract the rube who visits it with wide eyed wonder, "Tin Pan Alley".

278

Here we can see in the making, the "best sellers" of the musical world as hour after hour the long haired, wild eyed automatoms hammer the keys in the creation of the latest "hit" that is to be, a triumph of the machine age and mass production.

And, just as in the machine age a machine itself is made up of various parts, cranks, wheels, levers and rods, wrought carefully piece by piece and carefully assembled, so too, is a poem made up by careful preparation of certain component parts, they in their turn carefully assembled together to make a smooth andperfect whole.

First the idea, then the plan, then the selection or creation of the parts and lastly the arrangement of the parts.

Rhythm, we have seen is the first requirement, but rhythm alone will not make poetry as is clearly shown in the ticking of the clock, whose unending "tick, tock, tick, tock" is a perfect rhythm but not by any means poetry, despite Longfellow's "never, forever, never, forever".

There is also rhythm in the sound of the hammer and the sledge on the anvil as the smith and the helper forge out the rods and levers for the other machune, whether we hear it as "clink, thump, clink, thump" or in reverse, "thump, clink, thump, clink".

If these are our rods and cranks, then in the variations of the double beats of "clink, clink, thump, alink, clink, thump" "thump, clink, clink, thump, clink, clink" varied with"Clink, thump, thump, clink, thump, thump" and "thump, thump, clink, thump, thump, clink", we have the wheels and levers that we

279

need to build our machine of poetry.

It is said that theearliest recorded poem, dug from its long buried place in the sands, begins, "Lo, the spring is here" but if the childhood of us all corresponds to the childhood of the human race, it is likely that still earlier forms of poetry ran somewhat to the pattern of that simplest rhyme of our first stirrings of the heart, "Roses red, violets blue, sugar's sweet, so are you".

Following closely in our early throes of composition came that longer lined stanza, "As sure as the vine grows round the stump, you are my darling sugar lump."

Carry on, will you until your school days brought to the class room our best remembered ballad " It was the schooner Hesperus that sailed the wintry sea and the skipper had taken his little daughter to bear him company".

Memories of the past too, come to us from that stirring tale of our childhood days" Twas the night before Christmas and all through the house, not a creature was stirring, not even a mouse". Andwho of us has failed to respond to the swing of the skeleton in armor "Far in the Northern Land, By the wild Baltic's strand, I, with my childish hand, tamed the gerfalcon".

And whether or not we knew it, a part of the charm of that martial swing of the latter came in the break of rhythm in the last line, where the "thump, clink, clink, thump, clink, clink" changed to thump, clink. clink, thump, clink."

For after all it is not the number of levers, cranks, rods

280

and wheels that we use in putting together the machine, it is the failure to follow, or the act of departing from, a regular routine that makes the machine do more than a single monotonous oft repeated act that leaves us cold and unenthused.

So it is that the unexpected break in the regular line of rhythm charms our fancy, interests us in what is to come and prepares our minds for the message, however crude or stiff its dress may be, however gropingly we may seek it out, however palely its light may shine through the clouds, until suddenly, as the mute string of the violin on the shelf speaks in response to a scarce heard note of another distant string and we are in harmony with the singer, for after all the poet is but the minstrel or bard of other days, weaving about us an atmosphere unreal yet real to us.

And so again we take up the old problem of our school days, wherein we were told that sound was not the emanation of long wave vibrations but the effect of those waves upon an ear capable of hearing and weare confronted with that similar problem; is the poet he who assembles words into a regular arrangement of various meters or rhythms or is he the hearer who is able to put himself in harmony with the tone and thought of that writer until they two weld into a perfect whole, the singer and the hearer?

Extra
Prior to 30-31
Paper C

THE SOCIAL SIGNIFICANCE OF THE CURRICULUM

GENERAL SCIENCE Curriculum

NELSON R. VANCLEAVE

I. The Social Background of General Science.

We live in a different world from that in which our fore fathers lived. Not only is it a different world but an ever-changing one. We are told that each pioneer American home a century ago was almost completely a community in itself. Not only did the father ofthe family build his own home, plow, plant and cultivate his own fields, but he gathered and disposed of his own harvest. Besides this he doctored his own stock for their ailments, made or mended his own harness and wagons, built his own roads, cut, hauled and split his own lumber or firewood. The mother not only prepared for the members of the household the food which nourished them, but she also wove their linen or wool, made their clothing and even doctored the children when they were ill.

With the increase in the American population and the improvement in methods of transportation and communication, the isolation of the pioneer family was greatly lessened. It became more and more possible for the family to cease being an independent community in itself. The family was no longer required to supply all its wants from within its own circle, but by the exchange of labor and commodities, could specialize on that community demand which it was best able to supply. In this way it became possible for a man to specialize in not only one field of learning, or trade, but to specialize in one tiny fraction of that already greatly limited field so that in the extreme today we have surgeons that perform one special operation, lawyers who undertake but one special kind of case and artisans who tighten but one bolt or stitch but one set of threads.

The boys and girls of today live in an age of specialization. A plumber will tighten a joint in a pipe where a leak has appeared but he will not remove a piece of pipe to replace it with a new one because he would find difficulty in finding a job if he did a piece of work that rightly belonged to the steam fitter.A brick layer will indignantly and persistently refuse to fasten a piece of loosened slate because that is a roofer's job.

The boys and girls of today do not live in an environment of pioneer setting but in one of modern equipment.They are acquainted with things of which the pioneers did not dream.They know carburetors,radios,motor cars,electric appliances,mimeographs and airplanes.

In this environment it is essential that they know something of the principles of work-a-day science with whose applications they are so closely connected.There will always be men whose services in one special field will be so great that they will better serve their day and generation by putting all their energy and time upon this single specialty,but for the general run of mortals with no such preeminent abilities,may not a greater freedom from the necessity of calling upon the special knowledge of the outsider make us generally more happy and more efficient.

II.History of the Subject.

General Science is a new subject in the curriculum.Physics,Botany,Natural Philosophy and Astronomy were recognized as major subjects in the earliest colleges established.In 1821 these subjects were required of all students in the Boston Academy.In 1826 Natural Philosophy was a required subject while Botany and Chemistry were electives.These subjects were taught as informational subjects and with little reference to their logical organization as sciences in the technical sense of that term. Laboratory work was all but unknown and little applied work was done except in experiments by the teacher. In 1892-1893 the Committee of Ten attempted to organize and standardize the science courses for a four year program but no mention was made of General Science in this report. A need was felt for a general introductory course to help bridge the gap between the elementary school and the high school and to provide general science instruction for those who would not complete the four-year high school course.

With the advent of the junior high school such a course was possible. Hines states that "The Junior High School is a symptom of expansion. It is that division of the public school system which embraces the seventh, eighth and ninth grades under the administration of a special principal and the supervision of a special teaching force and provides for departmental teaching, differentiated curricula, pre-vocational instruction, promotion by subjects and supervised study. It has resulted largely from the recommendations of the Committee of Ten in 1893 and the Committee of Fifteen in 1895."

"The curriculum has been a contest between those who wish to make the work an extension of the elementary program and those who wish to teach high school subjects at a point earlier than was formerly the case. Through a series of agreements and compromises the junior high school is attempting to do five things:-1. Continue common education, 2. Find out and satisfy the needs of pupils, 3. To explore the interests, aptitudes and capacities of the pupils. 4. To reveal to the pupils possibilities in the major fields of learning and to start each pupil on a career which will be of most profit to him and to the state.

III. Aims of General Science.

From the many stated aims of many different writers, teachers and scientists the following have been selected as worthy of mention:-

One point of view is expressed by Doctor Charles H. Judd in regard to this new subject and the teaching of it. He says, "This new science is young. It is not recognized as yet by many who profess themselves to be hospitable to every form of research. But the new science can afford to be patient. The greatest conquest of which the older sciences are so proud are all matters of a century, at most, and many of these conquests fall within the memory of our own generation. There are now men now working in biology who remember well the beginnings of the modern period in that science. So it will be with the science of teaching. Once we realize the value of experimentation, once we take seriously the problem of adapting intellectual material to real needs, we may look for a rapid and satisfactory growth in this our new science."

Definite statements of aims follow:-

1. "The object of this course is to develop a usable fund of knowledge about common things and helpful and trustworthy habits of considering common experiences in the field of science."

2. " It is expected in a course of General Science that pupils interests and abilities will be discovered and utilized in such ways that more effective and more profitable work may be done in the vocations or in later studies."

3."The primary purpose of general science instruction for youths from twelve to sixteen years of age should be to elucidate, to explain and to interpret, in degree appropriate to the youth and modest demands of these learners and by means of genuine and vivid experience, the important facts and simple principles of accessible natural phenomena and of significant and easily comprehended applications of science to human well being."

4."The aim of general science is to give a grasp of knowledge of natural phenomena, theoretically as great as all the available resources of human knowledge limited only by the capacity of the learner and the accessibility of the materials."

5."To humanize the education of adolescents."

6."To prevent unnecessary withdrawals."

7." To provide opportunity for acquaintance by the pupils with the facts, principles and processes of natural phenomena in such a way as to furnish them with some means of understanding the elementary laws of nature which are necessary for healthy, intelligent and efficient living."

8."The mastery for use in a practical or vocational sense of scientific knowledge or technique."

9."To enable children to know the ways science helps them to live in the fullest sense."

10."To make healthier, happier and more efficient workers, whatever be their chosen field."

11."To teach our pupils to be better able to use intelligently, and economically the products which science supplies."

12."To depend less upon the hired specialist in workaday science because each pupil will have himself the knowledge that formerly only the skilled worker posessed."

13.To open up each students mind to the possibilities of taking some part in the world of science as a worker in that field but make no attempt to give even a rudimentary beginning of that training."

13."To give the mastery ,as working ideal and specific habit,of ay any department of scientific method."

14."To give the intellectual grasp of underlying principles and laws."To give comprehensive concepts which help to free the world from the bondage of superstition,necromancy,alchemy,witchcraft, astrology,animism and numerous other errors of understanding."

15."To develop power of observation and imagination."

16."To make it possible for the pipil to come into contact with fields of science without remaining in school through out the entire course."

17."The course in general science will eliminate unattractive laboratory work which has diminished interest in Physics and Chemistry."

18."To provide science study not over burdened by insistence on technical laboratory work."

19."To provide science study for those who will not become speccialists."

20."To awaken such an interest in science study as will lead to more more intensive study in later science courses."

21."To satisfy a need for a science subject not restricted in its scope to a single field organized as a logical and exclusive unit."

22."To give an appreciation of the work that has been done by the scientists and a realization of our indebtedness to them."

23;"To give an interpretation of national life,past and present without which the citizen cannot rightly regulate his conduct."

24."To establish the difference between values of utilization or appreciation and values of technical knowledge and production."

IV.Content of General Science Course.

The course should be flexible and added to from time to time
always being improved as the teacher gains more experience.The
course cannot be the same in all communities but should vary
as the interests of different communities direct.In an agricul-
tural community special study should be made of plants and ani-
mals of local importance,in large towns and cities industries,
sanitation and items incident to civic betterment may properly
be included in the course.

The entire course may be grouped about units of study in
the field of science.The units may vary as to number and time
assignment.The unit of fire protection might require but a
single recitation period in a small rural school but might well
occupy two weeks in a large city.

One writer has suggested that the course might well begin
with the study of a fountain pen and the phenomenon of its oper-
ation.This would be a starting point but I should prefer some

thing more spectacular for the first unit. I would begin with a siphon, as to its operation and the principle upon which it works. This would lead to a study of the lift pump and the force pump. The first unit studied should be of such a nature that the interest of every student should be awakened.

The social interests and home life of the students should suggest the units to be adopted. The unity of the course may be secured by use of the logical interrelations between the topics included in the course. No attempt should be made to maintain the unity of any one of the different sciences. Pupils do not want to be given the impression that they are taking physics, chemistry or botany in an abbreviated and modified form. Their interest should be stimulated in the later study of the different sciences. Within the major divisions of the units to be studied there should be such an arrangement of the various topics that coherence and progression may follow. Particular attention should be given to relations which the studies bear to household problems, as well as to those of the community and of the industries.

Throughout the course there should be experimental work in the form of demonstrations, individual or group laboratory exercises, and home or school projects. A laboratory manual should serve as a guide in the performance of experiments and demonstrations. The apparatus for use in experiments should be the most simple available, and that from the community or home may often be more educative than complex and costly apparatus.

Hopkins states that, "Only that content should be selected which will enable the individual to progress toward the aim of a subject. All content which does not lead to this end should be rejected. The curriculum maker should be able to guarantee to the pupil that the content which he studies will carry him to the aim of the subject, provided always, of course, that he expends a reasonable amount of effort and intelligence in the pursuit of such content." He states also that, "As the aim shifts the content must change."

The selection of content must stand the test of the following criteria for selection:-

1. Have high frequency of occurence in the common activities of present social life.

2. Have high frequency of occurence in the activities of present social life, but not be taught by any outside social agency.

3. Have high frequency of occurence in social life as it ought to be in the next generation.

4. Be of interest to pupils.

5. Serve as the basis for acquiring more learning.

6. Be within the capacity of individual pupils.

7. Be within the training and experience of individual pupils

8. Be of value in meeting the basic needs of a possible future career.

9. Include only those topics of the greatest relative value out of the total possible range of topics.

10. Include an intensive treatment of a small number of topics rather than an extensive treatment of a larger number of topics.

11. Include the same topics or activities in the same sub-

jects in succeeding grades, only where there is new material, a new emphasis, a new objective, a new approach, or a new outcome.

12. Be selected in such a way as to contain the maximum amount of the most desirable indirect content.

13. Make possible the maximum correlation with other subjects.

14, Be selected for its value in reaching the objective as determined by a scientific experimental studies.

When these points are considered in a general way they do not have the significance as they do when applied to a particular course which is under construction. They have a new value when applied to the selection for the content of a general science course.

In organizing the content Hopkins suggests the following criteria:-

1. Proceed from the psychological to the logical.

2. Be of maximum good to the extent to which it is pursued.

3. Permit no sudden break in th e progressive development toward the aim.

4, Promote economy in learning.

5. Provide the most desirable grade placement.

6. Meet individual differences in capacity.

7. Provide for individual differences in previous training

8. Care for the probable future destinies of individual pupils.

9. Provide definite divisions for instructional purposes, such as projects, problems, units, and movements.

10.Show the relative value of topics in achieving the aim.

11.Indicate the range and degree of efficiency expected in outcomes.

12.Permit the best use of text books.

13.Provide for maximum correlation with other subjects.

All the units generally included in a general science course may properly have a place in such a course with the qualification that they be dealt with in an introductory and elementary way.Topics properly belonging to advanced physics and to advanced chemistry and other subjects,of course,have no place in a general science course because they do not comply with the criteria for selection given by the author of our text.

V.Conclusions.

1.General science is a new subject and not so well established as to content as other subjects.This is an advantage as it makes the course easier to revise.

2.The aims are varied and numerous but stated definitely enough that they are possible to achieve.

3.The aims are within the experience and social life of the pupils.

4.The course in general science should be given in the junior high school,preferably in the eighth or ninth grade.

5.Any student will be greatly benefitted by taking this course and any student will be handicapped later on if it is not taken.

6.The major aims are indicated by the life of man in its social setting.

7.The working units will lead to activities and ideals which are desirable.

8.Such a course will lead directly to the major activities of life.

9.General science will furnish a foundation for further education.

10.It will develope mechanical skill which is essential in this day and age.

11.It will discover,encourage and develop individual aptitudes,abilities and other latent powers which may later raise the posessor to a place of leadership.

12.The content will prove of interest to all pupils.

13,General will teach the pupils how to think as well as what to think.

14.It will give insights,appreciations and understandings as well skills in doing and performing.

15.The activities of the course minister directly to self preservation.

16.It will lead to the participation in social and political activities.

17.It leads to participation in the seven objectives of human life; Health,Command of the fundamental processes,Worthy home membership,Vocation,Citizenship,Leisure and Ethical character.

18.It will produce balanced and many sided interests.

19.It will suggest possibilities for continued growth.

20.It will give practical and applicable knowledge which is so essential to the success of the average citizen.

Kelly 294

Extra
prior to
30-31.
Paper D.

THE PUBLIC vs. CRIME.

For some years past there has been an increasing demand for reform of criminal procedure. This is a result of increase of crime and presents a serious problem for our consideration.

There are several causes to which may be attributed the increase of crime. War has in all ages been a breeder of crime. The youth of contending nations have instilled in them the idea of taking things by force. There is a breaking down of the moral forces which develope with peace, commerce and social intercourse. The crime wave following the great war is natural and consistent with history. Then in recent years there have been scientific inventions the use of which has made it easier to commit crimes without discovery of the culprit. Motor vehicles enable criminals to be far from the scene of crime before organized effort can be made to begin a search for the criminals. Then again the developement of commerce has made property more liquid,- more transferable, and much property may be and often is confined in small bulk and concentration of large amounts of property in small bulk such as shipments of currency or accumulation of bonds, has increased the temptations to criminals to appropriate. Again during this century there has been a growing tendency of thought, sometimes designated socialism, that all men are entitled to share equally in the wealth of the country, and the rich man holds his wealth because of injustice to his more unfortunate fellow beings.

It may be that our legal machinery for handling crime is antequated and obsolete and that new processes should be adopted to meet the needs of new times. But it is more probable that our old processes are adequat if properly used.

One of the greatest deterents of crime is the assurance of prompt punishment. And it is the unstudied belief of many that if our criminal proceedings were hurried up, crime would be lessened. And in furtherance of this belief many are ready to condemn lawyers as a class as being responsible for the delays in punishment. It is one of the fundamental principles of our law that an accused person is innocent until he is proven guilty. This is for the protection of honest citizens. It is an old maxim that it is better for ten men to escape punishment than for one innocent person to be unjustly punished. Every man accused of crime has the right to make whatever defense he can, and often it takes time to find evidence to meet evidence of seeming guilt; therefore reasonable delay is for the benefit of those unjustly accused. Sometimes a public is greatly aroused by some atrocious crime and demands an immediate victim. In such times prejudice may take the place of justice and the innocent suffer thereby. I call to your attention the killing of a policeman in this city a few years ago by an unknown bandit. Public feeling was at a high pitch and demands were made upon the police department to find and convict the guilty party or parties. Two men were captured for banditry who in the eyes of the police might have been guilty of the murder. One of them for reasons that at that time he considered adequate, made a confession implicating the other and they were separately tried for murder and found guilty. Later after a reversal, it developed that these criminals were not in the city at the time of the murder and the murder cases were dropped and the men were sentenced to the penetentiary for the crime that they had committed. But while feeling was high, public opinion demanded a conviction. There should have been delay in trying the men for murder. A lawyer is employed to represent his client. It is his duty to use every honorable means at his command to get his client acquited. If delay is advantageous to his client and his client is legally entitled to delay, the lawyer himself would be criminal if he did not use the delay. It is absurd to say that an accused is entitled to the benefit of legal counsel and then condemn the counsel for doing the thing he is employed to do. In answer to this it is sometimes said that a lawyer should not defend a client who he knows to be guilty. But how is the lawyer to know of his client's guilt until the jury has found him guilty? If the client is of reasonably sane mind and confesses guilt,most lawyers advise a plea of guilty and throw their client upon the mercy of the court. But as long as an accused maintains his innocence, it is his lawyers duty to accept his statement and try to convince the trial jury that his client is correct. Society will not be benefited by taking from the accused the right of defense.

It has been the opinion of the writer for a good many years that every criminal is,to a certain degree, insane,- not that he should escape punishment for his acts against society, but his mind is out of harmony with the social mind in general. He owes all that he has,is or can be,to society. Society can take his property,his freedom,his life. Society insures him all of the enjoyments of life as long as he respects the same enjoyments in others. Yet with this happiness assured,he seeks to make war on the institution that insures it. His mind fails to grasp the idea that social order is for his good, as well as for the good of all other members of society. In its weakness,his mind sees only a present opportunity. He cannot help the weakness with which nature has endowed him. But that is no reason that he should not suffer from the war he wages on those who do see it. The ferocious beasts are in the same class. But society does not hesitate to kill or imprison wild animals that interfere with man's tranquility.

One of the main reasons for the prevalence of crime

298

is the maudlin sentimentality that many people have for criminals. If a desperate criminal is caught, perhaps with loss of life, many are ready to call his recklessness bravery and to sympathize with his misfortune. Some years ago a minister in this city caught a thief, -redhanded,- ransacking his house. This sympathetic minister instead of turning the thief over to public officers, gave him a kindly lecture and turned him loose to prey upon other worthy members of society. The preacher was sincere and thought that he was following the teachings of Christ. But Christ never at any time taught that those who sinned against society should not be punished for the sin. The nearest approach was when certain enemies sought to have him condemn the woman taken in adultery. But Christ was interested in the spirit of the individual, and he first accused the accusers and then admonished the woman to sin no more. Biblical story does not tell us what the result was. But there is plenty of evidence in every-day life that admonition does not prevent crime. And Jean Val Jean exists only in fiction except in rare instances where the law fails to meet the needs of an unfortunate.

It has been proven by statistics that insanity and crime go hand in hand. Insane begets insane and criminal, and criminal begets criminal and insane. In this connection the state of Indiana some years ago took an advance step in the direction that society must go to prevent the final destruction of society. It was the first state to pass a law for the sterilization of habitual criminals.

The question of birth control has been debated a great deal during the past fifty years. Whether we believe in it or not, the fact remains that it is practiced among the more highly developed members of society. The conscientious men and women hesitate to bring into the world children to whom they cannot give the advantages necessary to our complex civilization. They realize that if they have many children, they cannot provide education and training necessary to contend with life. On the other hand, those of weaker intellects propagate freely. This is beneficial to society only so long as the off-spring come into the world with healthy minds and bodies. But with weakened minds as their heritage, they become a burden and a menace to society. With the mentally deficient propagating abundantly and with the mentally efficient propagating scantily or not at all, it is only a question of time until the deficient mentally are in the majority. Without defining the means of ascertaining who are fit and who are not fit, to propagate the people of the future, it is safe to say that in order to overcome crime, it is necessary to take steps to prevent the propagation of the insane and the criminal.

The situation then becomes this, - the mentally and morally sound are arrayed against the mentally and morally weak. There are vastly more right thinking people than those of wrong thinking. But the latter class is growing. The contest then is one the part of the public on the one hand and the criminal class on the other; it is not to be solved in one generation or in several. Sanity and progress have the ability to win if attentive and energetic; if slothful, weakness and deterioration will succeed.

For hundreds of years man has known the value of watchful breeding. Useful domestic animals have been developed from wild ones. The animals with the better and more useful traits are kept for breeding. Animals with vicious or unuseful traits are not permitted to propagate. In the vegetable kingdom, the same processes have been observed. The seed of the better or more useful plants are planted for reproduction, - the poorer grades or useless plants are destroyed. The science has been carried further in both the vegatable and animal kingdoms. All are familiar with the great work done by Burbank in producing new and useful plants, - all by means of careful, painstaking breeding and developing the better tendencies in known plants; and in this process vast quantities of unfit plants were discarded, - were not permitted to propagate. Every stock-breeder is constantly seeking to better his product by means of breeding his best and refusing to permit the propagation of the inferior.

Why do we recognize and enforce these principles in reproducing our vegatation and our stock, and refuse to recognize them when dealing with human beings? In the conflict between progress and crime, I would say that the first and most effective weapon of sanity is the prevention of the propagation of the mentally unfit and the mentally weak. This may be accomplished by the sterilization of those mentally and morally deficient. Sterilization is accomplished in modern days by a simple operation carrying little pain and does not take from the subject any of the animal pleasures he would otherwise have. I would advocate the sterilization of every person who is committed to an institution for the insane or weak-minded, and of every person who is convicted of a felony. There would be some cases, of course, where the privilege of reproduction would be unjustly taken away, just as at present there are cases where liberty is unjustly taken away. But the general welfare of society would be the ample excuse as it is now for our present criminal procedure and punishment. It is rarely that a criminal or a weak-minded person has any desire for posterity, - his ambition in that line being only to gratify the present animal desires. And the children of criminals and weak-minded generally become a charge upon the public. Sterilization would eventually rid us of our insane hospitals, our institutions for the feeble minded and our prisons, - all of those costly institutions ~~which~~ are now so great a burden upon sane society and which in Christian charity and in self-preservation we must maintain so long as there is need. But there is nothing in religion, morality or common sense which requires society to keep on furnishing subjects for such institutions.

A second weapon to be used in the conflict against crime is education and mental training. Even the mentally weak with patient training may be made to comprehend the rights of other members of society, and in like manner with improper or vicious training or education they may become a menace to society. It is the duty of society to see that every child is furnished with adequat moral training, clean, healthful physical surroundings and all of the necessities of normal developement. The United States is in the front in these lines, and, while there is room for much improvement, I believe that progress is being and will be made. Compulsory school attendance child labor laws, and philanthropic measures such as feeding school children, and furnishing play-grounds, etc., are instances of this developement in recent years

Under this heading I would classify our laws permitting suspended sentences upon conviction of minor crimes. There are many instances wherein persons starting on a criminal career may be saved to society by special training, teaching and watching. It is useless to suspend sentence and then pay no further attention to the offender. In my judgment all offenders under suspended sentence, should be under the supervision of able, careful, conscientious probation officers whose duty it should be to see that the offender is kept away from bad environment and evil influences and in touch with moral and educational elements. Civilization took a great forward

302

step when it changed its attitude from punishing crime to correcting or preventing crime. This is not a proposition of sentiment but should be founded in reason. It should not prevent society from protecting itself and punishing crime, but should be educational in its enforcement But where capital punishment was inflicted upon many crimes there was this advantage,- that the criminal element were dispatched before there was opportunity for much propagation, whereas our more merciful modern laws permit the increase of the defectives.

There is a tendency in this country, whenever any set of men hold some certain idea and want others to have the same idea, to have the state legislatures pass laws to enforce their ideas. Our legislatures are kept busy enacting new misdemeanors and repealing old ones. That country is best governed which has the fewest laws. The making of misdemeanors from acts that are not in themselves morally wrong, tends to break down respect for all laws. I firmly believe that every right-thinking man should observe all of the laws of the state wherein he lives. If each man should have the right to determine for himself which laws are just and which unjust,- which he will violate and which he will observe,- our whole judicial system would break down. On the other hand if there are laws which are not generally observed, they will tend to weaken the determination of the individual to observe others.

For example, some states have traffic laws which have not been kept up with the developement of automobile travel. If the law requires one to travel at a rate of speed not in excess of 25 or 30 miles per hour, whereas traveling generally is safe, economic and useful at greater speeds, the majority of the motorists will violate the law and police officers will not attempt to enforce it. After one law has been violated it is easier to violate another law which is in itself more beneficial to the public. It is difficult to draw the line between violating and observing such laws.

Our prohibition laws in this country have done much to break down respect for law. Regardless of what you think about prohibition of alcoholic stimulants, there are many people in the country who see no moral or other wrong in indulging in alcohol, and to show their independence and their contempt for prohibition legislation, they proceed to violate such laws. When they thus put themselves in contempt of these laws, it is but one step to hold contempt for other laws, and the line of their observation of law is poorly defined. This has been the great evil of our prohibition legislation. Education as to the evils of intemperance has done more to bring about prohibition of alcohol than all of the legislative enactments prohibiting its use. I am not advocating the repeal of prohibition laws, but am merely calling attention to a condition that aids crime. If a law is worthy to be in the

304

statutes, it should be enforced. If it is law our citizens should be educated to observe it. If this is impossible, it should be repealed.

If there is any criticism of our present judicial system, it would be upon the personel and jurisdiction of our petty criminal courts. There is no place in our judicial system that more needs the services of sympathetic, intellegent judges. Here we find the dregs of society, the weak, the inefficient, the undeveloped, and the beginners of crime. It is easy to make a finding of guilty and to fine and imprison the victims. It requires thought, care, intellegence and work to assist the derelicts who face the court. Of what value is it to fine the habitual drunkard who is too weak to overcome his craving for alcohol ? Of what value is it to imprison the prostitute who cannot find the means of living except by illegal commerce ? Of what value is it to place the beginning offender in companionship with hardened criminals temporarily that he may learn from them ways of evading the penalties of crime ? Here is the place where probation, change of environment, education, and sympathy can do more than punishment. As now constituted our inferior criminal courts have little power to change the surroundings and living conditions of the unfortunates before them, convicted of misdemeanors. Sometimes they assume authority not given by law. There is a

305

great need for study, legislative enactment to meet the needs of, and philanthropic effort to help, these inferior criminal courts. If any reform of our criminal procedure is needed, here is the beginning.

But in the conflict between the public and crime, the victory will go to progressive civilization, not by changing our court and criminal procedure, but by the slow process of eliminating the mentally unfit by a process of sterilization, and by educating and training the weaker members of our present society and making all see the necessity of harmony with our fellow-beings and submission to the will of the majority of them.

Chester Y. Kelly.

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PAPERS

VOLUME XI

1931- -1932

Index- -Volume XI- -1931-32

Astrology,Random Thoughts on- -Benj.Blumberg - - - - - - - - - -Paper #25
Astronomy,Some Speculations in Modern- -J.F.Mackell- - - - - - " 11
Blumberg,Benjamin- -Random Thoughts on Astrology - - - - - - - " 25- 235- -
Book Review,"The Soviet Challegge to America"- -E.N.Canine - - " 3
Canine,E.N.- -A Review of "The Soviet Challenge to Ameriva - - " 3 60-81
Communistic Capitalism- -J.M.Taxay - - - - - - - - - - - - - - " 18
Current History and Comments- -R.W.Himelich- - - - - - - - - - " 21
David Starr Jordan- -N.R.Van Cleave- - - - - - - - - - - - - - " 27
Forsyth,D.H.- -Ocular Hygiene in Schools - - - - - - - - - - - " 5- 96-
Government,Who is Who in Our American- -H.S.Hickman- - - - - - " 4
Halberstadt,L.C.- -A New Doctrine of Wages - - - - - - - - - - " 1- - 3 -11
Halberstadt,L.C.- -A Brief Chronicle of My Life-Swingley - - - " 28 - 262-2
Hickman,H.S.- -Who is Who in Our American Government - - - - - - " 4 82-95
Himelich,R.W.- -Current History and Comments - - - - - - - - - -" 21- -219-227
Hines,L.N.- -A Tragic English Career,Oscar Wilde - - - - - - - " 2- 12 57
Mackell,J.F.- -Some Speculations in Modern Astronomy - - - - - " 11 159-164
Markle,A.R.- -The Advantages of a Vegetarian Diet- - - - - - - " 6 - 112-125
Moore,H.E.- -Thaddeus Stevens- - - - - - - - - - - - - - - - - " 17- -179-
Ocular Hygiene in Schools- -D.H.Forsyth- - - - - - - - - - - - " 5
Over the Top- -C.E.Piety - - - - - - - - - - - - - - - - - - - " 12
Piety,C.E.- -Over the Top- - - - - - - - - - - - - - - - - - - " 12- -171-
Preparedness.for War in Times of Peace- -F.H.Weng- - - - - - - " 9
Shakespeare,Page- -J.B.Wisely- - - - - - - - - - - - - - - - - " 8
Stevens,Thaddeus- -H.E.Moore - - - - - - - - - - - - - - - - - " 17
Sutin,L.R.- -What Price University - - - - - - - - - - - - - - " 19- 207-2
Swingley,Upton-A Brief Chronicle of My Life- -L.C.Halberstadt- " 28
Taxay,J.M.- -Communistic Capitalism- - - - - - - - - - - - - - " 18- -199
University,What Price- -L.R.Sutin- - - - - - - - - - - - - - - " 19
Van Cleave,N.R.- -David Starr Jordan - - - - - - - - - - - - - " 27- 241-
Vegetarian Diet,The Advantage of- -A.R.Markle- - - - - - - - - " 6
Wade,F.C.- -Whither- " 23- -228-232
Wages,A New Doctrine of- -L.C.Halberstadt- - - - - - - - - - - " 1
Weng,F.H.- -Preparedness for War in Times of Peace - - - - - - " 9- 140-150
Whither?- -F.C.Wade- " 23
Wilde,Oscar-A Tragic English Career- -L.N.Hines- - - - - - - - " 2
Wisely,J.B.- -Page Shakespeare - - - - - - - - - - - - - - - - " 8- -125-13

No minutes included in this volume.

3

Paper #1

THE MOST PROMISING SIGN OF THE TIMES

A NEW DOCTRINE OF WAGES

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By

L. C. HALBERSTADT

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Read Oct 5, 1931.

The Most Promising Sign Of The Times

A New Doctrine of Wages

Poverty and Unemployment Today

Robert Hunter in a book published in 1905 entitled "Poverty" announced the conclusion that 10,000,000 persons in the United States were in poverty. He claimed that nine industrial states had as much as twenty percent. His definition of Poverty was "the inability to obtain those necessaries which will permit persons to maintain a state of physical efficiency." His conclusions are generally regarded as conservative and have never been refuted. Most socialogists accept them.

Streightoff in his book "The Standard of Living" reaches the conclusion from the study of family budgets "that the standard of living must be low until the income reaches $700 but that the number of adults males who receives less than $600 a year for their labor is 5,000,000." This would represent a population near 20,000,000.

The United States Bureau of Labor in 1905 placed the recources of 41.52 percent of normal families below $600 and of 21 percent below $500.

Professor J. L. Gillen of the University of Wisconsin writing in 1923 after summarizing earlier data and bringing it down to date reached the conclusion that from twenty to forty percent of the American people are in poverty and that from five to eight percent are actual recipients of charity.

In a news item of the Minneapolis Journal (Oct. 10, 1929) it is pointed out that community fund organizations in 330

5

principal cities in the United States raised almost $72,000,000 during the year 1928 - '29.

Such figures show that perhaps the amount of charity is not definitely known and that while we are a prosperous nation we, obviously are not all prosperous. Perhaps 20 percent or more of us are barely subsisting.

Let us turn to unemployment. Mr. Hunter asserted that over 2,000,000 male wage-earners of the United States were unemployed from four to six months during the year of 1900, and that about 30% of the workers in the industrial states are employed only a part of each year.

The Commission on Waste in Industry of the Federated Socitey of American Engineers reports that 3,000,000 workers were withdrawn from industry and put into military service. This took up "absolutely all the unemployment." In 1922 the Secretary of Labor published the following statement, "But we have made the startling discovery that normal in America means that approximately a million and a half workmen are detached from any pay roll." Figures given by the recent Committee of the President's Conference on Unemployment (1929) show a volume as high as 4,000,000. Today we sometimes find statements that it is as high as 6,000,000.

What are some effects? Perhaps nothing demoralizes a man like being out of a job. Poverty is a direct cause of much suffering and grief. It is the jinx at the center of mast of our social problems. Family disintegration, unwholesome community life, inadequate housing, juvenile crime, a high death rate, infant mortality, and gang politics are results. One of the chief reasons for quitting school is due to poverty. To solve poverty and unemployment truly would solve the "battle for a better world and it would be more than half won."

6

Old Pagan Theory of Society vs Christian Democracy

Philosophers from ancient Greece to almost present times have taught that the prosperity of any society depends upon the existence of a large mass of ignorant poor. In other words prosperity for the few means adversity for the many. This philosophy persists today in many of us. It is a destructive, deceitful fallacy which is staggering modern society. It is a fallacy of exploitation. It is undemocratic. It is a philosophy of a caste society.

Happily, we have another doctrine, Jesus, the Hebrew prophets before him, and the Christian church after him, have taught that the human being is a child of God and a special object of his care. They teach that selfishness is a great illusion and that good will and mutual help are best for all. Kant declared that each individual had a right to be treated as an end in himself. Rousseau thought everyone had a right to be happy. Our Declaration of Independence speaks of "life, liberty and the pursuit of happiness." Surely democracy has as an aim to treat every individual as an end in himself not for his own sake but for all. Plainly the old theory of keeping many poor and ignorant and making a few prosperous, enlightened, cultured and happy as possible is wrong, impossible, undesirable and must be abandoned. There is a need of raising lower classes to a level on which all will enjoy freedom from poverty and ignorance not for their sake but for the sake of all. Roosevelt once said that this would not be a good country for any of us to live in unless it is fairly comfortable for all of us to live in. A successful democracy demands this.

The New Doctrine of Wages

About twenty years ago one economist declared that the increased purchasing power of the laboring class is the taproot of modern prosperity. In other words, one way to make industry prosperous is to make labor prosperous by paying higher wages since the increased purchasing power of the laboring class creates a growing market and in turn stimulates the growth of industry. It is said that the greatest undeveloped market for American goods is the American laboring class.

Is this an idle dream? Our industrial experience since the World War demonstrates this principle. During 1922-1929 wages rose, the additional cost of production was offset by improvement in machinery, technique and mass production so that prices of goods did not rise. For wages to rise and prices to stand still means increased purchasing power for laboring people. Figures show that during these years there has been a twenty to thirty percent rise in real wages of unskilled workers.

In the second place many able executives are beginning to believe in the economy of high wages. Studies of our national income indicate that the largest part of personal income is wages. To pay good wages, even high wages is good business principle and practice. Hence a high wage scale is a benefit to employers as well as employees. So today many employers are preaching the new doctrine of wages.

Malthus Theory

Perhaps before we go further we should examine the population theories of Malthus. He taught that population increased in a geometrical ratio while food supply did not. This was due to the reproductive impulse and to the law of diminishing returns. Because of these things Malthus pointed out that population over reached the food supply. Hence the so called "positive checks", famine, pestilence and war even matters up. He leaves the impression that this tendency is inevitable and humanity can not escape these "Malthusian bugbears." So if you increase wages and food supply in the long run you would

8

have an increase in population as the poor would compete with the poor in the labor market and again we would have the starvation level.

For some time political economists have made light of these "bug bears". The way to escape was to increase production. But this will not do. In time population will catch up due to over looking the law of diminishing returns and that distribution will take care of itself. This is the old familiar assumption that if we are prosperous, we all are prosperous. But today wealth is concentrating into fewer and fewer hands. The percentage of propertyless people is increasing. You may ridicule Hunter but he has never been disproved. There is no reason to believe that conditions have improved since his study.

No it is no idle dream. Malthus just over-looked the fact that the standard of living determines the birth rate. Ross has shown that the birthrate in comparison with 1800 is now about one half. Our present rate is 22. All civilized countries show a similar falling off. The more civilized the country, the more marked the decline. Why? Standard of living, Sections which show marked advance in standard of living show marked decline in birth rate. Malthus' "preventive checks" upon the growth of population today we realize may be escaped by the standard of living.

Ricardo's "Iron Law of Wages"

Why does the phrase "laboring man" mean a poor man? Ricardo many years ago said that a laborer had only one thing to sell and that was labor. It must be sold at once or be lost and his family go hungry. A low wage was better than none. So unskilled laborers share became a "bare subsistence wage." This "bare subsistence wage" differs in different countries due to habits, customs, etc. Perhaps they are higher in this country and lower in China than anywhere else in the world. In other words Ricardo's Iron Law of Wages today means that the accoustomed standard of living is the bed rock to which wages always will tend to fall. A country must adjust itself to such a standard.

What do we mean by a standard of living? It is defined as the list of goods and services that a person, family or class have formed the habit of regarding as necessary and which they will make sacrifice and practice foresight to maintain. Habit is a big factor in it. Wants are habituated and supply a tremendous motive power in human life. Now, we are implying that the proper way to raise wages is to drive a wedge under the standard of living of the poor.

To escape famine, pestilence and war we must raise the standard of the masses. Why? So that it will bring about a decline in birth rate. Malthus and Ricardo started us on the right way. Their insight as to the future welfare of mankind is among our greatest ideas. Poverty, unemployment, misery of the masses are not inevitable. They may be almost entirely abolished. How? Not by speeding up production. No. The attack must be upon the standard of living of the underlying strata of the population. Public opinion must insist upon raising wages, improving the standards of the laboring classes. Enlarged markets well results. So will social salvation.

This new doctrine of wages is the most hopeful sign of the times. The escape of humanity from poverty, unemployment, famine, pestilence and even war may be achieved by deliberately raising the standard of living of the masses. Society must have the faith that this is both possible and practicable. Public opinion should insist upon a high wage scale confident that standards will improve, that enlarged markets will result, and that also there be an increased efficiency in production. Our experience since the World War has created the belief upon the part of many business men that such a policy is practicable.

As our standard of living goes up our birth rate will go down. There will be less cut throat competition among laborers in an over-supplied labor market. Wages will rise providing immigration is restricted. Production per capita will increase as technical training and general intelligence is a part of our standard of living. Poverty will decline and disappear. If this become world wide war will cease. Hence democratic nations must through education and economic reform raise the standard of living by seeing to it that a high wage scale is paid.

The prosperity of everyone depends upon the prosperity of the laboring classes. Increase their purchasing power and they will buy more goods and services.

Ignorance and poverty breeds social unrest. Why not take the wind out of the sails of the radicals by educating the masses and give them a chance to join the property class. Our danger is in proportion to our percentage of citizens who are propertyless. This has been increasing. Ignorant persons have difficulty in detecting fallacies and demagogues. The way to head off socialism and radicalism is to raise the standards of living of the masses.

Industry must take care of the wage scale with the help of public opinion. Our taxpayer will see to it that we have better health service, sanitation, parks, recreation and public education. What we need today is a changed public opinion. The public must believe that a large body of ignorant poor is not necessary, that poverty, unemployment, etc., can be done away with. Nothing would as greatly increase our happiness. The test the public must put is "What effect does this have upon the standards of the poor?" Those that improve our standards will be good for us in the long run.

A Function of Education

A high standard of living has much power to destroy as to uplift. A high standard may not necessarily be a good one. It may contain artifical and unwholesome wants. It may demand too many luxuries and degrading recreations. It may be too expensive. No doubt many prosperous families in this country have an unwholesome standard, more or less. Of course it is important for them to live a simpler life, just as important, as for the lower classes should enjoy a higher standard.

After all a standard of living is a matter of mental interactions and contents. Habit is very important part of it. It may be acquired from the home in childhood. "Fashions are mental epidemics," it has been said. "Keeping up with the Jones" compell us to dress and furnish our homes as our associates expect us to do. Reform must come, rich or poor, in our minds. Different ideas, wants, approvals and habits must become prevalent.

We were a nation of third-graders in 1870, by 1920 we had become a nation of sixth-graders. The average is constantly rising. High school attendance has increased many times. Many changes have occured in education. Teaching is a profession. Education is not to show off, nor to escape work. It is to live by. Rightly understood it can add joy to life. It can make us better in our institutional life. It has become the steering gear of society. As these changes come in our institutions the school will have much to say of the future. Take any of our social activities, may not education make them effective in the coming generations? The standard of living of the future will depend upon the beliefs, ideals and habits now being inculcated in the minds of the rising generation.

Paper #2

A TRAGIC ENGLISH CAREER

by J. N. Hine, Oct. 12, 1931

Oscar Fingall O'Flahertie Wills Wilde was his full name. He is rated as an English author but he was of Irish descent having been born in Dublin, October 15, 1856, of a famous Irish surgeon father and of a mother, Jane Francisca Elgee Wilde. The father was a man of considerable ability and the mother was well known in Dublin as a writer, her products being both verse and prose. She wrote under the name of Speranza.

Their son, Oscar, after an elementary education, attended Trinity College in Dublin. There he made a considerable reputation as a student of the classics. In 1874 the young man went to Magdalen College, Oxford. Here he won valued prizes in 1878 with his poem Ravenna. He won other literary distinction and seemed in a fair way to become one of the greatest literary lights of his time. He was not content with being a great student and great writer. He wore his hair long, he had the greatest scorn for manly sports, his rooms were decorated with blue china, sunflowers, lilies, and other extreme instances of strange art which he said he must live up to. He assumed a lackadaisical manner and also assumed intense emotions on the subject of art for art's sake. In fact, Wilde became an apostle of a cult in art. He made himself so obnoxious to his fellow students that one time they wrecked his room and another time they gave him a ducking in a nearby stream but this treatment did not cure Wilde. It is said that Gilbert and Sullivan's Patience burlesqued the affectations of this new art cult. In spite of all the sport that was made of

13

him and his pretenses Wilde became a leading aesthete. An aesthete is one who is sensitive to beauty. The dictionary also says that he is a pretender to such tastes or sensitiveness. The second definition fits Wilde. At any rate he became one of the prominent personalities of the day. He strained the English language for paradoxes and he hunted constantly for witty sayings so that people might quote him. In 1882. at the age of 26, he made a tour of the United States for the purpose of delivering lectures, an infliction on the American public that many an Englishman has perpetrated. While in the United States he drew wide attention because of his affectations and his eccentricities. While here he wrote a drama called Vera which was produced in New York.

In 1884 Wilde was married to Constance Lloyd who had the patience to put up with him for a good while.

All the way along his career his critics pointed to the suspicions in regard to his personal character. These critics found a foundation for their adverse comments on the apparent looseness of morals which Wilde affected. At no time in his mature career was he ever upright and straight out in his moral attitudes toward the problems of life. These loose habits began during his days at Oxford. Through some queer turn in his thinking he decided to bring a libel action in 1895 against the Marquis of Queensbury who was fully aware of what he had been talking about and who made enough trouble for Wilde as a result of that action to last Wilde the rest of his days. In May of that year, in consequence of the revelations brought out in the libel action, Wilde was sentenced in the famous prison, the Old Bailey, to two years of imprisonment for offenses against the criminal law. His imprisonment included hard labor. No more tragic breakdown of a brilliant career is recorded in English literary history.

Soon after leaving prison Wilde went bankrupt. From that time on he lived mainly on the Continent, part of the time under an assumed name, Sebastian Melmoth. He was in [illegible]a during this melancholy period working on some of his final literary productions. During all this time he was a real charity guest of friends. His death occurred in Paris, November 30, 1900. His life was a complete failure morally and a partial failure in a literary way when we consider what he might have done.

Many men have written about Oscar Wilde. Much controversial material has been published in defense of him and in attacking him. One of the interesting volumes that reveals much of the inner phases of Wilde's career is a book by Lord Alfred Douglas, the son of the Marquis of Queensbury. The book is entitled "Oscar Wilde and Myself." This volume portrays the long story of the friendship and intimacy of these two men. It is Douglas who has given any explanation of the reason why Wilde went to prison for two years. Most sketches of the man simply gloss over the real facts in the case in the general way in which I have stated the matter above. Douglas makes this statement, "During the whole time of the trial there sat in court the author of the following statement: 'It is a matter of common observation among psychologists that when a child is born to a couple of which the woman has the much stronger nature and a great mental superiority over the father, the chances are that the child will develop at certain critical periods in his career an extraordinary attraction towards persons of its own sex. This fact is one of Nature's mysteries. Those who believe in the divine creation of the world should reverently bow their heads before what they cannot understand and ought to take to be a divine dispensation. At any rate, the wisdom of Nature may be presumed greater than that of the ecclesiastical courts.'" Such is a hint of the cause of Wilde's vices. At any rate Wilde had his vicious habits.

Many a sympathizer of Wilde has grieved over the sad picture of this man of genius in a prison cell. There is no doubt but that Wilde ought to have been in jail. There were those that chose to weep over him and others that did not so choose.

In his younger days Wilde imitated the mode of life of the French writer, Balzac. He loved society and pleasure and he was never strong enough to resist temptations. At any rate, his prison experience gave him time to think and forced temperance in food, in drugs, in drink. He had regular hours and as every prisoner does, he lead the simple life. As never before, he gave profound thought to the problems of existence. He reached probably his greatest heighth as a result of his prison experience in writing The Ballad of Reading Gaol.

It has not been possible for me to imagine that any good can come out of an extended discussion of what Wilde was morally. His failures morally lead to his failures as a citizen, as a writer, as a man. He did some good work but through it all there was shot the influence of a vicious life.

The bibliography of Wilde's work is rather extensive. His works were edited in thirteen volumes in 1908 by Robert Ross. One of his collections of letters to Ross was entitled, "After Reading," another "After Burneval." There have been biographies all of which have been more or less of a controversial nature. Some of these works have been written by men who were fond of the man and believed in his claims to being one of the great leaders of English writing. Others have not been so prejudiced in his favor. If any in this presence are interested in following up the story of Wilde's life written by a friend who spoke clearly and honestly in regard to the man we would recommend the work by Lord Alfred Douglas entitled "Oscar Wilde and Myself. If one wants to read the story of Wilde written by another who was predisposed to favor Wilde we recommend an extended biography by R. H. Sherard entitled, "The Life of Oscar Wilde." Wilde had his great chance in life. Nature endowed him with many gifts but within was moral rottenness. He sought the favor of the rich and the powerful. He was a schemer. He depended on the bounty of his friends. He was irregular in his habits. He could have had one of the highest places in English literature, but life and lust and easy living and indisposition to labor lead him to the darkest failure.

We find it more profitable to give attention to some of his work. We give some of his titles. The Ballad of Reading Gaol, De Profundis, Lady Windermere's Fan, the Picture of Dorian Gray, Ravenna, which was a prize Oxford poem, Salome. a drama in one act, a play entitled, "A Woman of No Importance." "The Harlot's House," a poem, Impressions of America, many poems, prose sketches, and fleeting bits of prose and poetry.

Much of his work was translated into French, German, Italian, Polish, Russian, Spanish, and Swedish. The Ballad and De Profundis were most frequently translated. Dorian Gray also found wide translation in other languages.

We turn now to some of his poetic work.

DEDICATION

To My Wife

With a Copy of My Poems

I can write no stately proem
As a prelude to my lay;
From a poet to a poem
I would dare to say.

For if of these fallen petals
One to you seem fair,
Love will waft it till it settles
On your hair.

And when wind and winter harden
All the loveless land,
It will whisper of the garden
You will understand.

Oscar Wilde.

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You will understand.

Oscar Wilde.

SONNET TO LIBERTY

Not that I love thy children, whose dull eyes
See nothing save their own unlovely woe,
Whose minds know nothing, nothing care to know,-
But that the roar of thy Democracies,
Thy reigns of Terror, thy great Anarchies,
Mirror my wildest passions like the sea
And give my rage a brother --! Liberty!
For this sake only do thy dissonant cries
Delight my discreet soul, else might all kings
By bloody knout or treacherous cannonades
Rob nations of their rights inviolate
And I remain unmoved--and yet, and yet,
These Christs that die upon the barricades,
God knows it I am with them, in some things.

TO MILTON

MILTON! I think thy spirit hath passed away
From these white cliffs, and high-embattled towers;
This gorgeous fiery-coloured world of ours
Seems fallen into ashes dull and grey,
And the age changed unto a mimic play
Wherein we waste our else too-crowded hours:
For all our pomp and pageantry and powers
We are but fit to delve the common clay,
Seeing this little isle on which we stand,
This England, this sea-lion of the sea,
By ignorant demagogues is held in fee,
Who love her not: Dear God! is this the land
Which bare a triple empire in her hand
When Cromwell spake the world Democracy!

REQUIESCAT

Tread lightly, she is near
Under the snow,
Speak gently, she can hear
The daisies grow.

All her bright golden hair
Tarnished with rust,
She that was young and fair
Fallen to dust.

Lily-like, white as snow,
She hardly knew
She was a woman, so
Sweetly she grew.

Coffin-board, heavy stone,
Lie on her breast,
I vex my heart alone,
She is at rest.

SONNET ON APPROACHING ITALY

I reached the Alps: the soul within me burned
Italia, my Italia, at thy name:
And when from out the mountain's heart I came
And saw the land for which my life had yearned,
I laughed as one who some great prize had earned:
And musing on the marvel of thy fame
I watched the day, till marked with wounds of flame
The turquoise sky to burnished gold was turned.
The pine-trees waved as waves a woman's hair,
And in the orchards every twining spray
Was breaking into flakes of blossoming foam:
But when I knew that far away at Rome
In evil bonds a second Peter lay,
I wept to see the land so very fair.

Turin.

SONNET

Written in Holy Week at Genoa

I wandered through Scoglietto's far retreat,
The oranges on each o'er hanging spray
Burned as bright lamps of gold to shame the day;
Some startled bird with fluttering wings and fleet
Made snow of all the blossoms, at my feet
Like silver moons the pale narcissi lay:
And the curved waves that streaked the great green bay
Laughed i' the sun, and life seemed very sweet.
Outside the young boy-priest passed singing clear,
"Jesus the Son of Mary has been slain,
O come and fill his sepulchre with flowers."
Ah, God! Ah, God! those dear Hellenic Hours
Had drowned all memory of Thy bitter pain,
The Cross, the Crown, the Soldiers, and the Spear.

IMPRESSION DU MATIN

The Thames nocturne of blue and gold
  Changed to a Harmony in grey:
  A barge with ochre-coloured hay
Dropt from th wharf: and chill and cold

The yellow fog came creeping down
  The bridges, till the houses' walls
  Seemed changed to shadows, and S. Paul's
Loomed like a bubble o'er the town.

Then suddenly arose the clang
  Of waking life; the streets were stirred
  With country waggons: and a bird
Flew to the glistening roofs and sang.

But one pale woman all alone,
  The daylight kissing her wan hair,
  Loitered beneath the gas lamps' flare,
With lips of flame and heart of stone.

MAGDALEN WALKS

The little white clouds are racing over the sky,
And the fields are strewn with the gold of the flower of March,
The daffodil breaks under foot, and the tasselled larch
Sways and swings as the thrush goes hurrying by.

A delicate odour is borne on the wings of the morning breeze,
The odour of deep wet grass, and of brown new-furrowed earth,
The birds are singing for joy of the Spring's glad birth,
Hopping from branch to branch on the rocking trees.

And all the woods are alive with the murmur and sound of Spring,
And the rosebud breaks into pink on the climbing briar,
And the crocus-bed is a quivering moon of fire
Girdled round with the belt of an amethyst ring.

And the plane to the pine-tree is whispering some tale of love
Till it rustles with laughter and tosses its mantle of green,
And the gloom of the wych-elm's hollow is lit with the iris sheen
Of the burnished rainbow throat and the silver breast of a dove.

See! the lark starts up from his bed in the meadow there,
Breaking the gossamer threads and the nets of dew,
And flashing a-down the river, a flame of blue!
The kingfisher flies like an arrow, and wounds the air.

CHANSON

A Ring of gold and a milk-white dove
Are goodly gifts for thee,
And a hempen rope for your own love
To hang upon a tree.

For you a House of Ivory
(Roses are white in the rose-bower)!
A narrow bed for me to lie
(White, O white, is the hemlock flower)!

Myrtle and jessamine for you
(O the red rose is fair to see)!
For me the cypress and the rue
(Fairest of all is rose-mary)!

For you three lovers of your hand
(Green grass where a man lies dead)!
For me three paces on the sand
(Plant lilies at my head)!

LES SILHOUETTES

The sea is flecked with bars of grey,
The dull dead wind is out of tune,
And like a withered leaf the moon
Is blown across the stormy bay.

Etched clear upon the pallid sand
The black boat lies: a sailor boy
Clambers aboard in careless joy
With laughing face and gleaming hand.

And overhead the curlews cry,
Where through the dusky upland grass
The young brown-throated reapers pass,
Like silhouettes against the sky.

THE GRAVE OF KEATS

Rid of the world's injustice, and his pain,
He rests at last beneath God's veil of blue:
Taken from life when life and love were new
The youngest of the martyrs here is lain,
Fair as Sebastian, and as early slain.
No cypress shades his grave, no funeral yew,
But gentle violets weeping with the dew
Weave on his bones an ever-blossoming chain.
O proudest heart that broke for misery!
O sweetest lips since those of Mitylene!
O poet-painter of our English Land!
Thy name was writ in water---it shall stand:
ANd tears like mine will keep thy memory green,
As Isabella did her Basil-tree.

Rome.

IMPRESSION DU VOYAGE

The sea was sapphire coloured, and the sky
Burned like a heated opal through the air;
We hoisted sail; the wind was blowing fair
For the blue lands that to the eastward lie.
From the steep prow I marked with quickening eye
Zakynthos, every olive grove and creek,
Ithaca's cliff, Lycacon's snowy peak,
And all the flower-strewn hills of Arcady.
The flapping of the sail against the mast,
The ripple of the water on the side,
The ripple of girls' laughter at the stern,
The only sounds:--when 'gan the West to burn,
And a red sun upon the seas to ride,
I stood upon the soil of Greece as last!

Katakolo.

THE BALLAD OF READING GAOL

Oscar Wilde

THE BALLAD OF READING GAOL

I

He did not wear his scarlet coat,
For blood and wine are red,
And blood and wine were on his hands
When they found him with the dead,
The poor dead women whom he loved,
And murdered in her bed.

He walked amongst the Trial Men
In a suit of shabby gray;
A cricket cap was on his head,
And his step seemed light and gay;
But I never saw a man who looked
So wistfully at the day.

I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky,
And at every drifting cloud that went
With sails of silver by.

I walked, with other souls in pain,
Within another ring,
And was wondering if the man had done
A great or little thing,
When a voice behind me whispered low,
"That fellow's got to swing."

Dear Christ! the every prison walls
Suddenly seemed to reel,
And the sky above my head became
Like a casque of scorching steel:
And, though I was a soul in pain,
My pain I could not feel.

I only knew what hunted thought
Quickened his step, and why
He looked upon the garish day
With such a wistful eye;
The man had killed the thing he loved,
And so he had to die.

Yet each man kills the thing he loves,
By each let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

Some kill their love when they are young,
And some when they are old;
Some strangle with the hands of Lust,
Some with the hands of Gold:
The kindest use a knife, because
The dead so soon grow cold.

Some love too little, some too long,
  Some sell, and others buy;
Some do the deed with many tears,
  And some without a sigh:
For each man kills the thing he loves,
  Yet each man does not die.

He does not die a death of shame
  On a day of dark disgrace,
Nor have a noose about his neck,
  Nor a cloth upon his face,
Nor drop feet foremost through the floor
  Into an empty space.

He does not sit with silent men
  Who watch him night and day;
Who watch him when he tries to weep,
  And when he tries to pray;
Who watch him lest himself should rob
  The prison of its prey.

He does not wake at dawn to see
  Dread figures throng his room,
The shivering Chaplain robed in white,
  The Sheriff stern with gloom,
And the Governor all in shiny black,
  With the yellow face of Doom.

He does not rise in piteous haste
To put on convict-clothes,
While some coarse-mouthed Doctor gloats, and notes
Each new and nerve-twitched pose,
Fingering a watch whose little ticks
Are like horrible hammer-blows.

He does not know that sickening thirst
That sands one's throat, before
The hangman with his gardener's gloves
Slips through the padded door,
And binds one with three leather thongs,
That the throat may thirst no more.

He does not bend his head to hear
The Burial Office read,
Nor, while the terror of his soul
Tells him he is not dead,
Cross his own coffin, as he moves
Into the hideous shed.

He does not stare upon the air
Through a little roof of glass:
He does not pray with lips of clay
For his agony to pass;
Nor feel upon his shuddering cheek
The kiss of Caiaphas.

II

Six weeks our guardsman walked the yard,
In the suit of shabby gray:
His cricket cap was on his head,
And his step seemed light and gay,
But I never saw a man who looked
So wistfully at the day.

I never saw a man who looked
With such a wistful eye
Upon that little tent of blue
Which prisoners call the sky,
And at every wandering cloud that trailed
Its ravelled fleeces by.

He did not wring his hands, as do
Those witless men who dare
To try to rear the changeling Hope
In the cave of black Despair:
He only looked upon the sun,
And drank the morning air.

He did not wring his hands nor weep,
Nor did he peek or pine,
But he drank the air as though it held
Some healthful anodyne;
With open mouth he drank the sun
As though it had been wine!

And I and all the souls in pain,
Who tramped the other ring,
Forgot if we ourselves had done
A great or little thing,
And watched with gaze of dull amaze
The man who had to swing.

And strange it was to see him pass
With a step so light and gay,
And strange it was to see him look
So wistfully at the day,
And strange it was to think that he
Had such a debt to pay.

For oak and elm have pleasant leaves
That in the spring-time shoot:
But grim to see is the gallows-tree,
With its adder-bitten root,
And, green or dry, a man must die
Before it bears its fruit!

The loftiest place is that seat of grace
For which all worldlings try:
But who would stand in hempen band
Upon a scaffold high,
And through a murderer's collar take
His last look at the sky?

It is sweet to dance to violins
When Love and Life are fair:
To dance to flutes, to dance to lutes
Is delicate and rare:
But it is not sweet with nimble feet
To dance upon the air!

So with curious eyes and sick surmise
We watched him day by day,
And wondered if each one of us
Would end the self-same way,
For none can tell to what red Hell
His sightless soul may stray.

At last the dead men walked no more
Amongst the Trial Men,
And I knew that he was standing up
In the black dock's dreadful pen,
And that never would I see his face
In God's sweet world again.

Like two doomed ships that pass in storm
We had crossed each other's way:
But we made no sign, we said no word,
We had no word to say;
For we did not meet in the holy night,
But in the shameful day.

A prison wall was round us both,
   Two outcast men we were:
The world had thrust us from its heart,
   And God from out His care:
And the iron gin that waits for Sin
   Had caught us in its snare.

III

In debtor's Yard the stones are hard,
   And the dripping wall is high,
So it was there he took the air
   Beneath the leaden sky,
And by each side a Warder walked,
   For fear the man might die.

Or else he sat with those who watched
   His anguish night and day;
Who watched him when he rose to weep,
   And when he crouched to pray;
Who watched him lest himself should rob
   Their scaffold of its prey.

The Governor was strong upon
   The Regulations Act:
The Doctor said that Death was but
   A scientific fact:
And twice a day the Chaplain called,
   And left a little tract.

And twice a day he smoked his pipe,
And drank his quart of beer:
His soul was resolute, and held
No hiding-place for fear;
He often said that he was glad
The hangman's hands were near.

But why he said so strange a thing
No Warder dared to ask:
For he to whom a watcher's doom
Is given as his task,
Must set a lock upon his lips,
And make his face a mask.

Or else he might be moved, and try
To comfort or console:
And what should Human Pity do
Pent up in Murders' Hole?
What word of grace in such a place
Could help a brother's soul?

With slouch and swing around the ring
We trod the Fools' Parade!
We did not care: we knew we were
The Devil's Own Brigade:
And shaven head and feet of lead
Make a merry masquerade.

#40

We tore the tarry rope to shreds
With blunt and bleeding nails;
We rubbed the doors, and scrubbed the floors,
And cleaned the shining rails:
And, rank by rank, we soaped the plank,
And clattered with the pails.

We sewed the sacks, we broke the stones,
We turned the dusty drill:
We banged the tins, and bawled the hymns,
And sweated on the mill:
But in the heart of every man
Terror was lying still.

So still it lay that every day
Crawled like a weed-clogged wave:
And we forgot the bitter lot
That waits for fool and knave,
Till once, as we tramped in from work,
We passed an open grave.

With yawning mouth the yellow hole
Gaped for a living thing;
The very mud cried out for blood
To the thirsty asphalte ring:
And we knew that ere one dawn grew fair
Some prisoner had to swing.

Right in we went, with soul intent
On Death and Dread and Doom:
The Hangman, with his little bag,
Went shuffling through the gloom:
And each man trembled as he crept
Into his numbered tomb.

That night the empty corridors
Were full of forms of Fear,
And up and down the iron town
Stole feet we could not hear,
And through the bars that hide the stars
White faces seemed to peer.

He lay as one who lies and dreams
In a pleasant meadow-land,
The watchers watched him as he slept,
And could not understand
How one could sleep so sweet a sleep
With a hangman close at hand.

But there is no sleep when men must weep
Who never yet have wept:
So we — the fool, the fraud, the knave —
That endless vigil kept,
And through each brain on hands of pain
Another's terror crept.

Alas! it is a fearful thing
To feel another's guilt!
For, right within, the sword of Sin
Pierced to its poisoned hilt,
And as molten lead were the tears we shed
For the blood we had not spilt.

The Warders with their shoes of felt
Crept by each padlocked door,
And peeped and saw, with eyes of awe,
Grey figures on the floor,
And wondered why men knelt to pray
Who never prayed before.

All through the night we knelt and prayed,
Mad mourners of a corse!
The troubled plumes of midnight were
The plumes upon a hearse:
And bitter wine upon a sponge
Was the savour of Remorse.

The grey cock crew, the red cock crew,
But never came the day:
And crooked shapes of Terror crouched,
In the corners where we lay:
And each evil sprite that walks by night
Before us seemed to play.

They glided past, they glided fast,
Like travellers through a mist:
They mocked the moon in a rigadoon
Of delicate turn and twist,
And with formal pace and loathsome grace
The phantoms kept their tryst.

With mop and mow, we saw them go,
Slim shadows hand in hand:
About, about, in ghostly rout
They trod a saraband:
And the damned grotesques made arabesques,
Like the wind upon the sand!

With the pirouettes of marionettes,
They tripped on pointed tread:
But with flutes of Fear they filled the ear,
As their grisly masque they led,
And loud they sang, and long they sang,
For they sang to wake the dead.

"Oho!" they cried, "The world is wide,
But fettered limbs go lame!
AND once, or twice, to throw the dice
Is a gentlemanly game,
But he does not win who plays with Sin
In the secret House of Shame."

No things of air these antics were,
That frolicked with such glee:
To men whose lives were held in gyves,
And whose feet might not go free,
Ah! wounds of Christ! they were living things,
Most terrible to see.

Around, around, they waltzed and wound;
Some wheeled in smirking pairs;
With the mincing step of a demirep
Some sidled up the stairs:
And with subtle sneer, and fawning leer,
Each helped us at our prayers.

The morning wind began to moan,
But still the night went on:
Through its giant loom the web of gloom
Crept till each thread was spun:
And, as we prayed, we grew afraid
Of the Justice of the Sun.

The moaning wind went wandering round
The weeping prison-wall:
Till like a wheel of turning steel
We felt the minutes crawl:
O moaning wind! what had we done
To have such a seneschal?

At last I saw the shadowed bars,
Like a lattic wrought in lead,
Move right across the whitewashed wall
That faced my three-plank bed,
And I knew that somewhere in the world
God's dreadful dawn was red.

At six o'clock we cleaned our cells,
At seven all was still,
But the sough and swing of a mighty wing
The prison seemed to fill,
For the Lord of Death with icy breath
Had entered in to kill.

He did not pass in purple pomp,
Nor ride a moon-white steed.
Three yards of cord and a sliding board
Are all the gallows' need:
So with rope of shame the Herald came
To do the secret deed.

We were as men who through a fen
Of filthy darkness grope:
We did not dare to breathe a prayer,
Or to give our anguish scope:
Something was dead in each of us,
And what was dead was Hope.

For Man's grim Justice goes its way,
   And will not swerve aside:
It slays the weak, it slays the strong,
   It has a deadly stride:
With iron heel it slays the strong,
   The monstrous parricide!

We waited for the stroke of eight:
   Each tongue was thick with thirst:
For the stroke of eight is the stroke of Fate
   That makes a man accursed,
And Fate will use a running noose
   For the best man and the worst.

We had no other thing to do,
   Save to wait for the sign to come:
So, like things of stone in a valley lone,
   Quiet we sat and dumb:
But each man's heart beat thick and quick,
   Like a madman on a drum!

With sudden shock the prison-clock
   Smote on the shivering air,
And from all the gaol rose up a wail
   Of impotent despair,
Like the sound that frightened marshes hear
   From some leper in his lair.

And as one sees most fearful things
  In the crystal of a dream,
We saw the greasy hempen rope
  Hooked to the blackened beam,
And heard the prayer the hangman's snare
  Strangled into a scream.

And all the woe that moved him so
  That he gave that bitter cry,
And the wild regrets, and the bloody sweats,
  None knew so well as I:
For he who lives more lives than one
  More deaths than one must die.

IV

There is no chapel on the day
  On which they hang a man:
The Chaplain's heart is far too sick,
  Or his face is far too wan,
Or there is that written in his eyes
  Which none should look upon.

So they kept us close till nigh on noon,
  And then they rang the bell,
And the Warders with their jingling keys
  Opened each listening cell,
And down the iron stair we tramped,
  Each from his separate Hell.

Out into God's sweet air we went,
But not in wonted way,
For this man's face was white with fear,
And that man's face was gray,
And I never saw sad men who looked
So wistfully at the day.

I never saw sad men who looked
With such a wistful eye
Upon that little tent of blue
We prisoners called the sky,
And at every careless cloud that passed
In happy freedom by.

But there were those amongst us all
Who walked with downcast head,
And knew that, had each got his due,
They should have died instead:
He had but killed a thing that lived,
Whilst they had killed the dead.

For he who sins a second time
Wakes a dead soul to pain,
And draws it from its spotted shroud,
And makes it bleed again,
And makes it bleed great gouts of blood,
And makes it bleed in vain!

Like ape or clown, in monstrous garb
With crooked arrows starred,
Silently we went round and round
The slippery asphalte yard;
Silently we went round and round,
And no man spoke a word.

Silently we went round and round,
And through each hollow mind
The Memory of dreadful things
Rushed like a dreadful wind,
And Horror stalked before each man,
And Terror crept behind.

The Warders strutted up and down,
And kept their herd of brutes,
Their uniforms were spick and span,
And they wore their Sunday suits,
But we knew the work they had been at,
By the quicklime on their boots.

For where a grave had opened wide,
There was no grave at all:
Only a stretch of mud and sand
By the hideous prison-wall,
And a little heap of burning lime,
That the man should have his pall.

For he has a pall, this wretched man,
Such as few men can claim:
Deep down below a prison-yard,
Naked for greater shame,
He lies, with fetters on each foot,
Wrapt in a sheet of flame!

And all the while the burning lime
Eats flesh and bone away,
It eats the brittle bone by night,
And the soft flesh by day,
It eats the flesh and bone by turns,
But it eats the heart alway.

For three long years they will not sow
Or root or seedling there:
For three long years the unblessed spot
Will sterile be and bare,
And look upon the wondering sky
With unreproachful stare.

They think a murderer's heart would taint
Each simple seed they sow.
It is not true! God's kindly earth
Is kindlier than men know,
And the red rose would but blow more red,
The white rose whiter blow.

Out of his mouth a red, red rose!
Out of his heart a white!
For who can say by what strange way,
Christ brings His will to light,
Since the barren staff the pilgrim bore
Bloomed in the great Pope's sight?

But neither milk-white rose nor red
May bloom in prison air;
The shard, the pebble, and the flint,
Are what they give us there:
For flowers have been known to heal
A common man's despair.

So never will wine-red rose or white,
Petal by petal, fall
On that stretch of mud and sand that lies
By the hideous prison-wall,
To tell the men who tramp the yard
That God's Son died for all.

Yet though the hideous prison-wall
Still hems him round and round,
And a spirit may not walk by night
That is with fetters bound,
And a spirit may but weep that lies
In such unholy ground,

He is at peace—this wretched man—
   At peace, or will be soon:
There is no thing to make him mad,
   Nor does Terror walk at noon,
For the lampless Earth in which he lies
   Has neither Sun nor Moon.

They hanged him as a beast is hanged:
   They did not even toll
A requiem that might have brought
   Rest to his startled soul,
But hurriedly they took him out,
   And hid him in a hole.

They stripped him of his canvas clothes,
   And gave him to the flies:
They mocked the swollen purple throat,
   And the stark and staring eyes:
And with laughter loud they heaped the shroud
   In which their convict lies.

The Chaplain would not kneel to pray
   By his dishonoured grave:
Nor mark it with that blessed Cross
   That Christ for sinners gave,
Because the man was one of those
   Whom Christ came down to save.

Yet all is well; he has but passed
To Life's appointed bourne:
And alien tears will fill for him
Pity's long-broken urn,
For his mourners will be outcast men,
And outcasts always mourn.

V

I know not whether Laws be right,
Or whether Laws be wrong;
All that we know who lie in gaol
Is that the wall is strong;
And that each day is like a year,
A year whose days are long.

But this I know, that every Law
That men have made for Man,
Since first Man took his brother's life,
And the sad world began,
But straws the wheat and saves the chaff
With a most evil fan.

This too I know— and wise it were
If each could know the same--
That every prison that men build
Is built with bricks of shame,
And bound with bars lest Christ should see
How men their brothers maim.

With bars they blur the gracious moon,
And blind the goodly sun:
And they do well to hide their Hell,
For in it things are done
That Son of God nor son of Man
Ever should look upon!

The vilest deeds like poison weeds
Bloom well in prison-air:
It is only what is good in Man
That wastes and withers there:
Pale Anguish keeps the heavy gate,
And the Warder is Despair.

For they starve the little frightened child
Till it weeps both night and day:
And they scourge the weak, and flog the fool,
And gibe the old and gray,
And some grow mad, and all grow bad,
And none a word may say.

Each narrow cell in which we dwell
Is a foul and dark latrine,
And the fetid breath of living Death
Chokes up each grated screen,
And all, but Lust, is turned to dust
In Humanity's machine.

The brackish water that we drink
Creeps with a loathsome slime,
And the bitter bread they weigh in scales
Is full of chalk and lime,
And Sleep will not lie down, but walks
Wild-eyed, and cries to Time.

But though lean Hunger and green Thirst
Like asp with adder fight,
We have little care of prison fare,
For what chills and kills outright
Is that every stone one lifts by day
Becomes one's heart by night.

With midnight always in one's heart,
And twilight in one's cell,
We turn the crank, or tear the rope,
Each in his separate Hell,
And the silence is more awful far
Than the sound of a brazen bell.

And never a human voice comes near
To speak a gentle word:
And the eye that watches through the door
Is pitiless and hard:
And by all forgot, we rot and rot,
With soul and body marred.

And thus we rust Life's iron chain
Degraded and alone:
And some men curse, and some men weep,
And some men make no moan:
But God's eternal Laws are kind
And break the heart of stone.

And every human heart that breaks,
In prison-cell or yard,
Is as that broken box that gave
Its treasure to the Lord,
And filled the unclean leper's house
With the scent of costliest nard.

Ah! happy they whose hearts can break
And peace of pardon win!
How else may man make straight his plan
And cleanse his soul from Sin?
How else but through a broken heart
May Lord Christ enter in?

And he of the swollen purple throat,
And the stark and staring eyes,
Waits for the holy hands that took
The Thief to Paradise;
And a broken and a contrite heart
The Lord will not despise.

The man in red who reads the Law
Gave him three weeks of life,
Three little weeks in which to heal

His soul of his soul's strife,
And cleanse from every blot of blood
The hand that held the knife.

And with tears of blood he cleansed the hand,
The hand that held the steel:
For only blood can wipe out blood,
And only tears can heal:
And the crimson stain that was of Cain
Became Christ's snow-white seal.

VI

In Reading Gaol by Reading town
There is a pit of shame,
And in it lies a wretched man
Eaten by teeth of flame,
In a burning winding-sheet he lies,
And his grave has got no name.

And there, till Christ call forth the dead,
In silence let him lie:
No need to waste the foolish tear,
Or heave the windy sigh:
The man had killed the thing he loved,
And so he had to die.

And all men kill the thing they love,
By all let this be heard,
Some do it with a bitter look,
Some with a flattering word,
The coward does it with a kiss,
The brave man with a sword!

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Paper #3 ?

A REVIEW

of

THE SOVIET CHALLENGE TO AMERICA

by

George S. Counts

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Edwin N. Canine

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Terre Haute, Indiana

1931

A REVIEW

of

THE SOVIET CHALLENGE TO AMERICA

By George S. Counts

In its leading article of the May 23, 1931 issue, The Literary Digest suggests a new "Humpty Dumpty" story. A thousand men, representing thirty-five nations, meeting at Washington, adjourned without a single positive suggestion as to how to put Humpty Dumpty together again. They adopted platitudinous resolutions; they may have "cleared the atmosphere," for international bankers, but the fog surrounding the ordinary business man, laborer, and farmer seems not to have lifted at all.

These same men, and many thousands of others, laughed immoderately at the great, though possibly not "noble," experiment being carried on by a country with whom we are not on speaking terms. They accepted Stalin's speech published in July as a complete acknowledgement of the failure of Communism and a preparation for a return to Capitalism.

In another month, however, many who had laughed and sneered were in a "cosmic panic." Some say that the plan is not only likely to succeed, but that British trade, and no doubt that of other countries, is sure to be ruined. Even the President proposes a twenty year plan, and others keep him company by plans innumerable. Mr. Woll, of the American Federation of Labor, proposes to James W. Gerard, both officials of the National Civic Federation, of which Elihu Root is president, that America shall have "a warm blooded ten-year plan" to meet Russia's "cold blooded five-year plan." Stuart Chase in Harper's proposes a "Peace Industries Board" to draft a ten-year plan. As the War Industries Board "brought order out of chaos," so he thinks this new Board might by 1943 secure to Americans a minimum annual family wage of $5000.00. Mr. Beard gives still another plan. And very recently the president has issued still another plan.

Root, Gerard, Wall, Beard, and Hoover are not mere calamity howlers. They are not Communists, nor even extremists. But they, with many others, look with much concern on the thousands of pieces into which our Humpty Dumpty Social and economic order seems to be broken. They see no humor in, and they have no sneers for plans in general. They are considering even the Five-Year Plan of the despised Russians, which George Bernard Shaw calls "the hope of the world." We may dread and condemn Communistic doctrine and influence in this and other countries; we may be alarmed at their religious views and practices, but, for our own protection, if not for our own betterment, we should study carefully this great economic and social experiment.

The writer does not by any means propose to pass judgment on Soviet Russia. Dr. Counts has, however, given us much about which to think. With much of the material you are familiar, through many sources. He has organized it for us, and I trust that we may find some interest in going rapidly over what he has here written.

The Author

Dr. Counts is a Kansan by birth, now 42 years old. He was educated at Baker University and Chicago University. He has held professorships in Delaware College, Harris Teachers College, Yale, and Chicago. At present he is professor of Education and associate director of the International Institute in Columbia University. He served as special investigator of education in the Phillippines in 1927 and in Russia in 1927 and 1929. Dr. Counts is the author of several other books.

In 1927 Dr. Counts spent three months in Russia, travelling by train. In 1929 he travelled 6,000 miles by Ford, part of the time alone, and remained seven months. He went into those regions where new construction was under way. His reports are thus to some extent from first hand knowledge. He lists hundreds of other sources from which he has drawn material and has gotten his statistics. I have no way of judging their reliability except thru the general reputation of Dr. Counts for honesty and research ability. I present this paper as a summary not as an argument for nor against the system described. In connection with and for purposes of comparison, I have read the author's book, The American Road to Culture, published in April, 1930, while the one under consideration came from the press fairly early in 1931. I have read also Dr. Harold Rugg's most recent volume, Culture and Education in America, published about May or June of the present year. These serve to show the great contrast in an educational way between America and Russia today. At the present writing I have not read Professor Calvin Hoover's new book, The Economic Life of Soviet Russia, nor many others, for that matter.

I did read [illegible] written [illegible]

23

The book under review is organized into four parts:

I. Building a New Society.

II. The Five-Year Plan of Construction.

III. The Mobilization of Human Resources.

IV. Today and Tomorrow.

The contents of the various chapters under these divisions will be sketched briefly.

"To Surpass America" is the title of the first chapter and the keynote of the whole plan. The fuller statement, issued by the Fifteenth Conference of the Communist Party in 1926, is here quoted. "We must strive in the shortest possible historic period to overtake and surpass the most advanced capitalistic countries and thus insure the victory of Socialism in its historic competition with the system of Capitalism." Thus this great giant, awakening at last, gives expression to its hope to establish a federation of peoples. "The first workers' republic of history." (p. 3.)

In most countries, our own included, we just grow up--Topsy like. Since 1917, Soviet Russia has been striving very definitely for a *plan* of growth. Tho we may call it a farce it is neither a fanatical gesture nor a confession of despair, as some people term it. Some of us look into the past rather easily but few can see into the future, and even their sight is very limited. We have thought it quite presumptuous to compare backward Russia with progressive America. But both represent a dynamic society, and Russian ideas may yet prove to be great ideas.

In America we *gamble* on the future. In Russia they have undertaken to *control* social phenomena. In the fall of 1930, Ilin's *The Story of the*

Great Plan was made a regular reader in the schools for all boys and girls. The Fox, Nox, Pox, and Crox hat story wherein production starts, flourishes, dies, to be succeeded by a similar cycle with Doodle, Boodle, Foodle, and Noodle as the actors, is given as a sample of the result of not planning.

Chapter II presents the five controlling ideas of the regime. I can do no more than merely mention them here.

1. Dialectical materialism. This most fundamental of their guiding ideas rejects the dualism of mind and body, makes matter the foundation of all things, and denies absolutely the existence of a God and a world of pure spirit. This dialectical materialism may be said to be the old materialism modified by an evolutionary dialectic, furnishing the economic interpretation of history. Religion is but an opiate, teaching humility, the acceptance ~~as~~ and approval of intolerable wrongs. On the other hand, science becomes a means of controlling events.

2. Collectivism is the second idea. This provides for the abolishment of private property. There shall be no great wealth, therefore no motive for personal gain. "A social order designed to preclude the exploitation of one man by another thru the exercise of economic power, is the most fundamental of the goals which the Soviet leaders have set themselves." (p. 28.)

3. Equality of nationalities is put down as the third controlling idea. All races of men are finally to become one single classless society. One hundred eighty-two different peoples, representing seven constituent republics and other subordinate political units, and occupying one-sixth of the land surface of the globe, have been

guaranteed the continued possession of their own lands and resources, their own schools and literature.

4. Equality of the sexes is listed as controlling idea number four. It involves fundamental changes in the home, the family relations, and in occupations.

5. Industrialization, the fifth idea, proposes to do for Russia in thirty years what it took 150 years to accomplish in England and America. This is the basis of the Five-Year Plan, and the means by which all the other ideas or goals are to be accomplished.

Chapter III presents the main features of the Revolutionary Order. They call it a system of institutions to build a new society.

1. First is the dictatorship of the proletariat. The manual worker in industry and the peasant on the farm or in the village are the source of all power. But not all of these are to be trusted so you have--

2. The Communist Party, the party of Lenin, coming into power with the Revolution of October, 1917, and embracing about two million of the 160 million Russians. The decisions of this group are not to be challenged, making it the dominant factor in creating the new social order. Unlike an American party its membership is limited and undergoes a periodical purging process. Industrial workers and the poorest peasants are the most faithful to the cause. $150.00, or 300 rubles, is maximum monthly official salary.

3. Then comes the Soviet Government. The Soviet is the unit of government, based upon economic rather than geographical representation. A man belongs to a Soviet not because he is resident of a certain

6

locality, but as a worker in a particular enterprise. Peasants largely represent villages which are all much alike. The vote is denied to persons who extore gain from others, to those having independent incomes, and to private merchants, traders, clerks, priests, and the agents of the old imperial regime. The representatives of the Soviets meet in the All-Union Congress, but the power rests with the industrial workers rather than with the peasants. The struggle is with the Kulak, who is the rich peasant, or the individual who rises by exploitation of the rights of others. Power remains in the hands of the Party and opposition is not tolerated. Needless to say that Party members hold the main offices.

4. Another important group is the Professional Unions, including 23 trades or professions. Membership is not compulsory, but the prestige and privileges, such as medical service, social insurance, the privilege of buying food at the state shops, and certain educational opportunities, tend to bring many into the Professional Unions and to make them next to the Party in influence.

5. The fifth important agency of the Soviet government is made up of the police and the Red Army. There are the local police for ordinary purposes and the State Gay-Pay-Oo for quelling internal disturbances. The Red Army, made up of the proletariat and poor peasant, 40% of the soldiers and 50% of the officers recruited from the Party, and all steeped in the ideas of the Revolution is ready for outer defense. The author thus lists the ruling factors in Russia today as the Communist Party, the Soviet Government, the Trade Unions, the Gay-Pay-Oo, and the Red Army, all recruited from the proletariat.

The State Planning Commission is fully described in chapter four. The question is, shall the social order just grow or be built by conscious planning? While planning was at first the task of the government, the Commission was definitely founded in 1921. The All-Union Congress of Soviets meets at least once in two years. This is the supreme organ of authority. The Central Executive Committee of 600 meets three times a year. This body is further reduced for the actual conduct of business into the Presidium, which in turn is made up of two councils. First the Council of Peoples, consisting of the Heads of Departments, and similar to our Cabinet. Then there is the Council of Labor and Defense, and this is the body which created and controls the State Planning Commission.

There is first the All-Union Commission meeting at Moscow, and then one for each of the seven republics and subrepublics. These republics are divided into oblarts, and these in turn into the okrugs; with even smaller divisions of the latter. Each division has its own planning commission. All are welded into one, and devoted to social planning. The one at Moscow may be taken as typical. There are four departments-- production; statistics; reconstruction; and labor, culture, and science. They work thru conferences, made up of representatives from all the fields. There are always planning specialists and Party members in attendance. These Commissions or Conferences plan, but the plans are put into force by the Commissariats of agriculture, transport, posts and telegraph, labor, trade and commerce, education, health, and social welfare.

Coordinate with these Commissariats is the Supreme Economic Council, having general charge of all branches of industry, which are organized into about sixty great trusts. At first working from top down, the Council now gets results from the reverse process.

The Commission has given Russia a new Calendar having 12 months, each with 6 weeks of 5 days. There are 5 extra holidays. It has remade the territorial divisions, as outlined above, the rayon now being the chief administrative unit.

Like our own country, Russia supposedly leaves education to local republics. And yet the commission depends upon the educational system as the chief means of the success of the plan. I quote--"They have so [illegible]ol the social order that education shall [illegible] can not evade the obligation of engaging perpetually in the task of social reconstruction. The union of education and social planning may well prove to be the most significant result of the Russian Revolution." (p. [illegible]-6[illegible].)

The educational system thus becomes the ministry of the revolution and all planning. Thru it the state is to be controlled. Its social teaching must be in harmony with, and must develop the ideas of the new state regime.

There are seven divisions. First is the social or general education division, consisting of the following departments:

Pre-school----for ages 3-7.

Primary-------for ages [illegible]-12.

Secondary-----for ages 12-1[illegible].

Junior 3 years.

Senior 3 years.

Then comes the profession schools, such as--

For skilled occupations--drawing from the primary.

For technicians--drawing from the junior.

Primary teachers and semiprofessional.

For high technicians--drawing from the senior.

These are the universities for secondary teachers, physicians, etc.

Following these are schools for training in politics, art, publishing, science, and organization and planning. Of course many of these are for adults rather than for children.

Part II

THE FIVE YEAR PLAN OF CONSTRUCTION

Lenin is credited with being the father of Russia's planning system. In the 8th Soviet Congress, in 1920, he started a ten year plan of electrification. The country was divided into [illegible] electrical regions. Lenin said "Communism is socialism plus electrification." In 1921 State Planning Commission was formed. They revised the monetary system in 1924. In 1925-26 they began to plan by the year for the general economic development of Russia. So the growth of this idea was gradual. Dr. Counts does not know positively the name of the author, but it would be unpronouncable anyhow.

In 1927 the Central Committee of the Party directed the Commission to make a five year plan. They had the help of many people, from all sections of the country. When finally adopted in May, 1929, it was well known and of the different variants or degrees the congress selected the maximal proposal of the commission. This provided especially for the industrialization of the country and the collectivization of agriculture, or the socialistic reconstruction of the village. The original idea continues to spread and to change.

Naturally the economic program predominated in the beginning. It is amazing to learn how specifically they set their goals. Industrial production was to be speeded up 180%, especially heavy industry, which was to increase to 230% of the output at that time. Electrification was to increase to 22 billion kilowat hours, oil from 11 to 22 million tons, and coal in like amounts. Railroads were to be built. They were to have 53,000 tractors produced in 1932-33. Fertilizers were to increase from 400,000 to 8,000,000 tons in the same time, making a world record.

Agriculture was to profit mainly by the development of the transportation and communication systems. Railroads and hard surfaced roads were to expand. Their 25,000 autos were to increase to 300,000. The Don-Volga canal was to make grain export possible and profitable from regions formerly isolated. Under the old regime, remote nationalities had been retarded, but under the new plan labor was to be developed in these sections. They were to be encouraged to raise enough grain for all home purposes, leaving the near port regions free to export. Coal could be taken from the inexhaustible supplies of Siberia to the Don where it had hitherto been very expensive. This all requires immense sums of money--65 billion rubles for the five years, is an estimate.

The social program grows apace with the economic. Thru the education and new interest of their workmen their present high cost of production is to be reduced 35% in the five years. They say they will increase the number of laborers and reduce unemployment. The 10 hour working day has been reduced to 7 and probably soon will be 6 hours. At the same time wages are to be raised 71% in the five years. But labor production is to increase 110% in the same time.

The proposed social reconstruction of the village is no less interesting. Pinning their faith to the poor peasant they hope to work out their plan by easy stages. Several plans are used--

The Sovhozes are great farms, fully mechanized and managed by the State. The Colhoa is a union of several households for common tillage. Great tractor stations are established by the State. Columns of these tractors go out to do the farm work under contract. Grain prices are to go up and the prices of industrial goods to go down. Farm taxes are to be lower.

Provisions for health maintenance are being improved and their social insurance plans, if successful, will increase from 976 million rubles in 1927-28 to 1960 million rubles in 1932-33.

Both the economic and the social program are dependent upon the productivity of labor, but this in turn, according to Lenin "depends upon the educational and cultural elevation of the masses." With 68% of their people illiterate in 1920, with ignorance and superstition wide spread, the leaders have found it necessary to plan an extensive educational program. 1. Illiteracy is to be liquidated. 2. Universal primary education is to be established by 1932-33 for all children from 8 to 11 years of age. This would mean an increased enrollment of children from 10 to 17 millions; teachers from 265,000 to 487,000; and schools from 10,000 to 16,300. Poor children are to have financial aid and teaching is to be improved.

3. Secondary education provides for 600,000 more children in the junior division. The secondary enrollment is to increase from 140,000 to 364,000, and peasant numbers from 100,000 to 264,000, with increased stipends all along the line. 4. Vocational and higher education are to spread in like manner. 5. Adult education is planned thru workers' courses, Soviet Party schools, worker's universities, peasants' courses and peasants' universities, and correspondence courses. Other adult education is planned thru cottage reading rooms, libraries, and clubs. The cottage reading rooms seem to be the center for cultural work.

6. The Cinema, radio, and press are all a part of the scheme. In 1928 there were 3 radio sets to each 1000 of population. By 1933 this is to be 90 sets, while listeners are to increase from 2,[illegible]00,000 to [illegible],000,000. The 1.4 books per inhabitant in 1928 is to be 4 in 1933. Papers and magazines are to be better in quality and lower in price, as well as greater in numbers. 7. Post and telegraph are to contribute their share in raising the general level.

All this in a backward, supposedly poor country. We, in a rich and supposedly progressive country would immediately question the source of income for such vast undertakings. No need to say they can not do it, for we do not yet know their resources nor their will to do.

73

Part III

MOBILIZATION OF HUMAN RESOURCES

Chapter 10 is devoted to a discussion of the propagation of the plan. A "program of great works' must have the enthusiastic support of the masses, and human resources for its execution must be fully utilized. The people must be informed thru agents of the Party, thru the professional unions, and by the Soviet workers. The young Communists, ranging in ages from 14 to 23 and the Pioneers from 11 to [illegible] are enthusiastic bands of young people who devote their energies to the spread of the doctrine. Great pageants are planned, and the Commissariat of Education sends out speakers for oral propaganda. A great state publishing house at Moscow has published many volumes for all classes of readers and more are on the way. Low prices for these books will increase their circulation. Placards are found everywhere, and some of them are the work of their best artists. A radio newspaper carries information to the masses who do not read--or will as fast as they are supplied with radios.

The picture houses and the theaters portray the material about the five year plan. Clubs, reading rooms, museums are all filled with the spirit of progress. Excursions for children are planned so that they may see the plan in operation. It is said that there are [illegible] children [illegible] at Moscow on such trips, conducted by the State.

In addition to all this the entire school system is used to spread [illegible] information, and [illegible] cannot [illegible] the Red Army can.

But the greatest handicap is in the untrained personnel. In 1928-[illegible] [illegible] had 11.2% of skilled workers, while [illegible]. The training of skilled workers thus becomes a major activity. They scout in other countries to help build up the supply, but Dr. Counts says Americans are dissatisfied and soon return to their homes. Technicians and doctors are needed. Teachers must be retrained. Even their organizers and agitators must be prepared for the job.

Adding to all this is the constant shift in the program. In some cases new plans must be tried, while in others the goals are reached sooner than expected and this calls for new plans and efforts. To accomplish all this, with untrained, or even partially trained workers, is a tremenduous task.

To maintain morale under such circumstances requires a constant glorification of socialism, much like our old 4th of July orations, or like a church litany. Construction is dramatized. Watchwords and slogans are plentiful. For example--"To overtake and surpass the capitalistic countries," "To overtake and surpass America," or just "To overtake and surpass." Progress reports, thru paper and radio; reports of lagging; self criticism and confession of error; and party purging are all used to keep up spirit.

All this gives rise to what the Russians call socialistic competition. But the object is social welfare rather than individual profit. Whether or not it can be made to take the place of individual reward is a question. Possibly our old ideas of innate selfishness in human nature are all wrong.

The organization of shock brigades, the offering of prizes and rewards, the celebration of victory, such as that at the completion of the Siberia-Turkestan Railroad ahead of time in 1930, and even the use of force when occasion requires, are all means of keeping up courage. And just as our over zealous nationalist senator appealed to the Washington Farewell Address in a crisis, so in Russia the final appeal is to the memory and spirit of Lenin.

Part IV

TODAY AND TOMORROW

What are the chances of success? If it were for the Five Year Plan only, the answer might be simple enough. Great strides have been made--and in many instances the goals, if not already reached, will be attained before 1933. Taking 100 as the measure of industrial production in 1913, this figure rose to 109 in 1916, fell to ~~[illegible]~~ 76 in 1917, to 20 and 25 in 1920 and 1921, rose to 104 in 1927 and to 1[illegible] in 19[illegible]. In the first year of the Five Year Plan the goal set for heavy industry was an increase of 21.4%, while the actual achievement was 2[illegible].[illegible]%. Agriculture has had a somewhat similar experience, but here nature has played a more important part. From the standpoint of collectivization, however, they exceeded their goal, which was to bring ~~[illegible]~~ 6.3 million acres under collectivization. The actual achievement was 11.[illegible] million acres. With all these successes there were of course many failures.

The second year, ending October, 1930, saw even greater changes. Despite the many reverses, the so-called liquidation of the Kulaks was practically accomplished and the peasants were more closely allied with the revolutionary forces. Collectivization became a tidal wave. The goal had been to bring 20% of the land under this form of tillage in five years. At the end of two years 2[illegible]% was so farmed.

76

The second year was less spectacular for industry, but still considerably above the goal set. The great difficulty was that quality was lagging far behind quantity. This, under the conditions, was probably a very natural consequence. The author, of course, has no figures for the third year, just now ended, but the sponsors of the Five Year Plan had again raised the estimates, and expressed confidence of their completion in four years rather than five. If the author's figures are reliable, failure, if such there is to be, does not lie on the economic side.

But the Five Year expands into a Fifteen Year Plan, more general in its aspects. Industrial production is to increase [illegible]-fold by [illegible], and agricultural products from a 14 to a 74 billion rubles value in a like period. So much for industry. I quote here a summary of the final plan or expected outcome: "To overtake and surpass in technology and production the most advanced countries; to fulfill the plan of Lenin and liquidate the new economic policy by 1933; to develop socialistic forms of economy during the current five years; to make thus a gradual transition to more perfect communistic arrangements; and, finally, to build at the end of ten or fifteen years of reconstruction, a communistic society." (p. 204.)

The same ideas are expressed in a small volume written in [illegible] by a member of the All-Union State Planning Commission. Our author calls "The Soviet Union thru Fifteen Years," one of the great Utopias of history and leads him to say further: "Clearly, of [illegible] these Soviet economists are riding to one of the worst falls ever recorded in history or they are going to achieve what men have commonly thought impossible. At present one does not know whether to class them among the writers of fiction or the founders of a new science."

Like all Utopias, it has its uncertainties. Even planning can not yet control the elements. So far crops are largely dependent on weather. At present a war would be ruinous, tho later they may be ready for it. A split in the Communist Party would spell disaster. And finally--is the plan in accord with human nature? Are we necessarily individualistic? Maybe Soviet Russia is to give us an answer. But, quoting the author: "If the traditional and generally accepted views are sound, it (The Five Year Plan) should fail." (p. [illegible])

There are certain definite liabilities with which they must contend. The low cultural level and lack of technical skill, a primitive agricultural system and the individualistic tradition of the peasant; the lack of trained leaders, class struggles, and the ill will of the rest of the world are handicaps not easily overcome.

On the other hand, there are important assets. Tho untrained, their leadership is daring. They have an immense area with unlimited resources to be developed by 182 races. Possibly the Slavic race is coming into its own.

Finally, their plan may prove to be their greatest asset. In the application of technology and science to production and distribution, they claim that they can satisfy the economic needs of all; banish poverty and unemployment; reduce the length of the working day and raise the standard of living; and wipe out illiteracy and superstition. Their

78

will to do may be their salvation. Dr. Hug[illegible] speaks of consummatory and preparatory education. Possibly the despised Russians may yet show us the way to such an idea. The making a living, for which we now say education is preparatory, may become a secondary thing, while the development of cultural and spiritual potentialities will become the primary objects of life--that is consummatory. Are we to improve the conditions of life for all and not merely to provide opportunities for a few to amass riches is a vital question with us, as well as the Soviet Republic. While millions of her people are indifferent to, and others are embittered toward, other millions accept and embrace the plan with a fervor similar to some of the world's religious movements of history.

The final chapter is a discussion of the very close relationship of education to social planning. Their avowed purpose of education, since 1917 has been to build a new society, according to the five fundamental principles previously discussed. The plan, thru education, to change the very character of the people of the Union. Thus education has become as important as industry or government to the so-called national plan. With us, education has meant preparation for individual success. In Soviet Russia the ideal, at any rate, is service to the State.

The education is left to the individual republics, the plan calls for uniform purposes and programs. Supported by the State, with even compensation for attendance, the school provides preparation for the various occupations and prevents monopolization of the professions by any favored classes. Social differences are obliterated and the student knows that at the end a position awaits him. In America we hunt socially valuable school activities; in Russia they have these social needs, ready made and close at hand. They can develop child activity with a purpose.

It is said that in any country the dominant class bends education to its will. In this country it is industry, while in Russia it is the proliteriat. In America today we say academic freedom is prohibited by the rich. It is no less repudiated by the proliteriat in Russia. Teachers and scientists must be loyal to the revolution, yet are expected to point out its defects. Even the freedom of research is limited. Research in the social science field must get results favorable to the communistic theory, while in science it must promote industry.

As Americans we are shocked at the open and even avowed attempt at indoctrination. But possibly the old adage about the goring of the ox is applicable. Wherever human culture has appeared, our critics tell us, the child is imposed upon or dictated to by his elders. If by chance the Russian scheme should be reversed and the sacredness of property rights and the soundness of our parliamentary institutions should be drilled into Russian children, as the opposite is done now, would our western and capitalistic countries protest, or even worry?

For whom is freedom? In the United States we say it is for the individual. In Russia they say it is to be for the working people. In the United States we are exhorted to educate for a changing civilization. In Russia they propose to educate so as to control civilization. James Truslow Adams says, in a recent number of Harper's, that the tempo of life was once in 30,000 year periods and successively reduced to 5000--100--and then 10 year periods, with nobody knowing the limit. Can even Soviet Russia curb this tremenduous movement?

Interdependence has seemingly wrought a kind of social and material integration, but no spiritual unity in our capitalistic world. The older and simpler culture has been destroyed, with none to take its place. Industrial capitalism produces material things in abundance. To endure it must meet the spiritual needs of men, all men, as well. Can Soviet Russia give her social order a soul, as against our soulless monster--industrialism?

Dr. Counts says that to the causal Russian traveller the whole emphasis is seemingly placed on economic conditions. He believes, however, that there is an actual cultural revolution as well as a material one. They aim at the making of a new man and a new social order. The Russians say--"We change the world that we may live better." (p. 357). "This cultural revolution possesses a single light, integrating principle--the building of a new society in which there will be neither rich nor poor, in which the main-spring of all industry will be social need rather than private profit, in which no man will be permitted to exploit another by reason of wealth or social position, in which the curse of Eden will be lifted forever from the soul of woman, in which a condition of essential equality will unite all races and nations into one brotherhood." It may be Utopian--"But back of it all, even the excesses and the imbecilities, there stands a great and challenging ideal which the rest of the world can not continue to ignore." (p. 532). Instead of condemning and trying to erect barriers against Communism, it may the better behoove our self-satisfied leaders to formulate a positive plan to humanize our own industrial civilization.

It is said that Bryan was a great leader and a poor thinker. But he made others think. They had to in order to rescue our prized theories from his wild ideas. Yet Roosevelt, the doer, and Wilson, the thinker, succeeded in incorporating into our national life most of the Bryan program. I hold no brief for Communism. I am no more in sympathy with its vagaries and with its excesses than are those who so loudly condemn it. They succeed only in making more socialists or Communists. But all of us can, and should, admire a gigantic struggle of downtrodden people toward better things. They may be wholly wrong, they may be very poor thinkers. Our concern is, have we thinking Wilsons and doing Roosevelts to turn Russian half-baked ideas into an American civilization with a soul?

Paper #4

HSH

Who Is Who In Our American Government

By far the greatest business organization in the world is National Government of the United States. Next is the States government, then the county and cities.

The government both National and State is divided into three branches, the Legislative, the Executive and the Judicial.

Perhaps few of the one hundred ten million citizens whose membership compose this gigantic corporation fully realize or appreciate the immensity, or the rare privilege of being a stockholder in such a wonderful enterprise.

Every child born under the Stars and Stripes is given at majority a full share in the management and benefits of this business, and every naturalized citizen receives with citizenship papers an equal share in commemoration of his naturalization.

So easy is this privilege given that its real value is not appreciated fully, if at all, by many American citizens. To be an American citizen should be esteemed as the highest honor in the life of any man or woman, for as such one is a joint administrator and stockholder in the greatest business corporation on earth.

Starting from the Declaration of Independence by the thirteen original colonies proclaimed their separation from the British Crown, and their assuming of their National independence, this mighty enterprise has been a gradual growth from the Articles of Confederation to the Constitution, which document has been described as the greatest document ever written by man; a document that has served the purpose from a country of three million citizens to one hundred and ten million.

The cost of the government at the time was small indeed to compare with the four billions annually it takes now to run this gigantic corporation.

Every American citizen should know as much about the men that operate this gigantic corporation, and to afford this intimate knowledge, the following list has been compiled showing the political, religious, and fraternal affiliations of each member of the three branches:

Herbert Hoover,R.	Born West Branch,Iowa,Educated Lelan Stanford University,as a civil engineer, carried on his profession in this and foreign countries;U.S.Food Administrator, Secretary of Commerce under President Wilson,Elected President 1928. Quaker.
Vice-President Charles Curtis,R.	Born in Topeka,Kansas, Educated in public schools,studied law with A.H.Case in Topeka,Kansas,Attorney of Shawnee County, Kansas, U.S.Senator from Kansas. Methodist.
Henry L.Stimson, Secretary of State,R.	Born in New York City,N.Y. Educated Phillips Academy,Yale and Harvard. A lawyer, U.S.Attorney South District of New York, Governor General Philippine Islands,appointed Secretary State 1929, Presbyterian.
Andrew W.Mellon,R.	Secretary Treasury. Born in Pittsburg,Pa. Educated University of Pittsburg,Banker, Interested in Steel,Coke,Aluminum,Whiskey, Oil,Rubber,Lumber and other industries; Chairman Farm Loan Board,Federal Reserve Board,appointed Secretary Treasury 1921. Presbyterian, Mason.

Patrick J.Hurley, Secretary of War. R. Born in Indian Territory, Educated Indian University, National University, Law School Washington, D.C., Lieutenant Colonel during World War, Decorated D.S.M; U.S.Assistant Secretary of War appointed Secretary of War 1929. No religion.

Charles F.Adams, R. Secretary of Navy, Born in Quincy, Mass. Educated Harvard University and Harvard Law School, Mayor of City of Quincy, Appointed Secretary of Navy 1929. Uniterian.

Wm.D.Mitchell, D. Born Winona, Minn. Educated Sheffield Scientific School, Yale University of Minnesota, Regional Counsel; U.S.Railroad Administration. Appointed Attorney General 1925. Presbyterian.

Walter F.Brown, R. Postmaster General. Born Massillon, Ohio. Educated Harvard and Harvard Law School. Assistant Secretary of Commerce. Appointed Postmaster General 1929. No church.

Ray Lyman Wilbur, R. Secretary of Interior. Born in Boonesboro, Iowa. Educated Stanford, Cooper Medical College Munic, University of California, University of Pennsylvania as Doctor of Medicine, Instructor Physiology Stanford, President Stanford University. Appointed Secretary of Interior 1929. No church.

Arthur M.Hyde, R. Secretary of Agriculture. Born Princeton, Mo. Educated University of Michigan, and University of Iowa. Mayor of Princeton, Mo. Appointed Secretary of Agriculture 1929. Methodist, Mason, Shrine, Odd Fellow.

Robert T.Lamont, R. Secretary of Commerce. Born in Detroit, Mich. Educated University of Michigan, Civil Engineer, President American Steel Foundries, Director in many corporations. Appointed Secretary of Commerce 1929. No church.

This completes the President and his Cabinet, which comprises

executive department.

The Judicial department comprised of the law interpreting

composed of one Chief Justice and eight Associate Justices:

Charles Evans Hughes,	R.Chief Justice,Born Glens Fall,N.Y. Educated Colgate College University and Brown University as a lawyer,Governor of N.Y.Secretary of State under President Harding,and Coolidge Associate Justice of Supreme Court. Appointed Chief Justice 1930. Baptist.
Oliver Wendel Holmes,	R. Associate Justice. Born in Boston,Mass. Educated Harvard University.A Civil War Veteran,Taught law at Harvard,Chief Justice of Supreme Court of Mass.No church.
Willis VanDevanter,	R.Associate Justice,Born in Marion,Indiana, Educated Public School Depauw University and Cincinnati College,City Attorney of Cheyenne,Wyoming,Chief Justice of Territorial Supreme Court,Attorney General United States,Professor of Law Columbia University, Mason, No church.
James C.McReynolds,	D.Associate Justice. Born Elkton, Ky. Educated Vanderbilt University, and University of Virginia,Lawyer,Assistant Attorney General. The Attorney General U. S. Protestant. No church.
Louis D.Brandeis,	D. Associate Justice. Born Louisville,Ky. Educated public schools and Harvard University as a lawyer. Jew.
George Southerland,	R. Associate Justice.Born Buckinghamshire, England. Educated University of Michigan. Member of State Senate of Utah.Representative and Senator in Congress from Utah. Protestant. No church.
Harlan F.Stone	R. Associate Justice. Born Chesterfield, New Hampshire. Educated Amhurst College, and Columbia College, Dean of Columbia Law School. Episcopalian.
Owen J.Roberts	R. Associate Justice. Born in Philadelphia, Pa. Educated University of Pennsylvania, U.S.Representative in espionage cases during World War. Appointed by President Coolidge to prosecute oil cases. Episcopalian.

Pierce Butler.	D.Born in Dakota Co.Minnesota. Educated Carlton College. Northfield,Minnesota. Attorney Ramsey County. Catholic.
James E.Watson	R. Senator. Born Winchester,Indiana,Educated in public schools and the Depauw University Elected to Congress in 1894. Wet Methodist. Mason.
Arthur Robinson	R. Senator. Born Pickering,Ohio. Educated in public schools. Ohio Northern University, and Chicago University as a lawyer. Served as Indiana State Legislator. Served overseas in World War. Was appointed by Judge Clarence R. Martin to the Army of Occupation in Germany. Served as Judge Superior Court of Marion County. Appointed to Congress in 1925 by Governor Jackson, Elected to the Senate 1926. Methodist. Mason.
Courtland C.Gillen	D. Born Roachdale,Putnam County, Indiana. Educated Depauw University, and Indiana Law School. Prosecuting Attorney of Putnam County, Elected to Congress in 1930. Methodist, Mason, Elk, Eagle.
Franklin D.Roosevelt.	Now governor of New York,likely to be more prominent in political life, was born in Hyde Park, Duthess County,New York,January 30, 1883. Educated at Grotton Preparatory School. A.B.Degree at Harvard 1904;Columbia Law School L.L.B.1907. Episcopalian. A 5th cousin to Theodore Roosevelt. State Senator 1910. Secret Order,Masonic, Odd Fellow,Elks and Eagles.

I have included the President and his Cabinet as they are [illegible] of the National laws, and the U. S. Supreme Court as they [illegible] interpretors of the law, and last, the makers of the laws pertains to this District, the Senators and Congressmen.

There is no positive assurance of a senator's or congressman's [illegible] to the different subjects, such as the Volstead Act and the [illegible], that so many men are publicly dry and socially wet, and are [illegible] tariff men in Washington and low tariff men at home, that only circumstances or the enviornment is evidence of his true state.

It is not the writer's intention to be partisan, but it is quite necessary to refer to some of the queer things at least that happen within our congressional halls, both National and State.

Crude oil for instance, has no protection to the operator in this country as far as the tariff is concerned. The tariff on wheat did not seem to help the price of wheat in this country when it sold as low as 25¢, although the consumer paid about the same for bread that he did when flour was $11.00 per barrel during the war times.

The law of the land provides that public land is subject to Placer mining, yet the Supreme Court of the United States had decided cases where they have made exceptions, deciding that certain land was public land, but was not subject to Placer mining such as the sides of Red River between Texas and Oklahoma, and makes a comparison of the Red River bottom and the National Cemetery. Such decisions coming from some remote county judge might be expected, but coming from the highest tribunal in law of the land seems most amusing.

After a century and a half of National independence, a cross section of the average people seem to have lost all their good reasoning and judgment in selecting our high officials, and this rule holds good with decisions in our different courts. Enough horse sense is not applied to the jumbled up facts and circumstances to be considered.

It is to be regretted the educated crook is the dangerous element in society, as his methods of procedure and his knowledge of law is a safeguard to where the line of justice ends and criminology begins. And in many instances the educated criminal will walk up to the line and commit crimes that the law cannot reach him only through circumstancial evidence, which in many cases the intent cannot be proven. While the uneducated crook can only rely on his past experience, nerve, his ability to shoot.

Adhering strictly to the American creed affords more comfort to an American citizen and leads them in better light of right and wrong than all the teachings of social life which reads,

I believe in the United States of America as a Government of the people, by the people, for the people; whose just powers are derived from the constitution of the governed; A democracy in a republic, a sovereign nation of many sovereign states; a perfect union, one and inseparable; established on those principles of freedom, equality, justice and humanity for which American patriots sacrificed their lives and fortunes.

I believe, therefore, it my duty to my country to love it, to support its constitution, to obey its laws, to respect its flag, and to defend it against all enemies.

Under this government having an equal right and having their possessions invested in a business corporation should certainly value their investments enough to vote at the meeting of their stockholders.

How much more then should every American citizen have equal rights with each other in the management of this great establishment, and take enough interest to voice their desire at each election, which selects the officers that makes the laws, that governs the universe and enforces the present laws.

89

As a rule the American citizen does not know their national or local servants very well. They should know them more intimately. They should know what kind of men or women they are. They should know what rights, what limitations, and what duties these servants have so that those servants that do not serve rightly may be turned out, and more loyal ones be placed in their places.

It would seem that it is not necessary for an office holder to be educated to be honest, neither would it seem necessary for an office holder of many prominent places to have a knowledge of the workings of his office as it is the usual custom that even in the different Cabinet places, the heads of the department is the only one that changes when the political complexion changes. The first assistant in many instances have held their jobs under many different heads and as it is not positively known whether the office help is democratic or republican, but it is necessary to have a person at the head of the department to see that the work is done, and done honestly.

If the party elected to an important office is honest, but uneducated, his first duty is to surround himself with the proper assistants and legal advice to carry out the work intended, as this is the particular thing done in all important offices even when an [illegible] officer is of the so-called educated type, as the laws are so constantly changing that only the apt legal minds can be relied upon for correct interpretation.

A Judge of a criminal court if he so desires can be the [illegible] flagrant violator of the law and disrespectful for his court [illegible] person connected with the enforcement of law, and there is little, if any, recourse. He can defend the criminal from the [illegible] so many ways that it seems almost incredible. One common [illegible] fool the public is for the judge, by having the defendant [illegible] before him and tried, and if the testimony is too strong to [illegible], he promptly sentences him, fines him to the limit; [illegible] time there is an audience of the good people of the community [illegible] that justice is done. The prisoner is taken back to jail for [illegible] and the docket will show for some unknown reason the [illegible] has been set aside and the fine revoked. At this meeting [illegible] people think they saw a criminal get what was coming to [illegible] in reality he got nothing, as at the last appearance there [illegible] spectators and the laity knows nothing.

The threatened breakdown of our system from utter corruption, [illegible] crushing cost of corruption, can only be averted by so [illegible] production and distribution that it will be easier, more [illegible], and more natural for everybody to produce than to steal. [illegible] more equal distribution of the tax burden must inevitably [illegible] between the rich and the poor. It may come from one source or [illegible], but come it must. The illegal assessment of property, both [illegible] and real estate, forces the poor to visualize his physical [illegible] his physical force is his only proof of his standing either [illegible] society or church, as he has no standing in Court as he cannot t himself, neither can he hire a representative.

reat many of our people do not realize that this country is crisis. Many of our conservative citizens with well- insight speak of it with bated breaths. They say that the revolution is feared, yet the great masses of our people ttle attention to politics and submit with fortitude to what s economic stress. No thought of their responsibility, that our people are out of work, and that there is poverty t in a land of plenty, business is stagnated. Capital dares ge in business. Millions stored in banks that cannot be used.

usiness paralyzed by the cost of crime.

rganized graft and racketeering,legalized,enforced by forms , the cooperation of the officials of Government,with the s and racketeers have made the overhead so great that business yzed. Our oppressed people are cowed and humiliated.

ifty years ago we were taught in schools and college that the ment of the United States was a republic founded on the les of Democracy. Everybody spoke with respect and reverence eclaration of Independence, the Bill of Rights, the tion, The addresses of Patrick Henry, of Webster,and of Abe were printed in our school readers. The opinions of John l were quoted as fundamental laws, but those now almost n days are gone. Democracy has been supplanted by Bureaucracy.

All these matters are obsolete. Our politics have deteriorated the Government into an administrative bureaucracy, and the schools have played their part in the so-called advanced ideas of teaching, forgetting that the young generation need more training in honesty, patriotic responsiblility, teachings that the individuals own the Government and that the Government does not own the individual; that free speech, and freedom of press is guaranteed, the home a sacred abode not to be invaded only by process of law, and then only by absolute knowledge of an infraction of the law.

Today the home is a commission with no legal restraint or accountability, no exact respect for law either in the home or in the land. How often do we hear some silly mother say I don't want my girl to have to work and have a large family as I have had to do? How often have you heard a stupid father say I don't want my boy to have to do the drudgery I have had to do? No wonder there is dissatisfaction in the homes. No wonder the mother would rather clerk than to attend their own home. We are making drones of our boys and dissatisfied spendthrifts of our girls, and we have only ourselves to blame.

Our state and National Congress have passed laws creating various Boards, Commissions and Bureaus, granting them great powers with no legal restraint or accountability, and with no trial by jury. This kind of government in many instances tends to legalize graft. Among these laws are the Pure Food and Drug Act, The Volstead Act, the creation of the Federal Trade Commission, the Federal Radio Commission. The State Legislatures have created State Highway Commissions, School Commissions. The buying of Indiana Coal for all state institutions looks well on paper, but the practibility is only a job for politicans.

All these commissions facilitate the collection of graft, and were created for the purpose of avoiding trial by jury. Why? Because we have not been taught that lesson of self preservation, the Governmental responsibility, the loss of respect for our courts, the uncertainty of trial, Government by propaganda and not by law.

The two very conspicuous extra governmental organizations in our country is the Better Business Bureau and the American Medical Association. The National Better Business Bureau has its headquarters in New York City, with branches in all important cities throughout the country. Its graft has become so burdensome the business houses of New York City have organized a cooperative association to counteract its racketeering.

The American Medical Association has its headquarters in Chicago, with subsidaries in every state in the Union. It is credited with being the most powerful and extra-governmental organization in existence. It is directly affiliated with the Federal Government. It is in absolute control of the U.S. Public Health Service, the health department of the Army, Navy, the Bureau of Chemistry, the fraud order of the Post Office Department, Medical Schools, and Inspection, all public hospitals. In a large measure it is affiliated with the Radio Commission, the Better s Bureau.

The reader chooses to quote from a Court Record #5499, June , The United States Court of Appeals. The Marmola Case.

The records here show, without dispute or implication which hardly be denied, that the American Medical Association is in a campaign against those proprietary remedies which it s ought not be used by the public either not at all, or only r supervision. It has a bureau for that and other purposes, bureau employs a director.

n it is thought that a particular advertisement should be , this director takes the matter up with the commission and the Association of the Better Business Bureau. Thereupon the sion, if it approves, files a complaint, and eventually it is nced of the truth of the complaint, makes the order to desist frain.

The Better Business Bureau explains to the local newspapers and riodicals that it would be wise to refuse this advertising.

The Chairman of the Commission in public addresses and in ndence advises the newspapers that they will be subject to tion by the commission as defendants, to be joined with the tisers, if they do not desist from such publication; and the r may suspect that if they do not comply with the advice of tter Business Bureau their general advertising patronage from rship of these bureaus will fall off. It appears that these of influence, carried on in this case before this cross suit for enforcement was commenced, and while it has been pending, have destroyed a large part of petitioners business through refusal to carry this advertisement, and only the injunction of this Court is needed to make the elimination complete.

It is to be regretted that poverty and depression of thousands surround us in land of plenty, the richest country in the world, is in great economic distress and in our governments both state and [illegible] politics and graft have replaced economy and statesmanship. In the present state of stress and unrest our politicians are not considering economic relief and stablization and the re-establishing of the respect of law. They are only concerned in their reelection, unconscious that they are sitting upon a volcano of a revolution, while the wheat is piled high on the ground in Kansas [illegible] oil runs to waste in Oklahoma, miners in Henrietta, Oklahoma [illegible] stores for bread, we call loud for leadership to lead; the Bill of Rights has been made a joke, the Constitution a scrap of [illegible] with crime and graft legalized and rackiteers our bondsmen.

DHF Paper #5?

OCULAR HYGIENE IN SCHOOLS
OR
CONSERVATION OF SIGHT IN SCHOOL CHILDREN

It is now rather generally conceded that the greatest value of the medical profession to the community lies in its work for the prevention of disease rather than its cure. One of the most fruitful fields for this endeavor is found in the school room. This has been abundantly proven by preventing the spread of contagious disease by daily inspection of children for early symptoms of sore throats, measles, scarlet fever, diphtheria and infectious diseases of the eye. Equal in value has been the detection of physical defects such as impairment of vision and hearing, which hinder progress in school and, not infrequently, are the cause of headaches and a considerable group of nervous symptoms. This is particularly true of congenital defects of vision. The great importance of the faulty conditions of the eyes of our school children is obvious when it is known that normal eyes are comparatively rare. It has been shown that only ten or twelve in every hundred are born with model eyes. The remaining eighty-eight or ninety have defects of some kind, varying in degree, which either cause impaired sharpness of vision or render the act of seeing more difficult than with the normal eye. In many cases the defect is slight, but in about sixty per cent it is sufficient to imperil the health of the eye during the progress of school life.

The educational process covers the years of physiological growth and development. The development of the mind should not be done at the expense of the general health and well being of the body, for what will it avail us if our children are highly educated, but with impaired health, distorted spines, and injured eyes.

In spite of the belief of many to the contrary, education is the greatest enemy to crime, and where education is not possible, crime is almost sure to raise it's ugly head. The war cry then against crime should be "Education". Where education is difficult or impossible because, physical defects or disease, immediate steps should be taken to relieve or remove such defects, so that the unfortunates may take their proper places in society and become valuable citizens. To such children, when unrelieved, school work is a pain and a burden. They are always behind their classes, sometimes remaining in one room year after year, an exasperation to the teachers and a discouragement to themselves. Unless relieved and rendered fit for study, they are regarded as mentally deficient and morally viscious, become personally disheartened and truant, drift into bad society and associations, commit small, then greater crimes, and eventually may enter the criminal classes. They then become an expense and care to the commonwealth as police court defendants, and as dwellers in asylums, institutions, and prisons. Early care and correction of these will save millions in money which can then be deflected into valuable and desirable channels.

THE BABIES EYES

In order to have good eyes for the kindergarten and grades, the babie's eyes must be properly cared for, guarded and protected. The first question of many a mother is "Are the babie's eyes all right?" It would usually be a safe guess to answer yes, for serious noticeable and permanent defects at this time are very rare. Even defects which are heriditary may not develop for years after and some faults apparent at birth entirely disappear at the baby develops.

The color of the eyes at birth is much the same in all babies, a deep gray-blue of the iris. The eyeball at this time is very large compared with the size of the body and it grows so that at three years the clear front of the eye, the cornea, is about as large as it ever will be, although the back of the eye continues to grow. In childhood the eye keeps pace with the brain rather than with the growth of the body, but the brain continues to enlarge slowly for many years, while in the eye only the craystaline lens keeps growing.

Large as are the babies eyes at birth they are not fully developed. The lacrimal glands do not function for several weeks and, though the baby cries, he does not shed a tear. The delicate tissues of the eyes should be protected against the sun, ~~and~~ wind, ~~and~~ dust and germs. Otherwise they may become red and inflamed. Many cases of "babies" sore eyes are not really dangerous, but sometimes they entail life-long blindness. The only safety lies in having them promptly and skilfully treated.

OPHTHALMIA NEONATORUM

A generation ago, opthalmia neonatorum (severe inflamation of the eyes of the new born) caused more than one fifth of the cases of blindness in children. A campaign of education was started and laws were enacted requiring all cases of inflamed eyes in the new-born to be promptly reported to the health authorities. Much publicity was given as to the cause, the dangers, and the prevention of such ophthalmias. As a result of this campaign, in institutions where formerly one child in five, or even one in three, was blind from this cause, recent admissions show only one in twenty, or one in fifty, blind from ophthalmia neonatorum.

Although many germs may cause inflamation in the new born, almost all the cases that result in blindness are due to one of the venereal disease germs, the gonococcus. The serious dangers of this form of eye inflamation can be avoided with practical certainity by carefully cleansing and then placing in each eye immediately after birth, one or two drops of a one per cent solution of silver nitrate.

These eye infections are more frequent among the poor and are usually caused by ignorant or careless midwives. They should always be hospital cases. They are extremely expensive to treat because they require both a day and a night nurse. The eyes are irrigated and treated every fifteen minutes out of the twenty-four hours. By this method many eyes can be saved but with varying degrees of usefulness. The education of the blind child costs from twenty to fifty times as much as the normal child, but this is nothing compared to the large number of pathetic little figures, groping their way in the bright day light, who have been left with eyes that are not only sightless but which are also deformed, disfiguring, and repellent.

CROSSED EYES

Within a few weeks after birth, the baby will usually have mastered the eye movements until the eyes work perfectly together. If they should later become crossed, it usually indicates some serious obstacle to vision. Children seldom outgrow crossed eyes, so ~~consult~~ an ophthalmic surgeon should be consulted immediately and ~~follow~~ his instructions followed implicitly. Full correction glasses under drops at 3½ or 4 years of age will usually correct the condition and save two useful eyes. If correction is delayed beyond seven or eight years, an operation will usually be necessary in later life, and one eye is liable to be much poorer than the other.

EYES OF KINDERGARTEN CHILD NEED REST

Although the Baby's eyes are so large at birth and have attained almost their size at five years, it must be remembered that they are not fully developed and cannot do the work of fully developed eyes. The keenest vision is not attained until the child is six years old or more. Small objects are not so well seen; the parts of the brain devoted to vision being incompletely developed.

There is abundant reason for using large type in primers. Fine stitching, bead work and similiar exercises may be quite harmful. Even when the object looked at is not small, the young ~~small~~ child must not be expected to look at it long at a time. Tired eyes do not help the child to learn and may be positively harmful.

Because they can hold things close to their eyes and still see them, and because they need larger images to make up for the incomplete development of the eye, young children are liable to acquire the habit of holding things toonear. Many children starting to school have eyestrain or even inflamation about the eyes, merely because they hold their work too close.

Healthy growth and development are most important to the child. No work that he can do, or knowledge he can attain, compares with them. One condition of healthy growth is that exercise and rest be alternated. For young children the periods of exercise must be brief and the exercises of great variety.

To respond to the attraction of the passing moment is wholesome, and the child who ceases to do this too early is in danger. Work for the young that is trying or toominute, should not be continuous or persisted in too long at a time.

Generally a child's eyes that appear normal need little more than the care above indicated until he reaches the period of school life. By this time his eyes have had a large part of their training. They are almost grown up and must be put to work. They must continue until the job is finished, even though the hours may be long and conditions not the most favorable. It is the business of older folks to look after the conditions. The child can no longer be guided by instinct or impulse. He has been drafted to do things that it never occurred to him to do, that his ancestors a few generations back did not have to do. Then it might occur to us that some kind of an inspection should be made in order that we may be sure we are not trying to make a pair of eyes do what they are not fitted to do and cannot do without permanent harm. The child did not choose his eyes, cannot change them for another pair, or get them renewed when they are used up.

It is most important for the individual child that his particular pair of eyes should be looked at and tested to make sure that he is not starting in the race of school life with an impossible handicap. The hours grow longer as he advances in school and his eyes should be re-examined preferably as a part of a sort of periodic health examination.

Examinations of the eyes of school children are worth while. They disclose all the defects, all the degrees of poor vision, from which human eyes suffer. But most often they show faults of focus; far-sight (hyperopia), near sight (myopia) or astigmatism.

Such faults of focus can usually be corrected by glasses; that is when the proper glass is placed before the eye, the eye and the glass together focus the light rays properly upon the retina, and the eye sees more clearly and more easily.

Some persons do not approve of glasses for children. But this does not make it any less a necessity, or any easier for the defective eyes to do school work without them. Headaches established in school days may occasion the invalidism of a lifetime. A boy using his near sighted eyes for school work without the glasses he needs, may be laying the foundation for blindness in later life. Even if the worse results do not follow, it is certain that the childs efficiency in school and in later life can never be as good without glasses. For parents to object to examinations of the eyes of a school child because they are afraid he may need glasses is to follow the example of the ostrich.

What sort of examination should be made of a child's eyes when he goes to school? The best is none too good, but any is worth while if followed up to practical results. The simple testing of the vision with the letter chart, or with the symbol E chart in those children who do not know all their letters, can be done by the teacher, the principal, the school nurse or by the school physician who is looking for other defects or for signs of contagious disease. This will at least show how much the child is handicapped by poor vision and how urgent it is to get it corrected.

A still better examination of course can be made by an oculist-- a regular doctor of medicine who is especially trained in the examination, testing, and treatment of eyes. This might be the school doctor or the family physician.

Parents usually accept their children as they are and are frequently blind to their defects and peculiarieties. They may overlook their tendencies to hold their work too close to the eyes, to scowl when giving attention to close work, to twist about trying to get a better light or a better view of their work, to have congested eyes or to have red margins to their lids, to have a distaste for books, or an inability to keep looking steadily at them as working eyes must do. Teachers and trained school officers are more apt to notice these things and more to be relied upon to discover the real state of affairs.

But the best results come from cooperative observation in school and at home to find out if glasses are needed, to supply the proper correction, and to see that they are worn as directed, and that the eyes are used under proper conditions.

It is a common belief that, if a child can see clearly, that his eyes are all right and fit for school work without glasses. But in the condition of far-sight (hyperopia), unless it is of high degree, the child can see distinctly, but it is accomplished at the expense of very great effort on the part of small muscles inside the eye ball. The eye is too short from front to back and the rays of light tend to focus behind the retina rather than on the retina. If the effort is too great or too long sustained, these little muscles tire out, the reading becomes blurred, the eyes are strained, and there is discomfort and headaches.

A suitable convex lens will bend the rays of light to a proper focus and releive the effort of the small muscles. When astigmatism complicates far-sight, there is much more apt to be discomfort.

Astigmatism is a condition in which all parts of the ~~front~~ cornea and lens of the eye are not mathematically perfect. The rays of light entering are not focused perfectly on the retina, resulting in a blurred image. This causes the small muscles to put forth great activity to try to straighten a blurred picture.

From the very nature of this condition the muscles can never correct it, but they go right on trying until they become weary, strained and exhausted. A suitable, irregularly ground lens will usually correct this error perfectly. Uncorrected, these conditions may lead to a failure of his entire educational program. Too frequently is the lad considered indifferent, lazy, or positively bad. He forms a dislike for all close work, he does not like to be punished by eye strain, so, without thinking much about it, he just instinctively avoids those sensations which are unpleasant. The boy who will not study is frequently more nearly right than are his parents or the school authorities who will not have his eyes examined to see if glasses are needed.

Near-sight (Myopia) is an important condition because it frequently develops and grows worse during school days. It is a condition in which the eye ball is *too long*. The rays of light tend to focus in *front* of the retina. The eye has very little power within itself to correct this error. It is most *conveniently* corrected by the child by simply holding objects close to his eyes. It is *best* corrected by placing properly ground concave lenses before the eyes. These diverge the rays of light to the proper amount to focus upon the retina.

Myopia does not cause headaches, although it may cause painful eyes if the condition is increasing rapidly. It does not cause a distaste for books, indeed the Myope is more apt to become a book-worm. If uncorrected he is handicapped for outdoor sports such as base-ball and tennis; so he naturally turns to indoor amusements and reading. Under this continuous strain of near work, the myopia may increase. The coats of the eye may stretch and the myopia increase progressively until in adult life there may develop such serious diseases as atrophy of the Choroid coat, cataract, or detachment of the retina. Any of which may bring blindness. Small amounts of myopia in children then should be carefully watched because of the tendency to become progressive when not properly corrected. Attention is more essential when the near-sight is complicated by astigmatism.

EYE EXAMINATIONS

That the schools should make every effort to discover cases of defective vision among pupils, is agreed generally. It is important to determine to what extent defects in vision and diseased eye conditions can be discovered by the type of examinations which it is practicable to conduct in schools. Obviously, the success of such examinations depends upon: (a) The knowledge and skill possessed by the individual examiner; (b) The time which is given to the examination of each individual; and (c) the conditions under which the examination is made.

The ideal plan would be to have adequately equipped rooms in which ophthalmologists should examine all school children's eyes. Because of the expense and time involved, no public school system at present could under take this, and it would be possible only for the children of well-to-do parents.

During the last few years, has come an increasing tendency to provide fairly complete health examinations for school children of all ages. Because of the close relation between vision and general health, eyesight tests must be a part of any health examination, otherwise a true estimate of the child's health is not obtained. The greater the skill and training of the examiner, the more accurate will be the opinion given.

Nevertheless, since cases of apparently defective vision and suspected eye disease, are usually treated by skilled practitioners and not by the examiner, the use of teachers or school nurses is justifiable as the most practical means now available for preliminary examinations. Class room teachers perform most important functions in any health program since they observe the pupils more frequently and for longer periods than other members of the school personnell. For this reason it is essential that such teachers have a suitable background of information upon which to base their conclusions in their effort to conserve the eyesight of their pupils as much as possible.

The background needed will include such fundamentals as:

1. A working practical elementary knowledge of the anatomy and physiology of the eye.

2. Familiarity with the common appearance of the normal eye so that the abnormal will be recognized.

3. A knowledge of the hygiene of the eye and the principles of proper room illumination.

4. A knowledge of and ability to recognize certain signs and symptoms which suggest the possibility of eye and vision defects. Here would be included:

(a) Symptoms of eye strain such as headache, tiring of eyes, inflamation of lids, dizziness, blurring of vision. That a child can have clear vision and yet have eyestrain.

(b) Unnatural postures in reading or writing suggest errors of refraction.

(c) Backwardness in studies may disappear when vision is corrected.

(d) Signs of inflamation which may be highly contagious.

5. Accurate techique of testing eyes with test charts and

of properly recording the findings.

6. Reasonable understanding of the interpretation of the simpler tests and examinations of the eyes. For instance she should know that vision of 20/20 (normal vision) may still require a correction to prevent eye strain.

7. Any apparent abnormality of the eyes or vision demands thorough investigation. The teacher should know the channels by which the notification of parents is made and precisely what her duties are if she suspect defects.

8. Appreciation of good quality of treatment and good treatment facilities, hence she should understand:

(a) That every case of defective vision cannot be corrected to normal by glasses.

(b) That the family physician often needs the assistance of the oculist.

(c) That an oculist or ophthalmologist is a physician who has made special study of the eye, its diseases and errors, and their correction.

9. That certain children with marked eye defects may require special privileges such as front seats, freedom to go closer to the blackboard and any other concession necessary by which strain on the eyes may be avoided.

The school nurse should be so well informed that she will be capable of giving the few hours of necessary instructions to the teachers.

LIGHTING THE SCHOOLROOM

Modern educational methods impose upon the eyes of school children requirements that create a need for the best working conditions. One of the most important of these is correct lighting.

Incorrect lighting causes eye strain, which often results in functional disorders, nearsightedness or other eye defects.

Two of the chief causes of eye strain are insufficient illumination and glare.

Glare may be avoided by proper diffusion of light, the elimination of highly polished glossy surfaces that reflect light, and the prevention of sharp contrasts, such as a brilliant light against dark back ground.

Adequate light in all parts of the school building is the ideal lighting for which all should strive.

The best light comes from the top of the window. Shades should be so adjusted that the pupils, especially those on the side of the room farthest from the window, may receive the benefit of this light. An equipment of two shades with both rollers at or near the center of the window, so that one shade may be pulled up and the other down, will facilitate arrangements for obtaining good light and ventilation.

Translucent buff-colored shades will transmit a considerable percentage of light and at the same time diffuse it.

Colors that will be found most satisfactory in obtaining good lighting conditions for class rooms are: light buff, light warm gray, dark cream, and grayish green for walls; white or light cream for ceilings.

Seats and desks should be so arranged that working, natural light comes from above over the left shoulder. Neither pupils nor teachers should face windows.

The type of artificial light best suited to any particular school room must be determined by the conditions to be met.

It should be frequently called to the attention of children by teachers and parents that many eyes are needlessly lost by thoughtlessness and carelessness. By throwing at each; by jabing at each other with sharp objects; by shooting b.b. guns; by handling knives and scissors carelessly, and by careless Fourth-of-July celebrations.

When the cornea of the eye is injured, no chance should ever be taken. The first examination and treatment is the important one, and may mean everything to the injured person.

There is but one way that a child of three or four years, or any child in the grades or in high school for that matter, can be accurately and satisfactorily refracted, and that is by the use of a mydriatic (so called "drops") in the eyes. This dilates the pupil and relaxes the muscles of accomodation until the eye can be mechanically tested just as could the lens of a camera be measured. Not a single question need be ask the child and not a particle of harm can ever come from the drops in any child. It is unlawful for any one but a graduate in medicine to use a mydriatic. Opticians of course are not permitted to use them

To the uninformed public, all lenses look alike, but as a matter of fact, lenses range all the way from perfection to culls. At the factory where made they are divided into three classes. The first class dealers use the perfect ones only. The second class dealers may use the slightly imperfect ones, and the cheap advertisers use the highly imperfect ones. So the public gets about what it pays for in quality of service and merchandise.

SUMMARY

I will summarize briefly by repeating: that infant blindness can be prevented by a single treatment; that many serious eye accidents could be avoided by the proper warning of children by teachers, parents and others; that eye defects are very prevalent among school children; that the most conservative estimate found was twelve per cent of serious impairments; that such children, if uncorrected, are frequently educational failures, drift into crime, and may become charges on society; that others have headaches and nervous symptoms, become mentally peculiar, and finally land in insane hospitals as public charges the remainder of their lives; that still others become physical underlings and fall far short in the race of life; that the child (who did not choose his own eyes) has been drafted to do school work prescribed by his elders; that, therefore, examinations of his eyes should be made, and the conditions under which he works, watched very carefully; that the teacher is the one most to be depended upon to discover these defectives; that with a proper mental background, she can make the adequate inspections and tests, to discover these defectives; that, once discovered, they can be passed along to the school nurse, the school doctor, or the oculist for special examinations and correction; that conservation's sight has to do with normal eyes as well as with abnormal ones; that by the cooperation and eternal vigilance of the entire community, life and health for literally millions might be made fuller, better, and more abundant; that with Gladstone we can agree, " In the health of the people lies the wealth of the nation".

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W.H. Forsyth

THE ADVANTAGES OF A VEGETARIAN DIET. Paper #6.

By A. R. Markle.

We are told that men arebut creaturesof habit and it is probably true that in no other feature of life are we so governed by habit as in the matter of eating.

This is true for a variety ofreasons, among them the well known fact that it is one of our earliest impressions of life, one of our first learned lessons, that from the gratification of our desires comes a certain contentment, a certain pleasant satisfaction with the world in general, that brings about a desire for the repetition of the deed until presently we have become victims of a habit that is at once expensive as well as to some extent undignified and at times repulsive.

Apart from our own indulgence in thishabit, we have all of at times ~~faitxx~~ experienced a vivid disgust at seeing or hearing others satisfy their craving for certain foods or at the methods they employ to gratify their base desires for soup, beer, limburger cheese or garlic.

One has but to finish a well prepared, well served meal of one's own choice of food, eaten well and comfortably, yet [illegible] too well for solid comfort and then sit and watch a hun-[illegible]rtal, not too familiar with the rules and regulations decreed by Emily Post, satisfy his bestial craving, to realize that eating is not only a strong but a rank habit.

And it is a well known medical truth, a scientific fact, that if one does not learn to eat in early life, as the writer [illegible], before he was aware of what it would mean to him later, one never acquires the habit and is free of many ills that afflict the human race.

Not only is eating a habit, but it is peculiarly subject to other matters of habit, so that the mere indulgence of the desire for food is dependent upon certain set rules.

Hunger alone is not sufficient reason for eating, for one of the first rules of life is that we should not eat between meals, hungry or not, the satisfaction of the desire must wait for a certain set interval in the day.

Further, one does not, at least in the bosom of his family or at table with those to whom he owes a social duty, eat at once what is set before him. One waits as it were for the starter with his "ready, get set, go", before he tries the temper of what is ready for him.

And again, one must not start at the point marked "X" and proceed in due order down the ~~field~~ menu as one would mow a field, one must skip here and there in an earnest endeavor to treat them all alike and to end up by platoons, as it were, at the end of the course.

And no one knows the grief and woe that attend the banquet of the uninitiated to whom one fork looks just like another.

And woe betide the unlucky eater who is so unfortunate as to have his coffe served before the meal, when he is in the habit of partaking at the close of the meal.

Take too, the well known ritual of the morning meal, where it must be bacon or soft boiled eggs or the day is ruined.

And any good restauranteur can tell you that the total consumption of "ham and" if laid end to end would reach &c.

And now, havingpresented certain arguments to show how much eating is a matter of habit, let us turn the shield and see just how little habit has to do with the satisfaction of our desires.

Long training as to the time of day when we should expect to hear the signal has much to do with our eatingat certain times of day, but who is there among us who has not at some time been so engrossed in his work that the time for a meal has long passed and still the demands of his appetite have caused no inconvenience, or who has not slept away some pleasant Sunday morning and awakening at noon, been none the worse for the absence of his breakfast?

Or placing his trust in old mother Nature, has not fasted several days and suffered not at all by his abstinence?

Or his supply of flour and meal exhausted or lost in the rapids or perhaps stolen, has not fared well on flesh alone and missed not at all the lack of salt to season it?

And true or not, none of us will admit but that as to the ever present cup of coffee, we can take it or leave it alone.

The human stomach, like the human race, survives because of its ability to adapt itself to any condition it may meet.

Not onlydoes it adapt itself but it can at times oppose all rules and all theories and still survive, nay farther yet, it can flourish in direct oposition to all reason and sense.

From infancy we are trained to do this or that and not to do this or that until we feel that we live only by a careful observance of certain well established rules of diet, the violation ofwhich, to theslightest degree, will bring about discomfort, illness or death, only to discover by accident perhaps, that we still live and enjoy it too.

We are carefully instructed not to eat between meals, yet nothing serious follows the violation of therule. We are told not to drink with our meals, yet a very weak stomach stands up very well under the terrific onslaught of milk-toast or broth.We must not eat hot bread and derive a peculiar satisfaction and well being from toast or hot biscuit.

Spinach is absolutely necessary for the baby's growth and well being and most of us thrived without knowing it from kale or cauliflower.

Fish, we are told makes brains andwe are left totally at sea, in doubt as to the truth of the theory or whether the author of it ever saw a fish. And even so cock sure ~~xxxx~~ a source of wisdom as Arthur Brisbane has no doubt that the difference in stature of the Japanese and the American people is altogether due to the amount of flesh food eaten by the latter and that the sight of Commodore Perry's Yankee seamen was the cause of an edict of the Mikado requiring his people to quit fish and consume cows.

Probably another few months andhe will order them to resume the eating of rice before the zero hour when they go over the top.

Mr. Brisbane should consider the remark of old Zack " the dirtiest animal is the cat fish and the cleanest one is the cat, but we don't throw away the cat fish and eat the cat."

Much has been written and said as to the effects of food and strong language has been used at times by the partisans of various diets and food systems but with very little effect upon the eaters who usually remain of the same opinion after hearing, if they really do hear, what is said in favor or this, or against that food or system of diet or feeding.

Much is said in favor of a balanced diet, in favor of a strictly vegetable diet and in favor of a strictly flesh diet but after all is said, the individual usually eats that which pleases him the most and he usually thrives on what he chooses to eat, regardless of whether it is good for him or not.

That certain foods have certain effects upon the human organization in general is undoubtedly true, that some foods have a certain effect upon one individual and an opposite effect upon another is also true andin many cases the only way to tell whether a food is wholesome for one is to try it as in the case of the old rule for the poisonous mushroom, "eat it and if it is harmless, you will live, if it is not, you will not know it".

The most striking illustration ofthe effect of food upon a physical organization is in the honey bee and a few other insects of that nature.

The queen bee lays many thousands of eggs, none of them in any way different from others with the exception that if she has not been fertilized, her eggs produce only males or drones, if fertilized the eggs produce workers.

These fertilized eggs produce larvae alike in every respect except for their after treatment, when if they are reared in a cell purposely made a little larger than the others or in one which because of a slightly higher temperature has sagged in the frame and grown larger by accident, only drones will be produced from that cell, regardless of the food served to the larva before sealing it off, while if the larva is removed from its cell and placed in a specially constructed cell and fed what is termed "royal jelly" it will become a perfectly appointed female or queen, capable of mating and producing in her turn thousands of descendants.

In the case of these queen cells, the governing feature is not alone the size but the food placed in the cell for the small maggot which until so served, differs in no way from that which will produce the neuter or worker bee.

This feature of changing nature by a change in food does not seem to be a matter of common knowledge, yet among human beings it has been suspected as a solution of a remarkable change in human nature for several centuries.

The exact nature of the food element which so completely changes a certain class of men from decent, law abiding, self-respecting citizens, democratic by training, heredity and all instincts into dishonest, criminally inclined, shameless, autocratic and demagogic boors is as yet unknown though as early as 1607 its effects were known and ~~xxxxxxxx~~ set forth in a somewhat remarkable dissertation that has become classical.

Though written three and a quarter centuries ago and concerning a noted character who had then been dead a little more than sixteen centuries and a half, the ~~xxxxx~~ strength of the opinion is evident today.

118

For what but a change in diet can account for the complete reversal of character so apparent in a man hitherto of unblemished reputation, unexampled courtesy, an example to his fellow man, chosen by them to represent them as though by a power of attorney or the executor of their estates, one to whom they would entrust their property, their lives and welfare, their nearest and dearest, who within a few short years of duty becomes a thing abhored, distrusted, a man without principle or worth?

We arefondof an expression, " A public office is a public trust" and presume to call a man elevated to an office by the votes of his fellow citizens "Honorable", well knowing that it is exceptional for him to remain honorable after being so honored.

Is he not in truth a public servant who serves the public in a capacity that the public can not well in itself attend?

But is there an example anywhere of a public official who considers himself the servant of the public whom he represents, considers himself to be in any way inferior to his employer, feels that he is under any obligation to serve his master as to matters of honesty, democracy or decency?

What is this Frankenstein that we have created by which those who are employed by us become our very masters, insult our intelligence, consort with criminals, defy our laws, give aid and comfort to our enemies and waste our substance?

Well does the Bard make Cassius say, "Why, man, he doth bestride the narrow world, Like a Colussus; and we petty men Walk under his huge legs, and peep about To find ourselves dishonourable graves."

Well may we ask, as did Cassius:

"Now in all the names of all the gods at once,
Upon what meat doth this our Caesar feed,
That he is grown so great?"

Who are we that submit to the actions of our public servants, our hired men, those whom we select to do certain work in our place and in our name and who flout us and yet take our pay, aye and more than our pay, our names, our honor, our very lives and laugh to see us squirm?

Who tells us how and when to work, for what wage and how we may spend it when earned, who takes what he shall want of our substance, who spends what he has not earned and spoils such as he does not take so that another may not use it?

Is he in truth our servant or our master and by what weird alchemy does he gain the power of life and death over his master?

Who decides what tribute we shall pay to him and his courtesans, what bonds we may use to tie the hands of children yet unborn, what mortgage we may place on revenues not yet conceived?

Who makes our laws; who enforces those that hamper us and grants immunity to his friends that they may take toll of us and ours; who shares the swag taken from us and who devises new methods of robbery and crime to swell the illgotten gains of criminals.

By no means are all of our public servants thieves, murderers, blackmailers, kidnappers, perjurers, not on the other hand not all of these gentry become public servants but the percentage of one contained in the other is in a large degree unsafe for civilization and sufficient to give us much to think about.

These are times to try men's souls indeed, when so called leaders of civic bodies strive mightily to distort public opinion and by propaganda and untruth seek to attain their ends to the detriment of the public weal.

The past week has given us much to think about when a public servant votes contrary to his own belief "although it breaks his heart", when palpable untruths are exposed and evident self interest bends the popular mind to accomplish something hoped to bring about a certain result when it all too well serves to bring about the very opposite effect.

The writer has been assailed as an enemy of the Institution which seeks popular favor because he seemed to be working against its best interests. Branded as an enemy of his city and as one who seeks the removal of an industry which spells a certain profit to merchants and others of the city; his effort has been to bring its friends to see that if and when it is removed from Terre Haute, the sole reason for its loss will be the inexorable law of efficiency; he has sought to point out the needless cost of construction and operation involved in the very move that is hailed by its friends as its best selling point.

An expenditure of a half million dollars will bring about a certain much needed employment in certain skilled crafts, members of which will in turn spend their money with the merchants of the city who will in turn help pay the taxes needed

121

to construct andoperate the building when and if it is built.

Others it is true will do their share also in the payment of the taxes, but to them there is no such hope of recompense and it is these outsidars, not of our community, those humble citizens of Indiana who must have been in the mind of thepoet who said, "They also serve, who do but stand and wait" and who must in time if they possess any of that somewhat remarkable quality termed intelligence by some and "horse sense" by others, make some comparison of sosts between this and a similar and rival institution in another community.

Many arguments ~~x~~might be made against the local and in favor of the other location for such a building; such as the added cost of real estate here as against the other location, assuming that it is built on land that seems to be that mostly desired by certain of its so-called friends; such as the added cost of such a building located at such a distance from the heating center that another individual building or heating unit must be built to serve it or an equally costly pipeline and subway (a cost already condemned by one of the agencies as to another equally distant location); such as the added cost of ~~ttxxx~~ heat suppied by either method, such as the added cost of light and power supplied by the Utility to a separate building incapable of meeting the annual minimum and lower rate earned by the central building and such as the added cost and lack of efficiency obtained by reason of the distance travelled by the student teachers visiting the distant building.

All of these arguments against the efficiency of the local school apply ~~if~~ if the sought for location is used and none of them apply if the building is built on a more favorable site.

122

There isnow available for building purposes more than f fifty percent more land already owned by the State and adjoining the present buildings than is contained in the proposed site and in one tract alone is comprised more than eighty percent as much territory, immediately adjacent and most conveniently located so as to obviate all objections that are so apparent in the proposed site.

The adjacent site would save something like a hundred thousand dollars in construction costs, operate at something like ten thousand dollars a year less and provide by the saving a sum sorely needed, it is said, for salaries for the faculty, but all such considerations are swept aside by a despotic and bureaucratic desire to accomplish the desire of someone in authority whose last thought is economy of construction and operation and cursed with the idea that he may "bestride the narrow world like some Colossus".

It is reported that the per capita costs of operation here are already beyond those of the rival institution; that a member of the Board who greatly favors the latter and who is that rara avis, a business man who carrbes into politics his natural and inherited instincts of business efficiency and economy, placed in a position where his vote against the local site might be interpreted as a move of self interest, is in opposition to it solely on the ground of increased costs where costs are already too high.

Between the Devil and the deep sea, what would you do in his case?

[redacted]

To add to the complexity of the situation, to pile ~~one~~ one misdeed atop another, the servants of the people, four councilmen of the city of Terre Haute whose opinion of the illegality and inadvisability of the sale of park property for other than park purposes seemed fixed changed their opinion between five o'clock Friday evening and eight o'clock of the same evening and in common with four others of their fellow members of the council, voted in opposition to their opinions and felt called upon to explain their change of stand because of pressure brought upon them by ill advised friends of the institution who all unwittingly have done more to cause its removal from the city than all the open and above board criticism of those opposed to the high handed and unfair advocates of a totally uncalled for expenditure of the public funds.

Andnow to return to our mutton, was our friend Cassius a vegetarian that caused Caesar to lokk upon him and say:

"Let me have men about me that are fat;
Sleek-headed men, and such as sleep o'nights:
Yond! Cassius has a lean and hungry look;
He thinks too much: such men aredangerous."
And Antonius replied:
"Fear him not, Caesar, he's not dangerous".
But again listed to Caesar as he voices his fears:
" He reads much;
He is a great observer, and he looks
Quite through the deeds of men:"

Paper # 8.

PAGE SHAKESPEARE

A Paper Read Before The
Terre Haute Literary Club,
November 23, 1931

John B. Wisely

PAGE SHAKESPEARE

A Paper Read Before The Terre Haute Literary Club, November 23, 1931

John B. Wisely

The Twentieth Century may be called, in a special sense, the age of science. It is especially the age in which science has become the handmaid of industry, the key to the solution of all material human problems. The last quarter century has seen the application of science to practical, every-day affairs in a much greater degree than it has ever been applied before. It is the age of invention and the efficiency expert.

We are trying to do everything now in a scientific way. We must at least have everything on a scientific basis. No more stringent criticism can be passed upon a thing, a business, a method, an enterprise, than to say that it is unscientific. Science has permeated industry and has improved its methods of production and its product many fold. Many industries, such as the production of glass, have been almost entirely revolutionized by the discoveries and inventions of science. Almost every great industry, like steel, oil, coal, paints and varnishes, cotton, wool, electricity, mining, transportation, agriculture, etc., has its laboratory, its research men, its efficiency experts, scrutinizing and criticizing old methods and tools, experimenting, improving, and inventing. The old method of cut-and-try or rule-of-thumb has been, for the most part, discarded, and accurate, scientific methods have been adopted. The result is, that in all these lines of industry, we are able to produce a better product, in less time, with a smaller force of men, and at less exnge.

In other lines rought its changes. In
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ices, for that is the way we make progress. It makes man-

CHANNING POLLOCK TALKS AT ENGLISH'S

Playwright Speaks of 'Average' Man, His Hero.

PLAY SOON TO BE HERE

Channing Pollock, whose drama, "The House Beautiful," will come to English's for four performances, beginning Thanksgiving night, spoke at English's Wednesday afternoon, on "The Relation of Literature to Life." By literature, he meant, not only books, but the drama and the motion picture.

"There are," he said, "two ways to describe life. One is photographic realism, the mere statement of facts; the other lies beneath outward fact, and is the way of truth. I do not believe that photographic realism tells the truth. It is superficial. It may be interesting or amusing, to be sure.

"Current fiction and films deal largely with facts only. Gang photoplays, novels over-stressing sex; biographies that 'de-bunk', these are all factual. They do not tell the truth. In fact, they seldom see the truth to tell. There is more truth in 'Peter Pan,' a play without a fact, than in 'The American Tragedy,' a novel based on fact.

"We are," Mr. Pollock continued, "far too apt to think that what it pleases us to call sophistication is the only truth. Three-quarters of our novels and our plays present the 'seamy' side of life. Are three-quarters of our people gangsters, psychopathic or villians? We think that, because we no longer believe, or say, that babies grow in cabbage patches, we are sophisticates. Sophistication, as any dictionary will tell you, means spurious.

"I do not think that our literature reflects life at all. The average man who goes about his business quietly, who has heroic virtues, is left out of account too much. He is the backbone of America; without him, America never would have become the nation it is; but he is seldom seen on the stage. If he does get his innings in the theater, he is invariably an ass; some one to be looked down on."

In his play, "The House Beautiful," it is this average man who is the hero, and not the "smart" character of litence.

In other lines, as well, science has wrought its changes. In the home, the making of butter and bread, the canning of fruit, the feeding of children, even the sweeping and cleaning of rooms, are not what they used to be. We no longer predict the weather by the color of the clouds, the time at which wild geese fly south, the thickness of the corn husks, or the quantity of nuts stored away by squirrels. In medicine, the old-fashioned, country doctor, with his pill-bags, thrown across the pommel of his saddle, would stand little chance; and our methods of instruction in the school room have changed materially in the last twenty-five years.

I have given these inadequate examples, any of you can think of many more and better, perhaps, to indicate what a great blessing science has been to mankind; to show how science, in all these fields of activity, has been a great boon to man; has lightened his burdens; contributed to his comfort and entertainment; and has made his lot in life more pleasant and profitable in every way.

But humanity goes to extremes. We are like children on the sea-shore, hunting pretty pebbles and shells. They scatter out along the beach. Soon one child finds a pretty shell. He raises a hue and cry, and all the children rush pell-mell over to him, to see what he has found. They scatter out again gradually, and soon another child finds a pretty pebble. He raises a hue and cry, and then the children all rush over to him, to see what he has found.

It is a fair picture of mankind through all the ages. We are going to extremes. The pendulum swings too far. It is a good thing it does, for that is the way we make progress. It makes man-

[illegible] seem to vascilate. Sometimes we seem to be going backward. We so often have to retrace our steps, but never back to the point from which we departed. Thus we have always made a little substantial headway by going to the extreme. The pendulum swings in wide arcs. It goes to the extreme; it must recede; but it never settles back to so small an arc as that in which it swung before it went to the extreme.

Anyone can illustrate this principle of progress from his own field, in his own experience. I can remember a time when students and teachers used no notebooks. Then some one conceived the idea that a notebook would be a help to a teacher or a student. He could set down there things which he needed to remember, and it would help him to organize his work. Soon teachers and students went to extremes. They were all busy getting things down in notebooks instead of getting them into their heads, figuratively speaking. They were using notebooks instead of their minds. Gradually, this abuse became evident to everybody; we curtailed the use of the notebook; and now we have made it a means instead of an end in itself, perhaps. We find the notebook helpful when it is used conservatively. I have seen a dozen or more fads in my profession, such as, the object lesson, the project method, backhand writing, etc., rise, go to extremes, and recede in the same way. You have, no doubt, seen examples of the same thing in your field.

The thing is good in itself, but pushed to the extreme, it becomes an evil. Take any idea, however good, and push it to the extreme; it negates itself. We all praise economy, for example. We teach thrift in the public schools. "Prepare for emergency and old age," we say. "Lay by for a rainy day." But if one becomes so economical that he refuses to provide for himself proper food, clothing, and shelter; if in his efforts to economize, he refuses to contribute to good causes; then his economy becomes parsimony. We call him a miser. But if, on the other hand, he says to himself, "Yes, it is all very well to economize but one must live at the same time too. Eat, drink, and be merry, for tomorrow we may die. One should be economical but he should also be generous." So he lives extravagantly and gives his money away, right and left. His economy becomes prodigality. We call him a prodigal, a spendthrift. In fact, the prodigal, or spendthrift, and the miser stand at the two extremes of economy.

This is an illustration of what might be called the abuse of an idea. It does not in any way minimize the value or validity of the idea; it is a misuse or wrong application of a valid idea. Many a cause has been bolstered up by making it appear that it rests on such an idea or is justified by that idea.

I wonder if this idea science has not often been so abused. Science deals with facts. It discovers facts. The scientist analyzes matter and discovers its smallest unit, as he thinks, the atom. Other scientists later on analyze the atom and discover that it is made up of electrons. Still other scientists discover later on that the electron is not the smallest unit of matter, but that these electrons are made up of protons that look like solid matter, but may be small units of positive and negative electricity, each atom being an atomic solar system.

Here the scientist has reached the end of his rope. He can go no farther and he does not pretend to go any farther until some scientist makes another discovery, if he ever can. Where do these tiny units of positive and negative electricty come from? He does not know and he does not pretend to know or to answer. What is life? Scientists do not know. They have been trying to find out. They have been trying to produce life. So far they have never succeeded, and they admit that they have been able to throw no light on it. This is farther than the scientist, with his telescope, his microscope, his scalpel, and his reagents can go.

Yet life is a fact, and scientists deal with facts. Evidently science does not deal with all facts. Some facts, like life, science cannot touch. God, immortality, science can do nothing with these ideas. If there is a future life, what is it like? Science has no answer. Evidently there is a world of facts outside the realm of science, with which science cannot deal.

Science can do nothing with the fumdamentals of religion because religion rests on and is a mere matter of faith. Science has influenced religion; it has modified our beliefs; it has changed our conception of a great many religious ideas. But it has done this, not by dealing with religious facts, but by dealing with physical, scientific facts. For example, it has gone down into the bowels of the earth, and has shown us, by the study of facts discovered there, that the world could not have been created in six days of twenty-four hours each, as we had inferred from reading the Book of Genesis in the Bible; but that it came into existence through long eons of evolution.

When we begin pushing science to the extreme. We say then God did not create the heavens and the earth. The account in the Bible is untrue. If we cannot accept this account, we cannot accept other parts of the Bible. The Bible is not the word of God. There is no God. He is a myth. Yet science is not to blame for these conclusions. Nor is the validity of science impugned by such conclusions. Scientists have never claimed that they have proved that the account of creation in the Bible is false; or that the Bible is not the word of God; or that there is no God. Most scientists are believers in God, and they are, in the main, most reverent. These facts are outside the realm of science. Scientists cannot deal with them. They do not react to reagents, nor can they be dissected with the scalpel, or seen through the microscope or the one-hundred-inch telescope on Mt. Wilson.

False conclusions of this kind, resulting from pushing valid scientific ideas to the extreme, have done much in these modern times to break down our religious ideas and moral standards. One could go on for hours illustrating this mischievous process, this result of [illegible] thinking, so well illustrated in the writings of Mencken, Russell, Watson, and their followers. Science has destroyed, for example, our old idea of a hell of fire and brimstone in which sinners are to burn throughout eternity. Then foolish people jump to the conclusion that there is no hell at all. They do not see that there is a much hotter hell which science has not destroyed, but which is [illegible] supported by every rational inference which can be drawn from science and from the Bible, the hell of consequences, of natural law, of personal responsibility.

Science has shown us that Jonah could not possibly have lived three days and three nights in the belly of the whale. Then we [illegible] conclude that the story of Jonah is false. Science has never said that the story is false. We miss the point to the story altogether. What we should see in it is that a man cannot, in the long run, escape from his duty, his responsibility. Science teaches this truth. If a man does not take care of his health, which is one of his fundamental duties, he will inevitably suffer for it. Science teaches that. We do not say that Aesop's fables are false. They are fiction, but they teach great truths. Fiction if true, is truer than fact. It is queer that these people who will not accept the story of Jonah and the whale will read the Twenty-Third Psalm and the story of the trees in the Ninth Chapter of Judges, and praise both highly, notwithstanding the fact that they are both fiction, just as much as the story of Jonah.

Need I call your attention to the story of Moses and the burning bush; Daniel in the lion's den; Shadrack, Meshach, and Abednego in the fiery furnace; the Immaculate Conception; the Virgin birth; the miracles of Jesus, etc., etc., as illustrations of other topics, that have become stumbling blocks to many people because they insist on pushing science to the extreme. There is no doubt, I think, that there has been a kind of breakdown in religion since the World War. Church membership has fallen off; attendance on church services grown smaller and smaller; and young men are not entering the theological schools to prepare for the ministry as they once did. False conclusions concerning religion, drawn from scientific investigation, has been in no small way responsible.

Other lines of scientific investigation, outside the relation of science to religion, have also had a tendency to break down our basis of morals. All this discussion of sex education, birth control, companionate marriage, trial marriage, etc., all supposed while scientifically sound, has had a tendency to break down the morals of young people, especially because it shows them how to be immoral and cover it up. However, the worst feature of it all is that it leads people to take lightly, in a frivolous way, what they have always considered sacred and binding. It all seems to be a part of progress, however. We want to see it go on. We certainly do not want to stand in the way of science, nor do we have any desire to retard progress along the line of social relations. It is all a part of progress, perhaps.

But we must in some way get young people to see the inevitable consequences of evil. We must have them see that whatever a man does, he does to himself, as Emerson says; and that it is absolutely impossible for us to escape the consequences of our deeds.

It is in the field of psychology, however, that this misapplication or straining of science has wrought its worst havoc. I can remember the very beginnings of experimental psychology in Indiana University. Dr. Bryan had a little laboratory in his home, in which he was having a few of us perform little experiments with nervous stimuli; how fast they travel, etc. He began talking to us also about Helmholtz, great German physicist and student of anatomy and physiology, and Wunt, the great German psychologist. Up to the time of Wunt, 1832-1920, there was nothing but introspective or speculative psychology. This psychology was not scientific. There was no thought of making it scientific. The subject-matter with which it dealt could not be investigated scientifically. The intellect, the emotions, the will, memory, imagination, etc., cannot be seen through the microscope. It is impossible to use the instruments of science on this subject-matter.

However, by 1900 or 1910, the latter part of Wundt's life, there was a demand on the part of psychologists to be classed as scientists. They were greatly peeved because scientists objected to calling psychology a science and absolutely refused to admit the psychologists to the fold of scientists. Nevertheless, from that day to this, so-called psychologists have gone on in their laboratories, experimenting with nerve and brain, stimuli, impulses, reflexes, etc., just as if psychology were a science. They have divided themselves up into various kinds of specialists, such as, psychiatrists, psychoanalysts, etc. There is a long line of these modern psychologists, extending from Wundt up through G. Stanley Hall to Watson, the Behaviorist. If we followed their teachings logically, we should have to give up free moral agency, moral responsibility or personal responsibility, and the human will.

If there is nothing more in the subject-matter of psychology than nerve and brain, and if heredity and environment combine to control the individual and shape his conduct, it is difficult to see how the individual could be held responsible for anything. No one has ever denied that the brain and the nervous system are the instruments through which the mind works. As tools of the mind, they are proper subjects for study and investigation in psychology. Our old introspective psychologists overlooked these facts; but they are not the subject-matter of psychology. To make them the subject-matter leads to bald materialism.

I have been trying to show that in the last twenty-five years has followed as a result of the teachings of science to break or very materially modify our ideas of God, the Bible, the future life, free will, personal responsibility, and kindred fundamental ideas, underlying human conduct. We are, therefore, confronted with a breakdown in religion and morals. The pendulum has swung too far. There are signs now that it is beginning to recede. In ten years from now, we shall have a much saner psychology, no doubt. We are passing through a period of readjustment and such a period is always a time of extremes. It will take a long time to get these extreme views out of our institutions. Our courts, for example, are just beginning to see the folly of soft and dilatory justice. The parole system, the abuse of the indeterminate sentence, the free use of the pardon, the various loopholes and devices and tricks whereby a criminal may escape suffering the consequences of his acts are now all under scrutiny and investigation. We may expect results in time.

Even literature has not escaped the ravages of this craze to be scientific in everything. It is said that literature has for its first purpose the portrayal of beauty in life and conduct. Since it deals with life, these scientifically inclined writers insist that it must deal with the whole of life; with the bad, the false, and the ugly as well as with the true, the good, and the beautiful in life. So far so good. All great writers do this. Shakespeare has a villain, a Richard the Third, an Iago, in every play. But it makes vast difference as to how the author deals with the bad, and the false, and the ugly; whether he presents this malacious, nasty, dangerous element in life in its true perspective, in its relation to the highly moral, worthy, noble element in life, this true, and good, and beautiful, or whether he makes the nasty, the debasing, the ignoble in life an end in itself. Every great writer must deal with sin, evil, treachery, wickedness. It is a part of life. The imperfect, the criminally inclined, the defamers of virtue are unfortunately all around us, all the time. The writer of literature must deal with them. Without them there would be no conflict and without conflict there could be no literature. This conflict is the most universal element in life. But it makes a great difference whether the author leads the sympathies of his reader with the bad, the false, and the evil, or with the good, the true, and the beautiful. It amounts to the difference between literature and trash. It is the essential, vital difference between Eugene O'Neal and many other modern writers of his class, and Shakespeare.

To mention Eugene O'Neal is to name a high type of writers who do not recognize the principle that the only place evil has in literature is to make the good stand out as more desirable by contrast. If this be not true, then we must admit that life, on the whole, is not good, and true, and beautiful; and that all our high aspirations are in vain. We must abandon ourselves to despair and pessimism. Unfortunately there are many writers who are worse than O'Neal. In the last ten years, there has been a perfect deluge of plays, short stories, novels, scenarios, dealing with the filthy side of life, suggestive, insinuating, vulgar in two senses of the word, silly love confessions, marital nastiness, triangles, banditry, racketeering, etc. All this modern literature is permeated with the pseudo-scientific ideas of modern psychology. There is no such thing as individual responsibility, no such thing as human will or self-determination. Society is responsible for everything, and the world owes one a living. Heredity and environment make the individual what he is and he can't help it if they make him a villain.

The forces of greed which are making money through the sale of literature are products of its philosophy. They have no con-ce. This is one of the worst features of this smutty business. own in religion, lower standards of morals, degenerate youth! this filthy literature, exposed to sex education, taught birth l, lectured on companionate and trial marriage, told that they reatures of heredity and environment, having no will power or f self-determination, can we wonder that modern youth are enerate, if they are; and if they are not, as I think they are t, is it not a wonder of the ages that they are not degenerate? n youth can be paid no higher compliment than to say that they een dragged through all this muck, and in spite of it, are the promising generation of young people that the world has ever we must remember that the human mind can stand more abuse and hment than any other organism or mechanism in the world. No e could stand up under it, and the human body under like ent would be a wreck.

The youth of our country have suffered from all these evil ten- es which I have been trying to depict. They are all on a lower than they would have been without these contaminating influences. of them have been bogged in this quagmire of filth. But the ent generation has been saved, as a whole, by the teaching of ble in the Sunday schools and churches, poorly as this has been and few of them as it has reached; and by two things that our schools have done for them: First, the school has taught them ink for themselves. Second, it has grounded them in the best assic literature.

I asked a group of fifty-one freshmen the other day three tions: 1. Name the plays of Shakespeare that you have studied ool. 2. Name the plays which you have read in addition to these. 3. Name all the plays of Shakespeare which you have seen on the stage.

There was no one who had not studied one or more than one of the plays in school. The average number was three. Twenty-two of the fifty-one had read no others. But of the other nineteen, one had read seven, another six, and many had read three and four. Few of these students had seen any of the plays on the stage, only eighteen; out of these eighteen, one had seen four plays on the stage, two had seen three, and many had seen two.

I did not ask about Tennyson, Browning, and the rest, but I know what the answer would be. They have studied Milton's "Comus;" they have gone with the children through the wilderness of this mortal life; they have seen them meet Comus, the spirit of evil; they have learned how the children escaped from him, and finally reached their father's house. They have finished their study with this thought ringing in their ears:

"Virtue may be assailed, but never hurt,
Surprised by unjust force, but not enthralled:
Yea, even that, which mischief meant most harm,
Shall in the happy trial prove most glory:
But evil on itself shall back recoil,
And mix no more with goodness; when at last
Gathered like scum, and settled to itself,
It shall be in eternal restless change
Self-fed, and self-consumed."

Anyone who has been taught to think for himself; has been fairly well steeped in the views of life set forth in the Bible; and has had fairly good training in classic literature is pretty well prepared to meet the fallacies and sophistry of our age. His knowledge of the Bible will not let him forget:

"Be not deceived. God is not mocked for whatsoever a man soweth, ll he also reap."

a man thinketh in his heart, so is he."

I, if I be lifted up from the earth, will draw all men unto

from his study of Shakespeare, he has, ringing in his ears,
time:

It is not in our stars, dear Brutus, but in ourselves that we
erlings."

e philosophy of life which one gets from the Bible and Shakes-
s very different from that taught by these modern writers.
es the doctrine of personal responsibility and the freedom
man will better than Shakespeare? He shows how it works in
ness world in the "Merchant of Venice;" he applies it to the
his "Julius Caesar;" he gives us various angles of it, as
tes in the family, in his "Romeo and Juliet," "King Lear,"
Night;" he shows how it works in the church in his "Henry
."

one shows more clearly than does Shakespeare that a man's
emy is himself; that the only person who can ruin a man is
f; that the world is pretty much a mirror of himself. If he
lean, he will find clean men and women everywhere; if he will
ful, most men will smile back at him; if he will be unafraid
events, the stars in their courses will fight for him. He
ect to receive the consequences of what he does and what he
If he is a man, he will not whine about these consequences or
houlder them off on fate, environment or heredity. He will
that his chickens are coming home to roost.
is the philosophy of life which Shakespeare teaches in

of his plays. Of course the administration of this justice ered with mercy, as Portia points out. The Bible teaches the . There is mercy and forgiveness for the future; there is e, a second trial. But there is no escape from the conse- what has been done.

there ever was a time in the history of the world when we to have this doctrine taught, it seems to me it is right need it in the business world; we need it in the church; eed it in the state, the courts, and in the family, especially. those who hold that the Bible has no place in the public and they would take the word "God" and all references to the from our great governmental documents. We all know their ts to support their contention. There are educators, also, always decrying the study of the classics in the public . They say that children cannot be interested in the study , Dante, Goethe, Milton, Shakespeare, and the rest. It is of time. They want to substitute for Thackeray, George Eliot, ert Louis Stevenson, modern writers. They call it keeping the up to date. Think of it! The wisdom of the ages may be Montaigne, Bacon, Addison, Steele, Johnson, Lamb, Goldsmith, Carlisle, Emerson, to name only a few of the great essayists, people want us to substitute for these--what? Name a list writers that would take the place of these. Rather let us t our high schools and colleges may give more time to the the Bible and the classics, especially Shakespeare, for it is think, that if a person had made a thorough study of only two e Bible and Shakespeare, he would have a liberal education.

[illegible] [illegible]

PREPAREDNESS FOR WAR IN TIMES OF PEACE Paper #9.

This is Rooseveldt's policy of the "big stick". It is probably the thought of what might happen to our large cities, teaming with the life of innocent men, women, and children, if they should be attacked from the air by highly explosive bombs and poisonous gases, more than anything else, that is keeping this question of preparedness in prominent places in our newspapers, magazines, and books today as never before.

As a result we find nationalism growing stronger and stronger, because an envisaged danger always results in a closer unity of a given group or nation, coupled with an ever growing demand for greater security through armaments. Fear is at the basis of it all, and the war-mind is a kind of madness which is aided and abetted by fear. When a nation thinks that its national honor has been assailed by some other nation, it thinks only of the vengeance that it will wreck on the enemy, belittling the suffering that will be brought upon itself. When the passions are aroused, reason slumbers; and passions are the essence of war.

On the other hand there are men and women in all civilized countries who realize the need of bringing about a condition in times of peace which will make it impossible for men to create such havoc as results from every war when the war-mind is aroused. Reason asserts itself to combat the evils that passion, kept at white heat by an unscrupulous war propaganda, might bring upon the nation. This movement looks toward disarmament. If all nations are disarmed, none is in a position to do any harm. What a happy world this would be if that condition could suddenly be brought about by some magical force! Some people are expecting that result from the disarmament conference which is to convene in Geneva, Switzerland, on February 2nd, and which will be attended by representatives from some fifty nations.

But the problem is not so simple as that for, as Salvador de Madariga says in his book entitled Disarmament (pg. 41) "in a wholly disarmed world, smaller nations would be still more at the mercy of the big ones than they are at present. Nations industrially and economically powerful would, in such a world, be able to re-arm with ease and rapidly. Nations not so favored would lie helpless before them. While all would have destroyed the eggs of disarmament, some powerful countries would still retain the hens."

This quotation implies that preparedness for war means more than merely men and guns. What then does it mean? In the first place it includes the three elements of armed forces which are always thought of in this connection: men, material, and money. But even in the case of these concrete elements of power it is difficult to find a satisfactory standard of comparison among the different nations. For instance in England and in our country men serve in the army for many years, often for life, and so become professional soldiers; in Switzerland citizens are required to serve only a few days a year but through a long series of years; in France all able-bodied male citizens are made to serve in the army for eighteen months. Now what is the relative value for war purposes of English Swiss, and French soldiers? Again, France requires all her male citiznes to keep in training during the greater part of their lives, forming what is known as the Reserves. England and America have no such requirement. What weight should be given to these forces in determining the relative military strength as a basis for proportionate disarmament? Comparison is almost impossible.

Likewise in the case of material. "One hundred machine guns in the hands of a nation economically and industrially powerful, which can therefore provide an ever-flowing supply of ammunition, and moreover, replace the machine guns themselves at short notice, are by no means equivalent to one hundred machine guns in the hands of a nation dependent upon foreign supplies for its arms and ammunition." We must take into account not only actual armaments but also potential armaments, and these are great or small according as a nation is strong or weak economically and financially. A nation which possesses iron and coal mines within its borders and maintains a strong iron and steel industry, manufacturing heavy machinery, automobiles, binders, sewing machines, typewriters, etc., can quickly convert these establishments into war factories, turning out machine guns, rifles, torpedoes, tanks and barbed wire. So too with chemicals. A factory that today is peacefully making dyes for coloring ladies' dresses and men's neckties can tomorrow turn out enough poison gas to kill a regiment of soldiers. If that country is also fostering commercial aviation, it can employ its airplanes to drop this poison gas on defenseless cities, or bombs and torpedoes on bridges and railroad stations, crippling the commerce of the enemy. Then too consider how important the merchant marine may become in times of war. These ships can carry soldiers and guns as well as tourists and trunks, and if desired a fast ocean liner can be converted into an armed cruiser within a few **weeks**.

So we see that potential armaments are perhaps even more important than actual armaments, especially in a war of long duration. The two overlap. How can their relative value as preparedness for war be gauged? If we had difficulty in comparing the relative strength of one nation as over against another in the case of men, material, and money, we shall have even greater difficulty in comparing the ultimate effectiveness for war purposes of mines (iron, lead, zinc, copper, coal, gold, silver, and many others), of commerce (railroads, steamship lines, hard roads, trucks, buses, rivers, canals, harbors, airplanes, and dirigibles), of factories, foundries and shops, the classification of which is too extensive to enumerate. Other factors which play an important part in effectiveness for war but which it is absolutely impossible to measure or evaluate, are patriotism, national unity (e.g. Japan as over against China. Japan is a united empire always acting as a whole, China is an aggregate of separate states constantly warring with one another, unable to present a united front.), physical and moral courage, general and technical intelligence. No nation lacking any or all of these qualities can be said to be really prepared for war.

This hasty sketch, which is by no means complete, shows how complicated the question of what constitutes preparedness for war really is. And still every nation under the sun is fostering every one of these in order to be as well prepared as possible for defensive and offensive warfare.

For offensive war, did I say! Perhaps I'll have to take that back, because I doubt that any civilized nation since the time of Alexander the Great, who is said to have wept for the want of more nations to conquer long before Christ was born, would admit that it ever fought an offensive war of aggression. There has always been some pretext put forth of having been invited by some foreign tribe or nation to help it redress some wrong done to that tribe or nation, by ruthless neighbors, or it had some grievance of its own, real or manufactured, which had to be avenged. And yet we know that every strong nation in the world is strong in consequence largely of wars of aggression and conquest, carried on often upon some very flimsy pretext of righteous cause.

Why are nations so anxious and insistent upon having the greatest possible armaments, actual and potential, that their finances can bear? The international president of Rotary Clubs sent out a letter recently to the presidents of the clubs in various nations asking this question and one of them, a club president in a country which had been neutral in the World war, answered that one of the reasons for having armaments was that a country might defend its conquests in past wars. He therefore suggested that as a preliminary to disarmament, it was necessary for all conquered territories to be returned to the countries from which they had been taken. This solution, of course, is absurd, because no nation would do that voluntarily.

The reason most commonly given for maintaining armaments is to be prepared to defend one's country against unprovoked attack. This is a valid reason which no one can seriously question in the present state of international relations. Similar to it is the argument that armaments are needed to protect the commercial and other interests of a country in different parts of the world. This need seems reasonable, but it has led to many wars of territorial aggression in the past. A reason for large armaments that is rarely emphasized is one of the most potent, however, of all, viz.; to gain power and influence in times of peace. The nation that has large armaments is listened to by all others and its national policies are not seriously interfered with except by nations which also have a powerful military backing. Do you suppose the Monroe Doctrine would have been respected throughout the past century if it had been promulgated by Honduras or Cuba? Why is Japan forcibly colonizing Manchuria rather than Australia, when there is much more available land in Australia than there is in Manchuria? This feeling of having the whip-hand affords a nation immense satisfaction by giving it a feeling of security from attack and of power to enforce its will upon others.

As a result the nations of Europe and America are supporting greater armaments today than they did before the World War. Russia is said to have several millions of men ready to put into the field; no reliable statistics are available. France probably has the most powerful war-machine in the world. She has a standing army of 584,000 men, backed by a trained reserve of 5,675,000 men, which bring her total computed fighting strength to over six million men; Italy has a standing army of 390,000 and reserves that bring her total forces to about five million men; the British Empire is credited with 382,400 active forces and reserves which give her a total of 1,194,000 men; Poland has a standing army of 329,000 with reserves that bring her fighting strength to 1,970,000; the United States has a standing army of about 125,000, reinforced by a national guard of some 350,000 officers and men.

In numbers our army is comparatively small, but in cost it stands at the top. The League of Nations Armaments Year Book for last year listed our war expenditures at 707 million dollars; Russia at 579 million; France at 467 million; Great Britain at 465 million; Italy at 249 million; Japan at 237 million and Poland at 92 million. All the other nations are spending a proportionate amount on their armies, navies, and air forces.

President Hoover has estimated that five billion dollars are spent annually on the maintenance of world armaments. This is a stupendous sum and President Hoover takes the stand that much of the European financial trouble could be eliminated through curtailing of armies and navies. As a result of this constant annual drain from the treasuries of the nations of the world taxation is becoming more and more burdensome and all the nations are staggering under the load, some are ready to fall. If only a part of this vast sum could be used for civic purposes, public improvements could be made, school houses could be built, illiteracy lowered, and the general level of education could be raised, public buildings could be erected, good roads could be extended and still there would be a balance left on the credit side of the account which could be applied to reducing the national debt.

Consider for a moment what our own nation's annual expenditure of 707 million dollars means to us. We pay for it. It is not someone else who pays our Federal expenses, though it may appear so because a large part of them is paid indirectly through tariff and revenue taxes. But all these taxes are paid eventually by the people, in the cost of the commodities which they buy. Assuming then that the people pay these bills, it means that every man, woman, and child in the United States is paying nearly six dollars a year for the maintenance of our army and navy.

This economic phase of the problem of armaments is an important one--probably the most important one of all--in these times of world depression, in turning men's minds to a serious grappling with the problem of reduction of armaments. As we have seen, not much has been accomplished so far, though there have been several attempts made in the past few years to lessen this burden.

The League of Nations through its various commissions has been making a thorough study of armaments in the various countries and of the various reasons in each case for the maintenance of such armaments, its constant purpose being to find some means of getting nations to consent to a reduction of their land and sea forces. This duty is enjoined upon the members of the League by Article VIII of the Covenant upon which the League is founded. This says in part: "In order to render possible the initiation of a general limitation of armaments of all nations, Germany undertakes strictly to observe the military, naval, and air clauses which follow, etc.." This article clearly binds the nations to a limitation of armaments, and in another place this limitation is set at the lowest amount consistent with national honor and national requirements. Ah! there's the rub. What are a nation's requirements? Every nation sets its own standard, and that is always much higher than an unbiased judgment would place it. Several commissions of the League have worked for months trying to arrive at some working basis for limitation, but their efforts have always been blocked at some point, generally by one of the large and powerful nations, which would not conform to the general scheme laid down by the others.

As you probably know, there are fifty-five nations in the League, including all the great nations of the world except the United States. The representatives of these nations meet annually in the so-called Assembly of the League at Geneva in Switzerland. Fourteen of these constitute the Council, which meets four times a year or oftener if called into special session. The Council might be called the board of directors of the Assembly. These bodies are assisted by a permanent international civel service at Geneva call the Secretarial, which is composed of some six hundred or seven hundred persons. Though the United States is not a member of the League, it is generally invited to send a representative whenever important measures are discussed. In this way we have often been represented on various Commissions and at meetings of the Council, where our representative speaks but does not vote. He is present merely in an advisory capacity.

The second important agency working for peace is the Permanent Court of International Justice, generally called the World Court, which may take jurisdiction over any dispute referred to it by contending parties. This court was established in 1921 and it consists of fifteen members, chosen internationally. Our country is not yet a member of the Court, but ~~he had~~ we have had an official representative at all of its sessions since its establishment. The present incumbent is Frank B. Kellogg, our former Secretary of State. At present, conditions are looking favorable for our joining the Court and becoming a regular member thereof in the near future. Presidents Harding, Coolidge, and Hoover have all advocated the step. The senate has laid down certain reservations that would safeguard our interests and preserve our freedom of tion in any cases with which the United States was even remotely concerned, and these five reservations have since been accepted by all the members of the Court. So it seems probable that the next Congress will vote favorably on the question of accepting the invitation of the members of the Court to become one of them, unless some new obstacles [illegible]. Personally I consider it very desirable for the stability of world affairs, for international order, for the interest of peace, and for the possibility of lessening armaments, we should help and establish a Code of International Justice by becoming a bona fide member of the World Court.

The third agency for world peace is the Pact of Paris, the so-called Kellogg-Briand Peace Pact. This Pact has been subscribed by sixty nations, including the United States and all the other great powers. The pact is short, consisting of only two articles, which I shall quote in full:

Article 1. The High Contracting Parties solemnly declare, in the names of their respective peoples, that they condemn recourse to war for the solution of international controversies, and renounce it as an instrument of national policy in their relations with one another.

Article 11. The High Contracting Parties agree that the settlement or solution of all disputes or conflicts, of whatever nature or of whatever origin they may be, which may arise among them, shall never be sought except by pacific means.

I have briefly outlined the three principal agencies for international peace; the League of Nations, the World Court, and the Kellogg Peace Pact. Perhaps you are surprised that I propose to speak of armaments and yet spend most of my time discussing machinery of peace. I do this because the two are interlocked. As long as power and not law and reason governs the world, large armaments are necessary and disarmament is impossible. The world has tried the former throughout its history. Its motto has been, 'Might makes right'. But the time has now come when the thinking people of the world realize that brute force alone settles disputes only temporarily and unsatisfactorily, and that soon they have to be settled again. Thus the history of the world has been a succession of wars with intervals of preparation for war. This process has sapped the life-blood of the nations and has kept the peoples in constant dread of devastation and disaster. It is hard for us in America who are living our lives in peace and contentment because of our isolation, to realize the frame of mind of the peoples of Europe. To them dread of war is a reality, not a theory, as with us--they live it, they do not merely think it, as we do. They are nervous and tremble at the thought of war, while in our case war is thought of as something that is carried on at a distance.

As a result of this condition Europe is armed to the teeth, and what is more unfortunate, suspicion and hatred of neighboring peoples are fostered by politicians and press and even by schools and pulpits. Is it any wonder then that the people are willing to have themselves taxed to almost unbearable limits in order to keep up their military machines which they consider necessary for their own protection or for wreaking vengeance on a hated neighbor? This is the condition we find as the result of the psychology of force.

Yokio Ozaki, a prominent Japanese statesman, in a recent address to Americans showed how this psychology works and how it has affected Japan. He said in part: "In the present state of civilization, no nation can have a true friend. If it is weak, it is despised; if it is strong, it is feared. Hence all kinds of armaments, alliances and double-dealings."

"On this occasion for cultivating real friendship, I might be allowed to speak most frankly instead of in diplomatic language. While we were very peaceful composing poems, cultivating flowers, studing incense burning; in a word, while we were addicted to things artistic and beautiful, you did not give us a place even among third-rate powers. It is only after we adopted the English method of training men for the navy, and the German system for the army, and had won two wars against the two biggest nations of the world that you Americans and the Europeans accepted us on an equal footing. This is only to tell you the truth, and not meant for criticism at all."

"All empires and nations are founded on might, instead of right. Unless this fundamental condition of the existence of nations is reformed the unfriendly spirit toward each other cannot be eradicated. Let us try to make all the nations of the world stand on a moral basis by accepting the International Court of Justice and by changing the educational system from a narrow nationalism. All nations ought to stand on the basis of friendship and goodwill instead of jealousy and enmity. Peace and security can only be obtained through friendship."

Mr. Ozaki is right in making friendship the basis of peace. Now, friendship among nations springs from justice and reason, just as hostility springs from prejudice, jealousy, rivalry, and a sense of injustice. It is a hopeful sign that this fact is being realized more and more by the nations of the world. But the change is coming slowly. Prejudice and jealousies are not given up over night and the sore-spot of rivalries is kept open by the various economic conditions in neighboring states. And still we may say that for the first time in the history of the world the dawn of universal peace is appearing on the horizon. I say this advisedly, because at all times in the past, war has been regarded as the proper method of settling international disputes. No one seriously questioned it in its general application previous to the Kellogg Peace Pact of 1929. I do not think that the editor of the Journal of the National Educational Association is a false prophet when he says that future generations will probably look back upon this simple document in some such spirit as we now regard the Magna Charta and the Declaration of Independence. The League of Nations and the World Court are still assuming war to be the method of settling international disputes, and their object is merely to check and control the conditions which might lead to war and to lay down regulations as to how wars may be fought.

On the other hand notice the wording of the Kellogg Pact: The High Contracting Parties renounce war as an instrument of national policy and they agree that the settlement of all disputes shall be sought only by pacific means. Cynics sneer at this pact saying that it has no teeth in it, that no method of enforcement is provided for and that no penalties for violation of it are set down, and that hence it is merely a scrap of paper. No doubt there is an element of truth in their contention. Nations now and then are going to violate their pledge, as Japan is doing at the present time in Manchuria, but I hope and trust that it will become more and more binding as time goes on. At any rate it is a step in the right direction. It has given President Hoover and the other statesmen looking to peace a chance to call a disarmament conference of all the leading nations of the world.

This is a big undertaking, as it is to include all kinds of armaments. The disarmament conferences held heretofore have had only very limited programs. The Washington Conference was able to limit and reduce slightly the number and tonnage of the battleships and large cruisers of Great Britain, the United States and Japan. It is my impression that France and Italy are still at loggerheads over the question of their proportionate limitation. The London Conference and other conferences held heretofore have accomplished little in extending the program to the smaller cruisers, to sub-marines, to sub-marine carriers, to land and air forces.

It is easy by a slight pressure of a finger to indent an inflated rubber ball, but it is hard to reduce its total circumference. So it was comparatively easy to limit large cruisers, because the nations knew that they could compensate for this limitation by increasing other branches of their naval forces. A limitation of all navies in all directions is quite another question. And the difficulty is multiplied many times when land and air forces are included in the program of limitation. But this is the purpose set for the coming Disarmament Conference at Geneva, a general reduction of armaments.

An element favoring the success of this conference lies in the fact that all the nations of Europe, with the possible exception of France, are having difficulty in balancing their budgets, and their citizens are becoming restive under the heavy load of taxes which these armaments are placing upon them.

Still there are difficulties which may frustrate this conference as they have frustrated previous ones. France will certainly insist upon guarantees for security in return for any reduction of her forces; that is, [illegible] that she will agree to reduce her army and navy if Great Britain and the United States will pledge themselves to come to her assistance if she should be attacked by some other nation; or that she will give up such part of reparations allowed her from Germany by the

Treaty of Versailles, as will be canceled on her war debt to the United States. She will be ready to bargain but not to relinquish. At least that has been her policy in the past. On the other hand, Great Britain and the United States have always insisted upon their untrammeled freedom of action, especially the United States. These countries are loath to bind themselves in advance to go to take part in some war that may not concern their national interests in any way. I fear these divergent points of view of France on the one hand and Great Britain and the United States on the other will prove to be a stumbling block in this conference unless President Hoover in his conversations with the Prime Ministers of Great Britain and France and the Foreign Minister of Italy last fall has paved the way for a solution of the problem.

Other problems will be the maintenance of trained reserves, which France will insist upon maintaining; naval reserves, which England considers necessary for her national defense; armaments--shall they be judged in terms of amount or cost?; tonnage of navies--shall it be considered as total tonnage or by categories? France advocates a budget limitation of expenditures upon armaments of all kinds. This is opposed by Great Britain and the United States, because wages and materials are higher in these countries than they are in France. A million dollars, for instance, would keep more men under arms and furnish them better equipment in France than the same sum would do in the United States where the soldiers receive much higher pay and where their food and equipment cost much more.

I have suggested only a few of the many difficulties that will be encountered by the Disarmament Conference. There will be bickerings and bargainings over rather insignificant matters, each nation trying to get an advantage over some other nation. It reminds one of the story of the little Jewish boy who had a dollar. He went from one store to another and got it changed, first into two half dollars, then these half dollars into four quarters, then the quarters back into half dollars, which he finally got changed into dimes and nickels. When a man who had been observing this process asked the boy what he was doing that for, he said, "Well, I'm looking for someone to make a mistake, and it ain't going to be me." In our international dealings there is too much of this spirit of trying to gain some advantage for one's own nation at the expense of some other nation when the spokesmen for that nation are not aware of the real object of one's proposals. There is too much national selfishness and too little regard for the rights of others and for the interests of the whole group.

Success in disarmament is impossible unless a new spirit is felt in world affairs. There can be no lasting world peace unless there is cooperation and there can be no cooperation unless there are institutions to regulate international accord. Fortunately such institutions have been developed very rapidly since the World War in many treaties of peace among various nations, in the League, World Court, and the Kellogg-Briand Peace Pact. But the machinery by itself is not enough. It does not always function as it should, and in its present state it is very imperfect. This is especially true of the League of Nations. But these institutions were all formed to further peace and we should cooperate with them in every way that we can when their efforts are directed toward establishing such conditions as will help to stabilize peace. As our country is one of the most influential in the world, we Americans should interest ourselves in world problems to a much greater extent than we are accustomed to do, and we should realize the importance of our becoming active factors in the building of an international structure that will permit us eventually to beat our swords into plowshares and our spears into pruning hooks, to the end that, as Isaiah continued, "nation shall not lift up sword against nation, neither shall they learn war any more."

Fredk. H. Weng

Nov 30, 1931

Paper #11

Some Speculations
in
Modern Astronomy.

J.F. Mackell
Dec 14 - 1931.

SOME SPECULATIONS IN MODERN ASTRONOMY

— J.F. Mackell —

Modern astronomy may be said to have had its beginning in the year 1610. On a certain clear night in that memorable year Galileo turned his new telescope toward the heavens, and what he saw rang out the death knell for the venerated Ptolemaic System and firmly established the system of Copernicus. It is true that Aristarchus of Samos recognized the sun as the center of the solar system before the dawn of the Christian era, but the authority of Ptolemy together with the teachings of the church had all but eradicated this view in favor of the geocentric system of Ptolemy. Almost a century before Galileo's remarkable discovery, Copernicus, a Polish monk, had announced his heliocentric theory, but lacking visible demonstration the world clung to the older theory of Ptolemy. Thus it may be said that the contribution of Galileo in this field was one of the greatest in the field of Science. It was a red letter day for Science, and a Doomsday for superstition. Since that day experimental science has been in hot pursuit of superstition and ignorance, and, while there is still an occasional skirmish on some neglected frontier, yet there is no doubt now in the mind of anyone as to the final outcome.

Following Copernicus, Kepler, and Galileo came Newton, the Herschels, and a great array of modern astronomers and philosophers, who have done more in three hundred years to push forward the frontiers of human knowledge than all the contributors in all fields had done since the dawn of human history up to that time. Galileo's telescope revealed the mountains on the moon, the phases of Venus, and the satellites of Jupiter. It was a terrible blow to Mediaevalism, and it ushered in the dawn of Modern Astronomy. The mathematical proof of the Copernican theory by Kepler, and the all important physical laws of Newton swept aside the last remaining straws to which Mediaeval thought was still clinging. It was not until more than a century had elapsed, however, that any serious attempt was made to probe deeply into the sidereal heavens.

Sir William Herschel in 1784 read a paper before the Royal Society in which he said: "Hitherto the sidereal heavens have, not inadequately for the purpose designed, been represented by the concave surface of a sphere in the center of which the eye of an observer might be supposed to be placed. In future we shall look upon those regions into which we may now penetrate by means of such large telescopes, as a naturalist regards a rich extent of ground or chain of mountains containing strata variously inclined and directed as well as consisting of very different materials."

When Sir William turned his eighteen inch reflector upon the milky way he found that the number of stars in this region far outnumbered those in a like area of the heavens at right angles to the galaxy. For example, he found that in a certain field area equal to about one quarter the angular area of the moon, there was on the average about four stars within the reach of his telescope when it was trained upon a portion of sky at right angle to the milky way; this number increased slowly as the milky way was approached, and then the number rose rapidly to 122 when the telescope was pointed to the center of the galaxy. Subsequent counts made by his son, Sir John Herschel, in the Southern hemisphere gave similar values. From these observations the two Herschels gave us a new idea of the firmament. According to these counts it would seem that the stars in the heavens are distributed not uniformly in space but in a great disk, the diameter of which is much greater than its thickness. In general appearance it might be thought to resemble a rather thin watch in shape. The earth is assigned a place somewhere near the center of this great galaxy. This galaxy, of which our solar system is a rather insignificant part, is our little corner of the universe as it is known today. While our modern ideas about the galaxy do not differ materially from those enunciated by the Herschels, yet modern methods and modern instruments have greatly enlarged the whole sidereal system. We look upon this great galaxy of the Herschels as merely one of thousands, all of which are comparable in size and number of stars to our own. For example, the great Andromeda nebula is known to be a great galaxy quite as large as our milky way and removed from it by a distance so great that light coming from its center is a ~~many~~ million years in transit before it reaches an observer at the center of our galaxy. When it is observed that light travels at a speed of 186,000 miles per second, distances such as this are almost beyond human conception, but if we wish to be in style astronomically we must become accustomed to such figures. The average layman will be tempted to cast up his eyebrows and say that such ~~figures~~ distances are mere illusions of theoretical dreamers, but every time scientific instruments are employed to check up on these figures the results obtained are quite in agreement with theory. More will be said about this later in the paper.

Three great instrumental advances have contributed to a striking degree toward progress in Astronomical knowledge. These three instruments are the photographic telescope, the spectrometer, and the interferometer. The three instruments named above together with their supplementary accessories have completely revolutionized observatory practice. Whereas one hundred years ago the telescope used visually comprised the great source of scientific information as regards the heavens, now the greater part of the new work has been reduced entirely to instrumental procedure, thus eliminating the human factor, and revealing facts hitherto considered impossible. It is as easy to analyze chemically a faint star at a distance of a million light years as it is to analyze a similarly complex substance in a terrestial chemical laboratory. The spectrometer and the science of spectroscopy when applied to the celestial laboratory are so powerful in scope that it will tax the keenest minds for generations to come, to record and interpret their findings. The photographic telescope reveals stars, nebulae, comets, etc. which could not possibly be detected by the human eye even when aided by the most powerful glasses. The telescopic interferometer invented by Michelson has opened up a whole new department in astrophysics. By its use the diameter of stars is obtained, and subsequently their masses, information greatly needed to check modern astronomical theory.

Astronomy today is a far greater field than the astronomy of the Herschels. The astronomer and the astrophysicist and astrochemist are now engaged in attacking three of the greatest problems of Natural Science, namely,

(1) The structure of the Universe.

(2) The Constitution of matter.

(3) The evolution of matter, (stars, nebulae, atoms, etc.)

The greatest strides in the solution of these all important problems have been made by modern astrophysical methods. Moreover it seems that the four sciences of physics, chemistry, mathematics, and astronomy are so interrelated that an observatory staff must include physicists, chemists, and mathematicians as well as astronomers. The dividing lines among these great sciences are rapidly disappearing in the light of modern research. One need not aspire to great heights in any of these sciences without a working knowledge of the others. The field of atomic structure is as much the domain of the physicist and the astronomer as that of the chemist. The interferometer, an instrument of the physics laboratory is an essential accessory to any modern observatory. The chemist must turn to the hot material of the stars for a crucible, hot enough to enable him to test many modern chemical concepts. In the great astronomical observatory then, we find all kinds of physical scientific research being carried on. In fact, the observatory is a great astro-physical-chemical work shop, the central instrument of which is a modernized big brother of the little two and one half inch telescope used by Galileo in 1610.

Having thus far indicated some of the instruments to be found in an astronomical observatory, and having pointed out the interrelations of astronomy and other physical sciences, let us now proceed to some of the findings of the new Astronomy and some of the implications resultant thereto.

It is of course a bit of common knowledge that all the stars we see at night as well as the countless millions of stars that we cannot see are all great, hot bodies like our sun. The new giant telescopes such as the 100 inch reflector on Mt. Wilson reveal millions of these suns. The distances of these stars from the earth vary from 4.5 light years to seven hundred million light years. These distances may be calculated quite accurately from the proper motion of the stars and other reliable methods. The chemical composition of the stars may be determined from spectroscopic photographs. So, we are quite as certain about the chemical composition of a star, (in so far as its exterior is concerned) as we would be of a substance in a crucible in the laboratory. In fact, the element helium was first discovered in the corona of the sun during a recent total eclipse.

One of the problems that baffled the ingenuity of research workers up until recently, however, was the problem of finding the absolute size of stars. All images of stars regardless of the size of the telescope are mere points of light. No apparent disks are recorded in the very best of star photographs. So it was impossible by our purely telescopic methods to measure the diameter of a star. The Science of Astronomy and indeed the whole of mankind is indebted to the late Professor Albert A. Michelson of the University of Chicago for the final solution of the problem. The instrument used was a giant interferometer, built upon the same principle as the one which won for Michelson international fame in the famous Michelson Morely experiment, the results of which led Einstein to formulate his principle of generalized relativity.

In 1890 Michelson published a paper setting forth the working principles of an interferometer capable of determining the distance apart of certain double stars so near together that no telescope could resolve them. He also pointed out that star diameters might be determined by such an instrument, if the size of the interferometer could be made large enough. The next year he actually measured the diameter of four of Jupiter's satellites by this method. For some reason, however, this powerful tool lay unused until the completion of the 100 inch reflector on Mt. Wilson when ~~at~~ the suggestion of the director of the Mt. Wilson observatory Professor Michelson designed a 20 foot interferometer to be used in connection with the giant telescope, and the results obtained fully justified the great effort expended.

The principle of the interferometer is fully described in all elementary text-books of physics. In general the idea involved consists of having two pencils of light from the same source come together to cause either constructive or destructive interference. The phenomenon when observed through a telescope presents a set of fringes alternately dark and bright. These fringes are images of the sources from which the light pencils are coming. In order to apply this principle to the measurement of diameters Michelson had to build an attachment for the telescope, so the openings through which light might be admitted to the telescope be separated by a distance of 20 feet. This he did by a system of rrors which could be moved along a supporting arm at the upper end of flector. On December 13, 1920 Mr. Pease, an associate of Professor lson, using this instrument measured for the first time the diameter of telgeuse, the bright red star in Orion. Its angular diameter came out to .047 seconds of arc, and since we already knew its distance it was an matter to calculate its actual absolute diameter. This comes out to 15,000,000 miles. The size of this giant star is so great that were laced where our sun is, its bulk would take in the earth and reach al- t to the orbit of Mars. Since the diameter of Betelgeuse has been mea- red, the diameters of other large stars have also been obtained by this irect but quite reliable method. Antares for instance is even larger Betelgeuse. These two giant stars are the largest objects known to n. Of course larger interferometers must be built to measure the fainter s, and such instruments ~~these~~ no doubt will be built in time, but at present the 20 foot rument is yielding excellent results with stars large enough and near ugh to be within its instrumental limitations.

One of the most important by products of this important piece of tronomical research on star diameters has been to check the famous Rus- l theory of stellar evolution as regards giant and dwarf stars. Accord- to Russell's theory stars evolve from diffuse gaseous masses of great ume, and low temperature up to more dense masses at much higher tempera- tures, and finally cool off to lower temperatures. According to his theory l stars may be classed as giants if they are rising in temperature, and warfs if falling. Our Sun ~~Russell~~ is a dwarf rapidly proceeding to cosmic oblivion as a visible star. From this theory Russell, Eddington, and others has computed the probable diameter of some of the most conspicuous type forms such as Betelgeuse, Arcturus, and Antares, and the Michelson findings seem to bear out this theory to a remarkable degree.

One of the very striking results which have been deduced from recent stellar research has come from the study of some one of the so called binaries, for example ~~this is~~ the binary composed of Sirius, the dog star, and its very small companion. Reliable measurements indicate that the mean density of this small companion of Sirius is about 60,000 times that of water, a cubic inch would weigh a ton, yet its spectrum yields no new element unknown on earth. Therefore, we conclude that here is matter made up of pure or almost pure nuclear material, in other words atoms stripped of electrons. This may afford a wonderful physical chemistry laboratory for future research upon atomic structure.

Without going into detail it might be of interest to point out that the three reat crucial tests of Einstein's relativity theory rested upon astronomical observations; one of these tests had to do with an explanation ~~exploration~~ of the phenomenon of the variation of the perihelion point in the orbit of Mercury. According to Newtonian Mechanics this variation was unaccountable, but according to Einstein it was to have been expected. Another had to do with the bending of the ray of light from a distant star as it passes through a strong gravitational field as for instance through the field near our sun. According to Einstein a light corpuscle ~~this~~ should be acted upon by the gravitational field of the sun just as any other projectile. The amount of bending could be calculated and its exact path determined. This has been done on several occasions of total eclipse, and the evidence supports Einstein. The third and perhaps most striking test has to do with the spectrum of the sun, or, in fact, the spectrum of any star. According to Einstein time is a variable coordinate just as truly as space coordinates are variable. In other words time should be affected by gravitational fields. In a great field time should pass more slowly than on a body of smaller field such as the terrestial field. Now vibratory atoms give off spectral lines when heated to incandescence and on the sun atoms should vibrate more slowly than or earth, hence the spectrum lines of ~~our~~ any element on the sun should be shifted to the red or longer wave lengths as compared to similar lines on the earth. The shift predicted is quite small but should be capable of measurement. Research at the present time indicates positive results in this respect. If further research substantiates these results a most interesting bit of speculation as regards time in the Universe is bound to ensue. Further we may point out that the bending of a light ray indicates that the Universe is not boundless but strictly finite. In fact if telescopes of sufficient power could be constructed, we should be able to view the same star with the instrument pointed either east or west. Basing our figures upon these experimental results, it is quite an easy matter for us to calculate the exact size of the Universe, the amount of matter in it, and the number of galaxies such as our Milky Way which constitute the whole of the material Universe. Of course, we may be overlooking some very important details, but judging from what we may observe, all these speculations are not altogether out of reason.

One of the great dreams of the alchemist was that of transmutation of the elements, the base metals to the noble, especially. In recent years this has actually been done in the physical laboratory, but the process has always been one of transmuting a complex atom to one less complex and never in the other direction. Here again the stars and nebulae should help to point the way to even greater triumphs. In the stars we have spectra of elements under all sorts of conditions as to temperature and pressure, and their spectral changes from the simpler forms to the more complex compound forms may prove to be of fundamental importance in the study of atomic structure. It is from such evidence as is here described that physicists have come to the conclusion that all the elements are merely compounds of hydrogen. The helium atom may be considered as made up of four hydrogen atoms; yet the atomic weight of helium is exactly 4, whereas that of hydrogen is 1.008. The difference may be accounted for as the weight of the electrical energy released when the transmutation took place. Thus Eddington has speculated that since we cannot account for the sun's radiation losses over so long a period as seems necessary by the older contraction theory, we could easily account for them on a simple transmutation hypothesis. If only five per cent of a star's mass consisted originally of hydrogen atoms, and if these were gradually transmuted to atoms of more complex form, the total heat liberated would suffice to account for all radiation losses.

These cosmic crucibles afford us, therefore, the only places where it is likely that complex elements are actually being formed from hydrogen. They consequently afford us an opportunity of observing evolution actually taking place on a grand scale, not simple organic evolution but the more fundamental evolution of matter in general. In the most tenuous nebulae we observe the spectra of the simplest elements, but as we ascend the temperature scale until we reach such a star as Betelgeuse the more complex elements such as iron, magnesium, calcium, and sodium appear. The outer part of such a star is at a relatively low temperature, but the interior must be at a vastly higher level. The pressure in some of these giant stars must also reach enormous figures. Jeans has calculated that the pressure at the interior of some of the stars must be of the order of a billion tons per square inch.

Some years ago two physicists, Nichols and Hull, succeeded in measuring light pressure and found that the pressure from any available source such as the sun was exceedingly small but still large enough to effect sensitive apparatus devised for its measurement. Notwithstanding this, Eddington calculates that in the case of giant stars one half of their mass is supported by radiation pressure and this against an enormous gravitational field. Thus he postulates that masses larger than a certain value are impossible in nature because the radiation pressure in such cases would be great enough to blow them into smaller fragments. It is therefore impossible for any great cosmic corporation to be formed, and perhaps this a fortunate circumstance.

Perhaps we have said enough concerning the great open spaces of the Universe and some of the speculation arising from a study of astronomical research directed thereto. Let us now briefly consider the matter of terrestial life in relation to the cosmos.

Jeans has said that life such as we have it on our planet is after all a rather unique feature in the Universe. It is of course impossible for organic life to exist on the hot stars; so we must look for it on planets such as ours. Planets, however, are rather scarce in the Universe, for in order for planets to be evolved some near approach of two stars must happen. This as a pure matter of probability is very unlikely. Jeans estimates that perhaps not more than one star in one hundred thousand is likely to be surrounded with a planetary system. Furthermore in our own planetary system the earth, Mars, and perhaps Venus are the only places where life is possible, and the probability of life on either Mars or Venus is rather remote. Therefore as Jeans says only a very small corner of this great Universe is suitable for Man's habitat, and as regards the process of creation of organic life, we have not the slightest clue. Insofar as our present day knowledge is concerned, we are only certain that it actually exists in one place in the whole Universe.

Now as to the ultimate destiny of the Universe we have good reason to believe that it is running down. Matter is being gradually transformed into radiation and while Millikan and some other optimistic souls think they see evidence of radiation being changed back to matter, yet the evidence is so inconclusive that it is scarcely eligible to be considered legitimate speculation. Insofar as the earth is concerned all evidence points to the fact that barring some cataclysmic disaster such as the striking of the earth by some asteroid or huge meteorite life on earth will likely continue for some millions of years. The probability of a stellar encounter is very remote and while the sun is itself said to be a border line star, which means that it is just on the verge of passing from its present condition to that of a white dwarf like the companion of Sirius, yet in all probability this disaster is likely to be postponed for some millions of years.

"Looked at in terms of space the message of Astronomy," says Jeans, "is at best one of melancholy grandeur and oppressive vastness. Looked at in terms of time it becomes one of almost endless possibility and hope. As denizens of the Universe we may be living near its end for likely most of the material Universe has long ago melted away into radiation. But as inhabitants of the earth we are probably living near the very beginning of time........By what light we have, we seem to discern that the main message of Astronomy is one of hope to the race and of responsibility to the individual--of responsibility because we are drawing plans and laying foundations for a larger future than we can well imagine."

Paper #12.

OVER THE TOP!

by

Charles E. Piety

December 21, 1931.

OVER THE TOP

The telephone rang at one o'clock Sunday afternoon. The voice at the other end said, "This is Paul Cox; how about some cloud busting in about half an hour?"

I replied, "What are you talking about?"

He answered, "This is a good day to fly through the clouds to see how the top side looks; and if you want to go, I'll have the ship ready in about thirty minutes."

I looked out the window. The sky was overcast with a solid, gray, uninteresting-looking blanket of clouds. The bottom of the cloud blanket, or ceiling, as aviators call it, seemed to be at least three or four thousand feet high. Paul had told me the conditions that were ideal for cloud-busting, as he called it. The first was a solid overcast sky, and the second was plenty of ceiling. This afternoon both of these conditions were present.

"That's fine, Paul," I said, "I'll be at the airport in half an hour."

Our midday meal on Sunday, following the Hoosier custom, is dinner, and not luncheon, but it was only luncheon to me this time. It is impossible to do justice to a Sunday dinner and be at a point some two miles away in thirty minutes. The occasion was sufficient to justify slighting dinner a bit.

Since early in 1928 I have been interested in aviation and in touch with it more or less intimately. While I am not a pilot, I have been "up" often enough, so that I did not feel the thrill of the first time up. Paul, who was a pilot instructor and pursuit pilot in France during the A. E. F. days when the hazards of flying with the inadequate equipment then in use were increased by hostile machine gun bullets, has been kind enough to take me on a number of air excursions; and I have implicit confidence in his ability and judgment in the air; but the impending flight to the other side of the clouds promised a new and interesting experience.

As soon as I did what I could about dinner, I drove to Dresser Field. Paul had his ship on the line with the engine warming up. The plane is a four place cabin monoplane, called a Monocoach. It provides comfortable accommodations for a pilot and three passengers with hand baggage. The Wright Whirlwind Engine with which the ship is powered develops 225 horsepower and is of the series called J-5. This is the engine that drove Lindbergh's plane to Paris and has provided reliable power on many other historic flights as well as in the less spectacular but exacting air mail service. It is known among flyers as one of the most reliable engines ever manufactured. It gives the Monocoach a top speed of more than 130 miles per hour and a conservative cruising speed of slightly in excess of 110. The cruising speed of a plane, by the way, is the speed at which the plane covers the maximum distance with the minimum expenditure of fuel.

I parked my automobile, fished my camera out of its compartment, and got aboard with Paul. The seat abreast of the pilot and to his right was vacant. Paul motioned me to this seat, and I followed directions. He was warming the motor slowly to raise the oil temperature. The instruments showed that the pressure in the lubricating system was satisfactory so that it was a question of waiting until the oil temperature reached 120° F. After a time, the thermometer showed the oil was hot and Paul after examining the sky to see that no plane was about to land, taxied South down the East edge of the Airport. When we reached the Southeast corner of the field, Paul tested each of the two magnetos with which the engine is equipped. He did this by means of a selective ignition switch that enabled him to have the engine run on each magneto separately. This test demonstrated that each magneto was working. Paul then locked the ship's wheels with his brakes and opened the throttle wide-out for the engine's final test. The tachometer showed that the J-5 was developing its maximum of 1900 revolutions per minute, so that the plane was ready to go.

Paul nosed the plane around to the Northwest into the wind. After a last look to be sure that no plane was about to land, he gave her the gun and we started rolling across the field gaining speed every second. The tail came up as our speed increased and in a few seconds the rumble of the wheels on the ground ceased, showing that we were in the air and on our way to cloudland.

The take-off was perfect. By the time we reached the Northwest corner of the field we had a hundred feet of air between us and the ground. Paul circled to the left gaining altitude steadily. When we got a few miles from the field, Paul adjusted the horizontal stabilizer, so that the plane would continue to climb at the proper angle without further attention to the controls. We then settled back in our seats to enjoy the scenery which was spreading out below us like an enormous map. I have often wondered how much one has to be in the air to lose the thrill of leaving the ground. The sensation seems to be one of superiority over all earth-bound things. The ant-like automobiles crawling along at a mere "fifty" seem so futile when you reflect on the "hundred-odd" you are covering in comfort without road shocks, crossroads, or traffic jams.

The business of gaining altitude was without incident. The J-5 was turning over at 1690 r.p.m. without fuss or effort, and we were on our way. At 4200 feet--altitude is ascertained by reference to the altimeter, which is a form of aneroid barometer--I noticed a wisp of fog hurrying by. I called Paul's attention to it. He looked at it and then at the solid layer of clouds overhead.

"That wisp of fog is a cloud which we call scud. We shall see more of that as we climb; but the real clouds that we are shooting at are still a long way off--higher than I thought when we left the ground."

By this time the ground looked like an aerial photograph. The airport's dimensions were reduced so much that it seemed impossible it was the fine, commodious field we had left a few minutes before. The Davis Garden's greenhouses and the great Dresser power plant were reduced to toy size and the crawling automobiles were animated specks on the ribbons of concrete radiating from Terre Haute.

We continued to climb in large circles. Paul pointed out a plane far below us and several miles to the right that was hurrying West. It was a mere dot in the sky but he hazarded the guess that it probably was an Army Air Corps ship going to Scott Field at Belleville, Illinois. The altimeter progressively showed 5,000, 5,500, 6,000, 6,500, and 7,000 feet. We passed more scud as we climbed. As the hand touched the 7,000 foot mark, Paul remarked, "It wont be long now." I took a last look at the now remote landscape, while Paul checked his stabilizer adjustment for rate of climb, and also his compass heading. We were flying to the Northwest. As we reached 7,400 we slipped silently into the cloud bank. There was no sensation except that visibility became zero. It was like being in an exceedingly heavy fog--the kind that limits your field of vision to the radiator cap on your automobile. As a matter of fact, I had anticipated a big bump from an ascending air current when we reached the clouds, but none came. The clouds were so dense that we could not see the wing-tips, the pitot tube for the air-speed indicator being the end of visibility on the left, and on the right the tension struts. This was blind flying with emphasis on the blind.

The first thing that I noticed was the total absence of any sensation of motion--this sensation is slight enough, by the way, when the ground in full view if you are more than 500 feet up. The next thing was the absence of any notion of the attitude of the plane with reference to the ground. It is surprising how much of our sense of equilibrium is due to the sense of sight. I have always been told that in blind flying pilots lose all sense of equilibrium, and with the very brief experience on this trip I can well believe these stories. For example, at one point in our climb in the clouds, I was perfectly certain that the left wing was lower than the right one and the ship was slipping. Paul did not seem concerned about it; so I dismissed it as erroneous. As a matter of fact, Paul told me afterwards that he felt as if we were in a vertical or 90° bank with the left wing down, but that the instruments said no and he did not manipulate the controls as he was tempted to do. If he had pulled the stick over, the plane would have stalled and gone into a tail spin. With all the altitude under the clouds this would not have been dangerous but would have meant that we would have had to try again to get through. It would have meant also that there would have been one very much worried and upset passenger in the Cox airplane.

After we had been in the cloud bank for perhaps five minutes, ice began to form on leading edge of the wings and struts and also on the windows. The air speed tube which projects from the leading edge of the left wing had a nice chunk of ice on it but the tube was not closed because the air speed indicator continued to function. Paul was busy watching the compas to keep the plane straight. I tried looking out the windows but this was not entertaining on account of the impenetrable wall of clouds just on the other side of the shatter-proof glass.

The only other thing to look at was the instrument board, which is much like that on the dash of an automobile although the instruments are different and more numerous. The tachometer, which shows the engine speed in revolutions per minute, show-ed that the engine was slowing down. I looked at the throttle on the left side of the cabin next to the pilot's elbow; it was wide open, but the engine was turning only 1640 r.p.m. instead of its full-throttle rating of 1900. The altimeter was stationary at 8,000 feet. I did not know what the trouble was, but it was clear we were nearly stalled. I nudged Paul and asked what had happened to the engine.

"I think the air cleaner must be covered with ice, so that the carburetor is not getting enough air," he replied.

The air cleaner, by the way, is a cylindrical device. One end of the cylinder is attached to the air intake of the carburetor. The other end is a solid sheet of metal. The cylindrical part is composed of a number of layers of fine wire mesh. The air is drawn into the carburetor through the wire mesh. This serves two purposes--one is to keep dirt out of the carburetor and engine; the other is to prevent fire in case the engine back-fires--same principal as the Davy miner's safety lamp.

Paul turned a handle on the instrument board. The tach jumped to 1890 showing that the motor was back on its job. I was puzzled and must have showed it, because Paul said, "There is an auxiliary air-intake to be used in case the air cleaner gets iced up; I just opened it."

With the engine reving up, the altimeter showed we were again on the way up. In a couple of minutes we broke through the top of the clouds into the clear unobstructed sunshine, the altimeter showing 8,600 feet. We were over the top!

The sun, incidently, which should have been on our left as we went into the clouds as we were headed Northwest was on our right as we came out. This did not seem reasonable; so I asked Paul what the sun was doing in the East in the afternoon.

"We made a 180° turn in the clouds so that we came out flying Southeast instead of Northwest. The sun is where it belongs," he explained.

I did not have the slightest idea when we made this turn or whether we made it to the right or to the left. This removed any remaining confidence I had in my sense of equilibrium, at least in the absence of visual assistance.

The sky was cloudless overhead, and a very dark shade of blue. The sun was shining brilliantly and its warm rays were welcome on the windows of our cabin because the air outside must have been near zero. The ice we picked up in the clouds was still with us, but the plane seemed to perform properly anyway. Paul kept climbing until we reached 9,500 feet. Below us was the seemingly limitless floor of fleecy clouds, which resembled a slightly rolling snow field. It reminded me of some of Admiral Byrd's antarctic photographs. The cloudscape under the clear blue sky and brilliant sun was exceedingly beautiful. While it resembled a snow field, it was really different. The clouds pile up in a unique fashion or at least in such a way that the picture was new to me. The air at this altitude was very clear, so clear that there seemed to be a clear line where sky and clouds met, although how far away this ~~might~~ may have been I do not know.

Paul made a turn to the Northwest and once more the sun was back where I thought it should have been all the time. Directly North, I noticed a huge mound or bump of clouds that rose several hundred feet above the floor we were flying over.

"What is that mound over there?" I asked.

"That," said Paul, "is Terre Haute. The warm air rising above a city causes bumps like that. I observed this two years ago. If you will look East, you will see a smaller bump; that is over Brazil; and unless I am mistaken, that great bump farther East is over Indianapolis."

This was too much for me and I was properly skeptical, but later on Paul convinced me that the closest bump was over Terre Haute.

For several minutes we flew around admiring the antarctic scenery. It was amazing that such a scene should exist less than two miles from Terre Haute. I opened the window nearest me and took some photographs. This was my first effort at over-the-top photography and all were badly overexposed. Poor as they are, there is enough in them to refresh my recollection of one of the most beautiful scenes I have ever observed and of my most interesting air trip to date. No photograph, however perfect, can possibly do the cloudscape justice; anymore than it can do justice to a majestic mountain.

The air at 9,500 feet is not only clear but it is very cold, as I have said. Although we were in ordinary street clothes, the cabin temperature was entirely comfortable. There were no noticeable air-leaks, and the brilliant sunshine did the rest.

We were on top about fifteen or twenty minutes when Paul announced that he thought we might as well return to the field. There were two ways to get down--one was to slow the motor down with the stabilizer set for a moderate glide and sit tight until we came out below the clouds; the other was to find a hole in the clouds through which we could see the ground, then descend in a dive or a spiral through that hole. The latter method is of course quicker. I thought I saw a hole just West of the Terre Haute mound of clouds. Paul flew over to investigate. When we got to it, it proved to be a hole clear through, so that we could see the ground, which, incidentally seemed a long way off. Paul promptly nosed the ship down through the hole, and we were on our way back to land. When we reached the bottom of the cloud layer, we were just West of Terre Haute, so that I could see for myself that Paul's statement about cloud mounds or bumps indicating cities was correct as to Terre Haute at least.

To lose altitude rapidly without strain on the plane, Paul had put the ship in a spiral, inthis case to the left. I watched the world revolve for a couple of minutes while we descended about a mile and got dizzier and dizzier. I reported this to Paul who changed the spiral to the right for a while and then levelled off. This cured my dizziness and I felt normal again. As we lost altitude the air became warmer, melting the ice we had accumulated on the way up. The propellor must have accumulated ice because pieces of ice slapped against the cabin from up forward. Long before we reached the ground all the ice had been dislodged and blown away.

By the time we had descended to a thousand feet, we were back at the airport. Paul circled the field before landing and from our comparatively low altitude it looked as if we were low enough to shake hands with the field staff who were on the apron South of the hangar. Paul continued to circle to the left until we reached a point Southeast--the lee side-- of the field. He then nosed down for the landing. When we were almost down on the field, Paul kicked the tail back and forth a couple of time--"fish tailing" pilots call it--to lose speed, straightened out and landed perfectly. While we were taxiing up to Paul's private hangar at the airport, I looked up at the clouds through the window in the top of the cabin. I had seen clouds like that many times but never before from the other side. I had been over the top!

Paper #17

THADDEUS STEVENS

A Study in Inconsistency

Presented to
The Terre Haute Literary Club
by
Harold E. Moore
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THADDEUS STEVENS

A Study in Inconsistency

If one should choose to accept Emerson's theory that "all history easily resolves itself around the lives of a few stout and earnest persons" or the one by Hilaire Belloc that "readable history is melodrama" then the reader might better understand the twelve years following the death of Lincoln, because it was dominated by a character no less strong in many ways than many of our national heroes who have chosen a more popular vein for their labors, and it was a time when "the prevailing note was tragedy, when there was an abundance of comedy and not a little farce".

This domination of national politics and affairs by Thaddeus Stevens is written into the law of the land and the melodrama enacted by all concerned during this period of history is as if we were a three-ring circus with Thaddeus Stevens as the ring master who with a sharp tongue whipped the erring actors into line in much the same way that the ring master might put an unruly lion thru his act.

Thaddeus Stevens has had three principal biographers, S. W. McCall, 1899; James Albert Woodburn, 1913; and Claude G. Bowers, 1929. Not a few novelists have found him a picturesque figure and Thomas Dixon has drawn freely from history and his imagination to paint him as Old Stoneman, the clubfoot, in his stirring novel of reconstruction days,"The Clansman". Woodburn and Bowers have been used most freely in the writing of this paper, however in asmuch as they draw freely from McCall then the two references give the main events in the life of this unusual character. In addition periodicals have been used to throw light on certain phases of the biography.

The old style of biography was to be undiscriminating, to praise as if the subject had been a faultless hero through out his life, making no reference to his shortcomings, or to criticise him as an unusually successful villain. This sort of writing can influence only immature minds; it rarely appeals to thoughtful readers because it fails to make real the incidents and the characters it describes. Biography of the highest order has two general characteristics, it conveys correct impressions and attains the rank of literature. Don't expect this humble effort to attain rank of literature but I hope it conveys correct impressions.

The plan of this paper will be to follow Thaddeus Stevens rapidly thru his eventful life and then comment more specifically upon certain interesting phases and contacts of this man whom as one biographer puts it "was not all white or black."

Danville, Vermont was the birthplace of Thaddeus Stevens and April 4, 1792 was the birthday. Thaddeus Stevens' mother appears to have come from a good family and all references to her by Stevens and others would lead us to think that she is the one good early influence and love of his life. The father is less known and information about him is vague. Writers most generally say that Thaddeus Stevens' father was the village shoemaker, who taught his son how to make shoes, and then during the War of 1812 passed out of the picture. Some say that he was killed in this war, others that he just tired of the chains of domesticity and wandered away. Stevens remembered this man and recalls that he was the best athelete in the country side. Just as gossip has explained Lincoln's genius and Johnson's power, in the same manner it has accounted for Stevens' ability, by saying that he was the illegitimate son of Count Talleyrand who spent the year previous to Stevens' birth traveling about America.

We do know that about 1812 the mother was left,with four small boys, in dire poverty. It is this background, when he was in his formative years, that molded him into the character as we learn to know him.

Stevens was lame from birth and for this reason seems to have been closer to his mother and was her favorite. We find him during his early years going with his mother into homes to minister to the sick, and it is suggested that these contacts, in addition to his own handicap, led him to sympathize with suffering, although tenderness was never a part of his character.

Stevens' mother seems early to have realized the possibilities in her son and in addition to realize that his physical handicap, a clubfoot, meant the necessity for an education; her struggle to send Stevens to college is memorable. He attended Peacham Academy, entered Dartmouth in 1811, spent two years at the University of Vermont (1812-13) and returned to Dartmouth where he graduated in 1814. Stevens' college course was the typical one of the day, including the languages; mathematics; philosphy and Bible.

Stevens thanks his mother for her sacrifice to educate him in a way that expresses his appreciation and love:

> "I really think the greatest pleasure of my life resulted from my ability to give my mother a farm of two hundred and fifty acres and a dairy of fourteen cows, and an occasional bright gold piece which she loved to deposit in the contributors' box of the Baptist church, which she attended. This always gave her much pleasure and me much satisfaction. My mother was a very extraordinary woman. I have met very few women like her. She worked day and night to educate me. I tried to repay her afterwards, but the debt of a child to his mother, you know, is one of the debts we can never pay."

Stevens later taught one year and studied law, later going to York, Pennsylvania to practice.

His going to Pennsylvania was brought about by Samuel Merrill, a former teacher and friend, who incidently came to Indiana in 1816,later served as a member of the legislature, Treasurer of the State, and later as president of the Indiana State Bank and the Madison-Indianapolis railroad.

Following his (Stevens) admittance to the bar he removed to Gettysburg where he put in the typical period experienced by young professional men in establishing themselves. About 1821 he seems to have won a most important case in which the defendant was charged with murder, by a plea of insanity, very unusual in that day. This seems to have established his reputation as a lawyer.

Stevens entered public life in 1833 as a member of the Pennsylvania legislature. To date he had been a Federalist. During this period his chief interests were anti-masonry and education. He continued in this official capacity until 1838, when the group opposed to Stevens and others went into power. For the following six years he engaged in law practice, still however being a political power. We find him back in politics in 1844 as a Whig supporting Clay. Four years later he was elected to Congress as a Free Soil Whig. He was slavery's arch-enemy and the anti-slvery spokesman until he retired from the House in 1852; as a result, as Bower's puts it, that, "he discussed his second term with more picturesqueness than economic intelligence", the illusion being to the tariff question.

So at the age of sixty he turned again to the practice of law, to be drawn out again by the passage of the Kansas-Nebraska bill, as a result of which he along with a few others formed the Pennsylvania Republican party in Lancaster in 1855. He was a delegate to the Republican National Convention of 1856 and in 1858 was elected to Congress. Here he was during the war, making war on Lincoln and after it was over continuing it on Johnson. He was the point of the sharp sword made up of the radical reconstructionists that developed military reconstruction following the war and wrote the 14th and 15th amendments into our Constitution and the military reconstruction bill of 1867 into law. Stevens died in August, 1868, about a month after he had intoduced a bill, his last official act, in Congress to establish free schools in the District of Columbia. This briefly is the life of Thaddeus Stevens, we shall now take up certain phases of his life more intimately.

The Man

During Stevens' early years he was an impressive figure, almost six feet in height and with the fine muscular development of an athlete. In fact, he was a fine horseman and swimmer. He was not unpleasant in his appearance, in his manner or temperament during these early years, but as he grew older nature seems to embitter and harden him, and if one would have visited him in the summer following the death of Lincoln one would have found an old man, thin of face, with lips that were hard and set. The cheeks were pale and the eyes piercing, all evidence of former softness suggesting sentiment were gone. His mouth was large and with the large acquiline nose, had the appearance of an angry eagle. His movements were stiff and angular and were accentuated by the club foot. By this time ~~also~~ he no longer was careful in the matter of dress and made no efforts to conceal his defects. His whole appearance suggested the sarcastic, domineering and embittered personality that we know him to be. In spite of all this there was an appearance of strength and determination.

Many questions have been raised and much has been written about the morals of this interesting character. Bowers says that "he was essentially a man's man with a sprinkling of masculine vices and virtues". Facts seem to point that he was an inveterate gambler. There is a long tradition around Gettysburg that the gambling proclivities of the young were due to the example set by Stevens while living there. There can be no doubt that he had the gambling spirit, his business ventures show that as well as his ventures around the faro table. His gambling was not for the gain as he gave away more than he won. His gambling craze did not pass with old age and he would oft times leave the card table and go straight to a meeting of congress.

Stevens kept any views upon religion that he may have had strictly to himself, this may have been due to his divorcement from all creeds. He attended no church, one newspaper went so far as to say that "his mind was a howling wilderness, so far as his sense of obligation to God was concerned." He was extremely tolerant and above all was not hypocritical.

Because of his extreme belief on negro rights to absolute equality, his relations with Lydia Smith, a mulatto, who was his housekeeper for many years cannot be overlooked. That she was his housekeeper, devoted to his interests, cannot be denied, that she was his mistress is not susceptible of legal proof. It was the common fashion of his enemies to openly charge that there was an intimacy between them more personal than that of employer and employee. There seems to be no doubt that he was quite fond of her and that she was very devoted to his interests. Newspaper articles of the time which discussed this relationship freely, were never questioned by Stevens. Some say that in this manner Stevens wished to emphasize his belief in the equality of the races. At his death Stevens made this same Lydia Smith a beneficiary in his will.

Under Stevens hardness there were some traits that were laudable, he was tenderly fond of children and extremely sensitive to the appeals of the poor, to whom he gave generously. In his generosity he took pains to give to both the whites and blacks.

As a business man Stevens was both a success and a failure. He had a large income while engaged in law practice, but having the gambling spirit was a plunger so far as investments were concerned. He made two or three fortunes, lost them, ran heavily into debt thru failure of a pardner, paid this, and at his death had accumulated a small fortune. That he did not make money for money's sake is evidenced ~~in~~ by the fact that his losses at various times did not depress him. His efforts as Pennsylvania Canal Commissioner, which was a failure, reflects his lack of constructive business judgement. Stevens' whole career reflects the fact that he did not possess a constructive mind. He could attack, he could defend, but he could not construct. His work in the Pennsylvania Constitutional Convention indicated this as well as his efforts in the Pennsylvania Legislature and ~~the~~ Congress. We never find him outlining a constructive program, he is always the attacker or defender.

The Revolutionist

This old man at the close of the Civil War was as much a revolutionist as Marat had been in the height~~h~~ of the French Revolution. Had he lived in France during this period he would have pushed one of the French triumvirate desperately for his place, "have risen rapidly to the top through his genius, audacity and will and probably have died by the guillotine with a sardonic smile upon his face". Like Danton he could ride on "a whirlwind of opposition".

Living in America as he did he became the most powerful dictatorial party and congressional leader that we have had in our history and lived to see enacted into law many of the radical and revolutionary theories that he advocated. This was accomplished only by sheer determination, political dexterity, cunning, and parliamentary tyranny. The best evidence of his radicalism ~~is~~ was in his reconstruction plan which in its beginning was as follows:

1. Confiscation of Southern wealth.
2. Proscription or exile of the leading Southern whites.
3. Granting of the franchise and tracts of land to the negroes.
4. Establishment of territorial governments in the South.

If there are evidences that tend to offset his radicalism, they are his extremely practical nature and his partisanship, which is evidenced by his plans to enfranchise the negro and make the Republican party supreme. An additional one might be that as Blaine puts it he was "the natural leader and assumed his place by common consent".

The Politician

Stevens political career is probably the most inconsistent phase of his inconsistent life. He grew up in a democratic society having been born, as you will recall, in the year that Vermont was admitted to the union, while the spirit of the Revolution was still alive. The people among whom he lived were "honest, rugged, independent, God fearing people" who worked hard for a plain living. The aristocracy of wealth and position was practically unknown. Thus his early impressions were definitely formed against any privilege and of all inequalities. In spite of this his early sympathies were with the Federalist party, but until 1829 he took little part in politics. In that year the Anti-Masonic party appeared. Stevens by nature fell in with its ideas and we soon find him branding the lodge as "a secret, oath bound, murderous institution that endangered the continuance of republican government". He pointed out that although there were only 100,000 Free Masons in the United States, and only one-twentieth of the population, that they controlled eighteen out of twenty offices under the government. Heading this fight in Pennsylvania, he effected a coalition between the Whigs and Anti-Masons and elected an Anti-Mason as governor of that commonwealth. He carried on this fight persistently during the years 1834-1838. In 1836 Stevens protested the nomination of Harrison. Harrison did not suit him. He threw his weight to Webster because of ~~this~~ his Anti-Jacksonianism, but later grudgingly supported Harrison. He was not totally absorbed by anti-masonry during this period, but found time to champion free schools, internal improvements, the anti-slavery cause, and the re-organization of a second United States bank. As a result of his determination he brought about a situation where Pennsylvania had two sets of state officers, each attempting to govern the state. In the political maneuvering Stevens' group lost control. This incident is called the "Buckshot War". This is probably the biggest mistake of his political career. He was disappointed and embittered at Harrison for not giving him some kind of official recognition. He was rather ostracized from his party and sulked in his tent in Lancaster, where he had gone from Gettysburg to practice law, until Clay made a personal appeal for him to come to his aid in the campaign of 1844. Although a supporter of Clay in 1844 he was elected to Congress in 1848 as a Free Soil Whig of the extreme type; supporting, however, for speaker of the house a pro-slavery Southern Democrat. Once in Congress he became the most bitter and vituperative enemy of slavery. He championed the protective tariff, but soon opposed protection. He retired from Congress in 1852 as a result of this inconsistency and again practiced law until 1858 when he returned to Congress as a Republican. In the meantime he had helped organize the Republican party in 1855 in Pennsylvania and took an active part in its national convention of 1856. He did not support Lincoln for nomination in 1860. From this time on his policy if it had been inconsistent before took on an almost brutal consistency, free the slaves, elevate them to equality with the whites, punish the South, confiscate their land. Crittenden, Lincoln, the Abolitionists, all were too conservative for this radical, who said that "our generals are going to war with a sword in one hand and shackles in the other". What ever may be said about this career one cannot but recognize the strength behind it. He had no sympathy with failure, he was feared by friend and foe alike. He was a political dictator, his oratory gave him political power; he was a Voltaire, a Burke, a Fox, a Mirabeau, a Cicero, a Marat, and yet he was Stevens, there has been no other like him.

In his political dealings he was ruthless, conscience he had none, on matters of party stand, he was the bitterest partisan, he considered Johnson's impeachment as a purely political move; the perfect cynic, full of cunning and political dexterity, ready to resort to any parliamentary trick to gain his point yet no one has ever called Thaddeus Stevens a hypocrite.

The Educator

If we did not remember Stevens for any of his deeds or mis-deeds, we should be forced to remember him as the defender and advocate of free schools in Pennsylvania and later in the District of Columbia. Stevens himself in an evaluation of his efforts said that this was the most worthwhile fight that he ever waged.

When Stevens came into public life about 1830, education was for the rich. The cost prohibited the middle and poorer class of people from educating their children. In 1834 the Pennsylvania Legislature passed a law that provided a free school system for Pennsylvania, but reaction because of increased taxes brought about the introduction of a bill in the following session to repeal this law. The whole set up seemed to favor repeal, but the forces for repeal had failed to consider Thaddeus Stevens who although he had been sent to the legislature with instructions to vote for repeal, became the defender of free schools and saved the bill from passage. Stevens' speech against the repeal bill "produced an effect second to no speech ever uttered in an American legislative assembly" according to McCall. The speech brings out the best in this peculiar individual, who was dominated by a fearless public spirit and liberal democratic views. His thesis in the speech has become ours for education today, namely that it is a necessity in a democracy and the business of the state. He fought the development of the caste system provided in the repeal bill with all his strength. He advocated a system of schools from the ~~eleven~~ elementary unit to the university. His speech is the background of Pennsylvania's free school system. Stevens said later that he should be well repaid for his mighty effort "if a single child, educated by the commonwealth, should drop a tear of gratitude on his grave". Although the strongest partisan he never allowed politics to interfere where the matter of education was concerned. By his eloquence, reasoning and earnestness in his great speech he brought together Masons, Anti-Masons, Whigs, and Democrats in single action. One only needs to quote from the memorable speech to convince the hearer of the reasoning and eloquence:

> "Never was there a grosser or more injurious error than to suppose that learning begets pride. Ignorance is the parent of pride and disgusting vanity; he only has censurable pride who has too little knowledge to know that he is himself a fool. But he who has long and arduously labored up the hill of science and there found himself but standing upon the threshold of her temple--who, after a toilsome, and perhaps successful examination of the works of nature and art, discovers that he has scarce-

> ly yet entered upon the confines of the inimitable works of an omniscient artist, will surely find nothing in his own weak blind insignificance to flatter pride or foster vanity. It is the illiterate, ignorant, senseless, witless coxcomb that struts and fumes, proud perhaps of his ignorance, himself, his baubles, and his folly!"

He carried this interest in education throughout his life and his last official act in Congresss in 1868, less than a month before his death, was to introduce a bill to provide free schools for the District of Columbia.

Only a year before Stevens' death, Henry Ward Beecher said that:

> "when Thaddeus Stevens shall die his virtues will be better appreciated and his name will be more highly honored than now; for he is one of those men who are very inconvenient when alive and very valuable when dead. It will be remembered that in the dark hours of his country's history when other men were afraid to speak, he was not afraid to speak, and when other men were afraid to be unpopular he was not afraid to be unpopular and did not count his life dear. But I think that if I were he I would rather have written on my gravestone, 'Father of the Common Schools of Pennsylvania,' than any other inscription that could be put there. It might justly be written there. And from the grave no purer light could stream, so far as humanity is concerned, than the inscription to him as his life-work, the founding of a system of common schools which has disenthralled that state from its ignorance and is bringing it by knowledge to the stature and power of a gigantic commonwealth."

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199

Paper #18.

COMMUNISTIC CAPITALISM

By
Rabbi J. Marshall Taxay

Read before the Terre Haute Literary Club
February 8, 1932

200

COMMUNISTIC CAPITALISM

By

Rabbi J. Marshall Taxay

The dislocation of business which we are witnessing did not come suddenly. Discerning economists had foreseen it for some time prior to the dark days of October, 1929. They warned of the imminent collapse of markets, the slowing up of enterprise and the speciousness of a tenuous boom. They justly marked the unsettled confidence in our leadership. They noted, as is now crystal clear, that this is a challenge to the worth and future of our economic order.

The chief importance of the recession is that it is the first serious crisis since our machine economy has come of age; that it is not only financial but industrial; that it is agricultural as well as industrial; that it holds sway not only over manufactured products but raw materials likewise.

The deflation is universal. A survey of the areas affected makes it obvious. It is evident in the United States, Great Britain, Italy, Sweden, Czechoslovakia, Switzerland, Mexico, Australia, Peru, Brazil--to mention but a few of the countries. We observe that America (North and South), Asia, Australia and Europe are all concerned.

It is industrial as well as financial. The slump of 1921 was largely overcome by the stimulus of the automobile industry. It enjoyed a first-sale market and absorbed millions of workers. But the past few years have seen a change in the automobile economy. It began to settle down to a lower demand of replacements, changes in designs, improved quality and reduced prices.

Artificial stimulants were a help for only a brief period. Installment buying, annual models, the introduction of color could not sustain industries faced by a shrinking number of buyers. Tariff and trade barriers, often insurmountable, added to the tumult and confusion. Nations which could not sell to us naturally could not buy from us.

It must be evident that no matter how many reforms he made in the stock exchange and its many abuses, the dilemma would not be solved. The strains of industry are financial in part; in the main, they are industrial.

The stress is also agricultural. Exporting countries like America and Australia, unhurt by political blows were bruised by economic weapons. Importing nations like England and Germany were victimized not so much by economic as by political factors.

And here is the bitter paradox. For every surplus in some countries there are starvation standards in other parts of the world, clamoring for the very excess of glutted fields and granaries.

This is true of manufactured goods as well as raw materials. There has been a dizzying increase in most commodities the past two decades. Between 1909 and 1914 the average sugar production of the world was 19,000,000 tons. In 1929 it rose to 30,000,000 tons, an increase of almost 50 per cent. In 20 years the United States increased its wheat acreage from 47,000,000 to 61,000,000. Australia and Canada went even further, they doubled theirs. Before the coffee crop was harvested in 1930 the world had already stored up a year's supply. In 1913 Chile's output of copper was 93,000,000 pounds, in 1928 it jumped to the incredible figure of 528,000,000 pounds. What is true of wheat, sugar, coffee and copper is true of tea, rubber, tin, zinc, wool and nitrates.

But in the light of existing conditions to speak of an agricultural inflation is absurd. The authority is no less a person than Assistant Secretary of Commerce Julius Klein. In a letter to Senator

Nye he asserts: It is possible to furnish collateral data which makes it clear that the difficulty with regard to markets is not so much over-production in the world as a whole as under-consumption.

Dr. Klein shows that in 1927 the underconsumption of wheat was 1,505,000,000 bushels; that of sugar, 79,714,000 tons, almost three times the actual consumption; that of cotton, 44,100,000,000 pounds, almost four times the actual consumption; of wool, 6,138,000,000 pounds, or nearly twice the actual consumption. He proves thus that the people of the world could have used several times as much as was produced, if it had been made possible for them to buy.

The need is manifest: An intelligent leadership that shall lift the millions who live on tragically meagre standards to a stage whereby they may become consumers of the surpluses in other parts of the world.

This summarizes our difficulty. The causes of the retrogression was the fact that our power to produce goods outstriped the capacity of millions of people to use these goods. Our sad failure was not in creating a surplus, but in not providing the masses with the opportunity to consume.

That this is the heart of the crisis can be seen very easily. What is responsible for the deflation of 1929. Not money. There was an abundance of it. Not basic resources. There was more than was needed. Not a shortage of workers. No adverse weather conditions. No ravages out of control. No famine. No plague. No enemy to terrify the nations and destroy morale.

Contrariwise, we had everything on our side. The machines were beginning to free us from drudgery. Transportation and distribution of goods were excellent. Industrial efficiency was unprecedented. Ours was the opportunity to cut the working week and reduce working hours. Ours was the opportunity at last to to realize the dreams of all builders of Utopias; enough goods for everybody, enough leisure to live, to laugh and enjoy the delights of the mind and spirit that alone justify human striving.

And just when everything was within our grasp, came an unparalleled collapse. Why?

Our far-seeing business leaders themselves are giving us the answer. The Owen Youngs and Gerard Swopes insist that we failed because we did not permit more and more people to use that which we produced. In 1929 it was not a lack of buying power, but a lack of buyers. We have not been making too many of the goods of life; we were not producing enough. We must create still more, and make it feasible for millions to raise their standard of living.

Discerning business minds assure us our industrial order benefits by higher wages, shorter hours, lower prices and wider opportunities to use that which we create. They affirm that the lack of vision in some quarters brought on the dislocation of 1929. They are confident that what is best for the worker is ultimately best for the manufacturer and employer; what is good for labor is good for business.

Chiefly, they are sure of this: The inactive social surplus, improperly distributed, is to blame. Their proof is beyond challenge. Their testimony is incontestible. Here are the facts:

In the United States in 1928 the total income of the nation averaged $3,800 per family. The inequality and poverty that existed then and are growing today were caused by only one factor, maldistribution. Five hundred and eleven people had incomes between $1,000,000 and $80,000,000; 16,000 had annual incomes over $100,000; 1,000,000 had incomes over $5,000. This small group took the cream off the top--over 19 billion dollars of our national income. Of course, there was not enough skim milk left to go around.

Government figures show that in the same year 23,000,000 families had incomes under $5,000. One third of 1 per cent paid 95 per cent of the total income tax; 82 per cent of the population did not earn enough to pay any income whatever. The New York World calculated the income of one manufacturer as $11,000 an hour, $273,000 a day, or $80,000,000 a year.

We can appreciate the argument of industrial leaders when they say that there is only one key to unlock the doors of a permanent prosperity for everyone, the release of the inactive purchasing power by wider distribution of earnings. The small minority neither desired nor needed to buy more in 1929. The predominant majority desired and needed to purchase more, but lacked the buying power, which alone can perpetuate prosperity.

How can this widened distribution be induced?

Large scale charity does this to a certain degree. Unemployment insurance aids more potently. Gigantic projects of public works through taxation of inactive social surplus, taxes on higher incomes, inheritance and excess profit taxes have all been offered as remedies.

It has been suggested that perhaps possessions ought to be limited. Many have said that legislation ought to tax out of existence property beyond a certain sum. There is a sizeable group of thinking people who fail to see why anyone should be allowed to have, say, more than half a million. Everything in excess of that figure should revert to the State to be utilized for constructive public enterprises.

There are many discerning minds who would limit ownership to an even lower figure, say, one hundred thousand dollars. They argue that there is little excuse for any one having that sum and more, when millions of people lack the very essentials to keep body and soul together.

It is difficult to deny that there is a new spirit abroad in the land. There is a wider and wider recognition of the commonwealth's responsibility to the multitudes. This responsibility, we are repeatedly advised, can be met only by restricting and diminishing the centralization of the goods of life in the hands of the few.

Such a redistribution of property through restriction of income and delimitation of possessions might well be designated a form of Communistic Capitalism. What matter the name? "Sticks and stones may break my bones, but ~~words~~ names will never hurt me".

Indeed, drastic though it may seem, is it not preferable to the violence and bloodshed of social upheaval? Radical deviation though it be from the erstwhile sanctity of private property, is it not to be welcomed rather than see the onrush of the forces of annihilation wiping out the last vestige of our present social order?

Unquestionably, we are all agreed upon this: Whatever is done must be through the vision and intelligence and sense of justice of our progressive business and cultural leadership. It must be done through reason and equity and not through force and violence.

Certain it is, that we can have a return of an undreamed of prosperity for all. Certain it is, unless wise economic guidance takes the reins, the masses of our fellows will flock to the banner of a relentless ultra-reactionary or the misguided extremism of the ultra-radical.

Herein the highest ethical ideals of religion and discerning economics converge. The Hebrew prophets, Amos and Hosea and Micah, gave this moral heritage to civilization. Under the radiant personality of the great Gallilean, staunch son of Israel, the Christian church carried the Hebrew vision to the far corners of the earth. Power, nor might, nor wealth, nor empire can save human society. The grandeur of Greece, pillared on the backs of 12,000,000 slaves is mouldering in the dust. The pomp and heraldry of Roman imperialism, founded on force and living by the sword, has crumbled in the oblivion of yester-year. The Jewish-Christian ethic alone has survived. Only the church's and the synagogue's moral idealism is rising triumphant in the shrine of life.

The vision of the prophets and seers is nearing fulfillment. 'Justice, justice shalt thou pursue.' This ideal has conquered the assaults of empire; ~~and~~ is now crushing the strongholds of selfishness and the citadels of greed.

A prosperous economic order must be founded on equity and striving for righteousness. The work of righteousness shall be peace; and the effect of righteousness quietness and confidence forever, when the earth shall be filled with the knowledge of God as the waters cover the sea.

Paper #19.

WHAT PRICE UNIVERSITY!

By
LEWIS R. SUTIN

READ BEFORE

TERRE HAUTE LITERARY CLUB--T.H.IND.

FEBRUARY 15, 1932

WHAT PRICE UNIVERSITY!

One of the great phenomena of a depressive period in history is strafing our institutions. Today, like never before, the power of the pen and radio are being used to eradicate the weaknesses which caused the depression and the evils which flowed therefrom. The barrage of defamation aimed at our science of government from the village trustee to the President of the United States puts to shame the caustic criticism of the Johnsonian administration during the post Civil War days. In the social field, the proverbial war on the younger generation has caused a rift in the institution of the family. In the economic field, the cry of our leaders for a more sensible attitude toward the tariff and domestic production and consumption falls upon deaf ears. And not to be outdone by these excoriations, a few courageous educators like Abraham Flexner and Albert J. Nock have brought into this spotlight, our educational systems. Because American people began to worship mammon in the year of our lord, 1914, our educational field was left to starve by the wayside, not from the want of millions which our profiteers and philanthropists poured into its coffers, but from the lack of an intelligent force to guide it through the crisis. As a result, several cancerous growths have made headway and even though the prophets speak their warning, our doctors persist in their blind and ignorant course. As each year quickly passes on, the cancer oozes from cell to cell. The body screams with pain. But in the far distance, the rumble of wheels of approaching scientistswho have discovered the disease, can be heard. Will they arrive in time?

The interesting thing to note thus far about the phenomenon of strafing is its ineffectiveness. We might change our political parties, but the same "spoils" system continues. A democratic senator can be bought and sold on the market just as easily as a republican. The problem of youth has been intensified because our moral leaders know only how to lambast them instead of the responsible parties like our elders and our educational systems. In economics as in education, criticism seems to have been to no avail. At least that is the picture before us today. And so we may rightfully inquire whether or not it pays to be denunciatory? And my answer is, of course, yes. The problems are so close to us that we may fail to see the immediate effects of strafing, but history soon points them out to us. History has already taught us that no political, social or economic change can be seen during its transformation from one form to another.

One of the fundamental institutions of our country which deserves our most trenchant criticism is the university--the university because it pumps the life blood of the nation. This institution, is as a general rule, far from the scrutiny of the people as well as the public spirited leader. Like the church, we think of the University as something apart from our daily activity--a place which has leaders with whom we must not interfere because of their intellectual superiority. And therefore, whatever takes place within its boundaries has the stamp of perfection. It may become the center of bootleg activities or malpractice amongst physicians, but our leaders persist in silence. It may become a mere business or technical school disregarding its primary function to educate an intelligent class, and still our leaders feel content. Naturally, the laymen can find no objections. To the masses, the mere idea of sending a child to any school of higher learning contains all of the joy that life can give. Their ideas are formed in part from political propaganda. Governors and candidates for the legislature use the university as a slogan for election because it finds deep affection amongst the laymen. For the most part, ~~they~~ people believe in education like they do in religion-- that it is eternally right. If most of them realized the error they make, time and money and energy and worry would be gratefully saved. The university today, is not the haven of cultural refuge it once was, and because of the slow and gradual change which has taken place without their knowledge, parents have a distorted view of its purpose. Coupled with our parents' idea of what the university should accomplish, the results are enough to make the souls of Dr. Lowell and Dr. Harper wince with pain.

Because of its broad subject, I must of necessity limit this paper to two of the less known, but fatal diseases in our present educational system. The more important are at present common knowledge.

When we enter the average mid-western university city, the first greeting comes from the beautiful and luxurious greekletter structures, many of which run far past the $100,000 mark and equipped with the splendor of an 18th century French court. One can almost see the smiles on the sides of each house as it beckons one inside to beg investment of one's money in its bonds to sustain the weaklings who reside therein. The great reconstruction program amongst fraternities and sororities began during the prosperity era. Today in order to prevent the contractor or bank from repossessing the palace, money has become its primary object and any student who has the admirable characteristic of wealth, may become one of the exclusive. Instead of the original twenty-five or thirty congenial members, these organizations now pack in fifty or sixty even tho they are ignoramuses, perverts, or social lepers, and whose purpose in the university is to provide a periodic rest for their parents and who help to obstruct the educational progress of the institution. The most important activity of the fraternity or sorority is the Spring Formal and the most important activity of their individual members is to "rate" that dance. This takes at least one month of steady, hard calculated head work in the art of impressing one's personality upon a member of the opposite sex. To succeed, is the triumph of a year's work in the university.

Furthermore, there is almost no time of the day when a sorority is not infested with a group of men, either puppy-loving the day away or making brave attempts to study, one eye on the book, one eye on the girl. One sometimes feels that the college rooms should have been constructed in the parlors of a sorority. One could at least feel reasonably sure that attendance at classes would increase 100%. If not wasting time in a sorority, the mated pair can be found sipping cokes in the most popular campus dives where collegiate ensembles blast one's ear drums with noises which take on the semblance of jasz music. Sometimes they are actively engaged as members of the badge committee on Homecoming or the pledge committee of their particular group. To listen to the type of conversation in which these future leaders of our country indulge, is to wonder whether or not the country is heading toward a moronic state. The spicy gossip is gulped down in mouthsful. The hottest orchestra, co-ed, athlete, or love birds engage the attention of one group. The instructors and curricula which are"pipes" engage the other. To even make an attempt to strike a serious note is to find oneself amidst blank and starring eyes.

What a pity it is, when at the end of the first semester or second, many of the freshmen have not made the scholastic grade of their groups which is the average and in some instances a bit above the average. A good many of them slip through by handing in themes, annual reports or chemistry experiments written by the scholars of the preceding year. But even then hordes of them fail. Therefore, the "big shots" and campus politicians are primed for their semester task of convincing the instructors that the poor, unfortunate neophytes deserved a better grade. Sometimes weeping willows plead with their broken hearts that a grade of D, and sometimes a grade of E, be raised to a C to permit initiation and an additional cost to parents of several hundred dollars. Such students have no pride or self-respect, not through any fault of their own, but because the organization creats the scholastic problem by praising social and campus activities, and forces such petty actions. I have no objection to the student who asks for a higher mark when he carries the firm conviction that he deserves it, but when this student fails for lack of preparation, and then asks for sympathy, that student's character has wilted. Isay this even tho I asked a Spanish instructor to raise a grade for a girl of remarkable ability and character. To be sure, there are many students who intentionally fail in courses which they are forced to take and in which they have no interest. But these have no shame and do not repent.

Lest I be misunderstood, I want to say that there are thousands of students not part of the fraternity or sorority life of the campus who are just as ignorant of the purposes of an education, and there are many in organizations who are leaders in both a scholarly and social way. I am concerned only with the majority and the tendency. The quarrel I have with the organization is that it simply makes no effort to obtain scholars, but provides a camping ground for types of students who have no interest in getting an education or else thwarts the desires of those who have. Rushing committees scour the highschools of the country in search of promising athletes and social lions. Whereas in the beginning the primary object of the group was good, it has become distorted and in the same way as our attitude toward life in general. Its sence of values has changed. Instead of camaraderie, its a date with a sorority miss; instead of a balance between scholarly pursuits and extra-curricular or fraternal activities, the latter far outweighs the former.

There are fraternities and sororities whose scholastic averages for years are below the average. Think of a fraternity which maintains an average of 2.5--midway between a C and a D. But think of a fraternity which feels no shame for so tragic a result. Yet there are many with which I am familiar. Whereas the national council could reprimand and threaten to decharter a local chapter, they hesitate today because of the necessity for many chapters to lend to its prestige, and the palaces which cannot be disposed of so readily. And so the waste of human energy and time goes merrily on.

That the organization can be made an instrument of cultural advancement by intelligent guidance, is my firm belief. Such results have been attained in several instances. I could name organizations who chose men because of their scholastic achievment in high school, their character, their interest in the more serious phase of life itself--men who have a purpose and objective in the university--men who desire to contribute their share to the progress and advancement of a purposeful world. It is surprising that these same students are actively engaged in other pursuits, but so regulate their study, that a happy medium has been reached. In such houses, few in number, the influence upon the freshman is a healthy one. To them fraternity and university take on meaning. It should become the object of the university, if it has cancerous growths, to make some attempt to regulate

~~its~~ their scholastic behavior. The initiation requirement in these groups should be sufficiently high to force more intense study. I should then predict a more wholesome type of student attracted to the University.

The second objection to the present university system is the use of graduate students as instructors for the freshmen group. When high school students first appear in their university classes, they are much surprised to find young men occupying the chair in what they believed was a professor's capacity. The awe in which they held the university is gone. The picture of the stern professor with the gruff voice fades into the sweet simplicity of a Corot landscape, and the gay and free existence so nobly presented by alumni and friends becomes reality. It is important to these students from whence their inspiration comes. Confidence in a youngster is his greatest need because he has not developed the mental equilibrium to carry on despite obstacles. And the university which makes no attempt to gather this fine freshman spirit and guide it and encourage it, and make use of it, fails in its most vital object.

In the great majority of cases, these young instructors use their position as a means to an end--namely, to provide themselves with sufficient funds to get their advanced degrees at the same time. Teaching then, is of secondary importance even though it comes at the crucial period in a students career. The instructor has his own difficulties besides teaching. He must attend his graduate classes. He sometimes falls in love. He must have his amusements. He must delve through the musty volumes or mysterious laboratories in search of material for his thesis. If he writes on "The Four Most Convenient Methods of Dishwashing", as one student did, he may have time for teaching. But such is not the general rule. As a result, there is a lack of originality in the presentation of the course. There is a dearth of knowledge shown apart from the text books used. There is a deficiency of teaching experience which has caused the muddled thinking and confusion on the part of students during class room discussions.

Oftimes these instructors are influenced by friends or organizations when they mark examination papers, and tho the favor may not be intentional, it nevertheless, pays a premium for poor work. This intimacy between teacher and pupil, so often desired in educational work, is gained for ulterior motives rather than the cultural contact derived from the association. My sympathies are with the instructors. They give me the impression that their participation in the partnership is a genuine one. But their sense of fairness is tinged after the acceptance of formal dinners and dances, shows and automobile rides. An unusual pleasantry is shown them just before examination periods. When such tactics are employed upon older members of the faculty, the disappointments which follow are sufficiently great to stop any such further bribery. One fraternity began the custom of inviting the entire law faculty over for dinner the week before the execution. In two years, the custom ceased.

Association with instructors will show that they are easily discouraged in their teaching and the results they obtain. Being in close contact with the student body, they realize that what the student craves is an easy assignment and a passing grade. He sees the minimum of preparation for his classes. He witnesses the futility of his influence. he listens to the calumny directed at other members of the staff, and wonders whether or not his name is excluded because of his presence. Naturally, he assumes an indifferent attitude toward the class. His enthusiasm becomes withered by a lack of response. How typical of the young man of today in every walk of life!

The place for these advanced students is not in the class room, but in the laboratories of their respective studies. Fellowships and scholarships should be provided the worthy student in order that he might with free and uninterrupted use of his mind, make some contribution to his subject. This necessitates concentration not diversion. An able professor must have a firm grasp of his subject and the spirit of body and mind to convey it to a group. By permitting him to teach, the university jeapordizes the work of its scholars and the education of its students.

Time does not permit of a universities more outstanding and well known defects. To point out the fact that professors are underpaid, that class rooms are over crowded, that extra-curricular activities are over emphasized, that many curricula are useless and a hindrance, that mismanagement is prevalent, that vast sums of money for buildings and grounds are foolishly applied, that deans of mens offices are a curse, that ability is not fully recognized amongst the teaching profession, would simply be to reiterate the truths of men far more able and experienced than myself. This country has become so mass productionized that our educational system has felt its effects. We must have the largest universities, tho the poorest, and the greater number of teachers, though the less cultured, and a vast number of students, though completely unacclimatized.

The time is ripe for colleges and universities to take stock of their weaknesses. The time is ripe for parents to acquaint themselves with the purposes of a university. After this investigation, our educational systems would make an about face. We are simply afraid to face reality. But the future will prove to us that not every boy or girl need attend a university.

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R. W. Hyndick 219
Feb 29, 1932

Current History
& Comments

Paper # 21.

We are just as truly in the Wilderness today as was Moses of old. We have probably penetrated it to greater depths and for a greater number of reasons. The fact that we live in a machine age will enable us to find a way out in less time than was consumed in that historical event. It will be necessary, however, for us to purge ourselves of the same human weaknesses that prevented a more hasty deliverance in that ancient day.

We have traveled on many roads. Each one apparently thought that by taking his road we would miss the jungle. The speed upon all the highways of progress was fast and furious. The machine in which we traveled seemed to be comfortable and safe. We enjoyed the scenery and the independence which was ours to command. We felt independwnt of our neighbor, our country, our foreign cousins and our God. We gloried in our achievements. We counted no cost. The ultimate goal concerned us very little. The day was sufficient unto itself.

We swept blindly on over highways of unlimited resources. We squanderdd these like mad fools. We extinguidhed the lamps of the past and ridiculed their power to direct us in the presence of the new light.

But suddenly there appeared in the distance a dim outline of a trackless forest. We had a faint feeling of uncertainty. The road had lost some of its smoothness. Un-noticed our conveyances had lost their luster. The sun of our visions, hopes and desires had settled low in the West. We glanced to the right and to the left and lo and behold a multitude of roads were all merging into one. On each of these roads were were unnumbered travelers like ourselves. And therefore without much warning, at least heeded warnings, we find the peoples of the world seeking a way out of the apparently trackless forest.

The 'Man of the Forest' says that when you have a feeling that you are lost you should not get excited or walk about much. You should sit down and think. You should study the earth upon which you stand and the sky over your head. The first and important thing is to attempt to discover some traces of the path by which you entered the forest. From these fragmentary clues you may be able to retrace your steps to a place of safety.

I am not unmindful of the fact that this multitude in the wilderness has already written and said enough that if patched together and printed would provide blankets sufficient for all. I shall offer this with the vague hope that it may serve as a patch to cover one of the small rents that have been made in the blanket.

What is the name of one of these highways that led into the country of confusion? May I be permitted to name it Selfishness. Nature had served us too abundantly. We have talked glibly about the brotherhood of man but left the idea out of our scheme of living. 'I shall get mine while the getting is good', became our motto. We apparently never stopped to think and realize that the fields to be gleaned were just so large. If out of it I took an unduly large share, others must take less. If a Babe Ruth gets $85,000 some member of his team or the whole organization must be satisfied with a mere pittance. Our philosophy has been weak. The most inconspicuous player in a team is just as essential as the one who occupies a prominent place. The stones or concrete in the foundation of a skyscraper receive little praise from the multitude that marvel at what they can see. This grasping selfish nature of so many people especially in times of prosperity leads to diverting the wealth of a nation into ever narrowing channels. It is evident that such a course limits the buying power of the masses. It was evident that something must be done to not only holdt the present buying power but to inflate it. As a result we inaugarated a paper era. 'Buy now pay later'. Simply sign your name on a slip of paper. The small wage earner found himself in a seventh heaven, He could now enjoy all the luxuries of the rich. With his small savings of the past he could have a home, auto, radio, furniture, clothing, jewelery and anything else that might attract his fancy.

This was not only true with individuals but became the guiding principle of the towns, cities, state and nation. Let us build and the future generation pay. We have mortgaged ourselves, our children and our children's children.

Let me take a concrete illustration from our own city, and we are no worse than other cities, it only means more when it strikes near home. We could build and equip every two years a good eight room school building with the interest we are paying on the bonded indebtedness on our schools. Please do not forget that any project carried on thru the sale of bonds costs at least 100% more than if you pay cash.

So we continued with our engraved gold stamped pieces of paper until the day of reckoning was at hand. The fiddler must be paid. Our gilded balloons were deflated. We came to earth with a thump. We awoke from our dreams to find that we had been living in an unreal world. There was a constant knock at our front doors by people who wanted us to redeem those pieces of paper. In due course of time factory wheels must stop and people are out of employment and all of the attendant evils follow. There is another phase of unemployment which will be considered later. The oft repeated phase with which we hope to cover up our own selfishness is,'why did he not save something?' When such a thought comes to your mind just remember that if the entire national wealth was divided equally, your share would be a little less than $3000. It is the constant spending of the masses of people that makes for prosperity. Any dwindling of the income of the masses soon spells disaster.

For a good many years this road to the wilderness has been occupied by a surging mass of humanity blinded by their own selfish interests. They are making impassable the very roads over swhich their material wealth had been brought to them.

Individualism is another one of the roads leading to the wilderness. I think of individualism as altruistic selfishness. It is over-stressing the importance of the individual in the whole scheme of life. It is not so fatal in its effect upon the individual as it is when it dominates a nation. It is here that it plays havoc. We become obsessed with our financial importance. These false notions of a nation's ability to live unto itself leads to all kinds of ills.

We build walls to keep others out but fail to realize that they also keep us in. Our refusal, therefore, to recognize the part which other nations and other peoples play in the scheme of things has caused to spring up outside of our own little circle a substitute for the thing which we had been supplying. We had limited our own sphere of activity. However much it may hurt our pride we must ultimately recognize the fact that no individual or nation can live without others.

For lack of a better term I shall call the third road automatic . We might have saod ease, comfort, relief from drudgery.

In some mysterious way the mind of man became astive in fashioning machines that would relieve men of drudgery and incidentally their jobs. These labor saving devices entered every field of human endeavor. Our hopes ran high. Only the sky was a limit to our visions. Apparently no one realized that there was a limit to what we could eat, wear and enjoy. That each new machine meant fewer days work, a leaner pay check, more limited purchases, greater accumulation of wealth to the few. It is upon this road that we have traveled with the greatest speed. As a matter of fact it makes one dizzy to even contemplate the rapidity with which we have moved. We apparently did not know our destination, we only knew that we were on the road.

The biggest thing in the world is labor. It is the only known method whereby man's desires may be satisfied. The masses have no other commodity to sell. If any part of this is taken away a substitute must be found. The taking away of this asset of the people is the greatest contributing factor to the present conditions. We will never return to the days of old. It is not necessary. We are lost.

e should not rush blindly and madly about. Such a course will only ake us deeper into the wilderness and we are likely to efface the tracks by which we entered and find ourselves hoplessly lost.

As is always the case under such conditions , seers spring up in abundance. There are untold numbers whi find a broken twig, a foot-print in the sands, a star in the sky that points definitely to the path by which we entered and the only method by which we can possibly get out.

I am neither a seer, nor a great woodsman. I am only an insignificant and unofficial member of this great pow-wow. I am taking advantage of a little lull in the beating of the drums and the blazing oratory to quietly meditate upon some of the things that may or may not help to find a way out. Even a superficial study of all such incidents in the lives of people indicates that no one finds the way out. We simply wander about, finally settle down and start anew. The strange thing is that we act in the same way every generation. The only strange and inexplainable thing about the story of Modes in the wilderness is that it covered a period of forty years. This is just about double the cycles thru which people have passed since that time.

In this country we have a little tin god that is worshipped most of the time and fervently on occasions like this,Legislatures. The hue and cry goes up everywhere, issue a call for the wise men of the land to come together and frighten away this monster. Legislate money into our pockets. The factory is closed, make them open up.

ur taxes are crushing us, lower them.

Most of us have eaten our cake, but we want it given back us. We have spent all of our money by trying to keep up with 'Lizzie'. has been a period of 'come drink and be merry'. The only thing quired to have all these supposed good things was a little ink and a iece of paper. Just sign on the dotted line. Why complain now? We had thousand things that were not ours. We had enjoyments that were beyond ur ability to pay for. Then why not be a sport and say,' well, I had y fun'.'A part of it was paid by others, I will endure the lean time somehow'.

You cannot run factories without orders. You cannot legislate orders.

While we were dissapating our own substance we were unmindful f public funds. We demanded roads, public buildings, mail deliveries, nd a thousand other needless things. We have them, who is to pay for hem? The 'public' of course. You cannot legislate it away. You can't o it by throwing away even two billion dollars. You cannot legislate ut of existance an act which has been done. We must endure it until the ore has healed.

We can, if we will to do so, educate ourselves to the thing that will prevent a re-currence of the confusion in which we now find ourselves. After the principles have been thoroughly crystallized in the minds of a majority of the people that our little tin god may become useful.

All that I have said so-far is an introduction to the thing which I shall now say . The man who goes into an unexplored country usually leaves a string behind him or definite marks so he may at any time retrace his steps. Why do we not do that in the big things of life? I want to say this before I forget it. The single foot print in the sands that point the way out is only one of the thousand that may be mentioned.

Continuous prosperity hinges upon the ability of a large percent of the people to buy. The ability to buy rests upon wages and the steadiness of this wage. The amount of work necessary to produce the commodities of the consuming public is fairly stable. Depressions are a direct result of the introduction of something which takes labor out of the human hand. We call it the machine age. Depression except thru the interference of nature were unknown before we started to substitute a machine for the hand.

What a fine thing these laboe saving devices should have been for the great masses of working people. The introduction of each new machine should have spelled, more freedom. It should have meant less time for the drudgery of making a mere living and more for the enjoyment of the better and bigger things of life.

But the sad story is that this was not the real thing that happened. Each new maching meant fewer days labor but greater profits for the men who could control the machine. The man who worked with his hands found fewer dollars in his pay envelope. Now comes the sad part.

Business big and little started a mad campaign of selling. The whole way to succeed was to put something into the hands of the buyer. We handed him a pen and a piece of paper. Sales were inflated by this installment buying ten times beyond the actual ability of the real pay check. You know the results.

This is only half of the story. While the amount in the pay envelope was constantly shrinking, the wealth which had been produced by human hands by the slow process was now being turned out by machines in terms of millions. But it was going into ever narrowing channels until our own government shows us that about 350 men have 65% of the entire wealth of the nation.

These 350 men mean nothing in the consumption of commodities that help to keep our farmers and factories going. The tax wgich they pay to the States and Nation is probably a menace rather than a blessing. It is the capacity of the 120 millions to buy, that counts.

Briefly then, one of the by-ways that will ultimately join the great highway out of the wilderness is some plan whereby the man who must work with his hands will get his share out of every article that is produced. Such a plan must at the same time prevent the building of great fortunes in a few months or even a few years.

I would far rather be assured af curbing the ambitions of 350 men then placing an unsurmountable barrier in the pathway of 120 millions.

Wade
3/14/32
Paper #23.

WHITHER

There are various estimates of the age of the earth, ranging from many thousands to millions of years. We have definite recorded history extending back eight to ten thousand years and geological indications justifying the assumption that the earth, in its present form, has existed many millions of years and may have had many extinct civilizations before the present.

It may be a mooted question, in some sections and creeds, as to whether man has evoluted from animal, but it is conceded he has developed from the ignorant savage to the present, highly educated man, who has to know so much about everything, past, present and future that many of them, in their mad, dizzy rush for this knowledge, wreck their nerves and are lost. Can we keep up this mad rush and if we can, whither are we bound?

Regardless of the age of the world or of this civilization, with its long history of achievements, developments of the past 20 years have lifted the veil of mystery and increased our world of knowledge so rapidly that no one can know and master it all. We are rapidly becoming an age of specialists. The family doctor used to pull teeth but now the specialist is as common as the general practitioner, and, through necessity this specializing must continue to grow.

It is unnecessary to try to enumerate the recent marvelous advances made in every known line of thought, and time and talent would not permit it. What would Lincoln, Washington or Columbus think, were it possible for him to spend a month among us, with our present knowledge and civilization? Would he be able to adjust himself, or would he be more befuddled than Rip Vanwinkle and perhaps commit suicide or die in a mad house? I really think this situation is more serious than we sometimes realize and I am most serious when I ask, can civilization continue going at the present pace?

Let us note some of the fruits of this rapid progress. A child is born into the world today, or perhaps, we had better advance his birth twenty years, for no thoughtful person would hazard a guess as to what will confront him in the next 20 years. What has the youth of 20 had to master to be able to go forth and make a place for himself, be a man among men, in our present civilization?

Assuming that an infant humanbeing is the most helpless of all living creatures and indulging the further assumption that, in his development, he passes through all the stages of civilization or his entire ancestral tree, we can somewhat conceive the path that lies before him. The task above allatted to Lincoln, Washington and Columbus would be as childs play, compared to what not only, is expected, but required today of the youth of 10. And where is and will it lead us? No one, perhaps, can answer this question which must be in the mind of all thinking people. There are eminent men of today who can remember the good old days when the school curriculum consisted of Reading, Writing and Arithmetic. Compare that with the curriculum of today. The age of beginning is being lowered, while the fields to be covered are all being extended, and the pupils and students are kept on the run and, literally stuffed, as squabs for the table. It is marvelous, what a boy or girl, brought up under this strenuous system of cramming can accomplish, if able to withstand the pace, and most of them can. However, it is disastrous to the unfortunate one who cannot, and, one of the problems of scholar today, is to determine how to help the student to acquire and maintain this dizzy speed, and, at the same time keep his equilibrium.

Nearly one half the news in our daily paper is of the negative side of life, of crime, from the smallest misdemeanor to suicide and murder. The civilized world has never before been so seriously concerned and alarmed over crime and the world wide economic situation, and if the present rate of growth of our prison population continues, it is only a question of time until we have more on the inside, being fed by those on the outside, than we have on the outside. And the alarming part of it is the extreme youth of these delinquents, these misfits in society. It appears the average age limit of our prison population has been lowered in about the same proportion to that of the grammar, high school and colleges.

Another comparison of interest in this connection is the growth of this criminal population with our colleges and universities and it is also worthy of notice that these enormous growths have come about within the past [illegible] years. May it not be said that during the past 20 years, crime and civilization has developed to a point never before known in history?

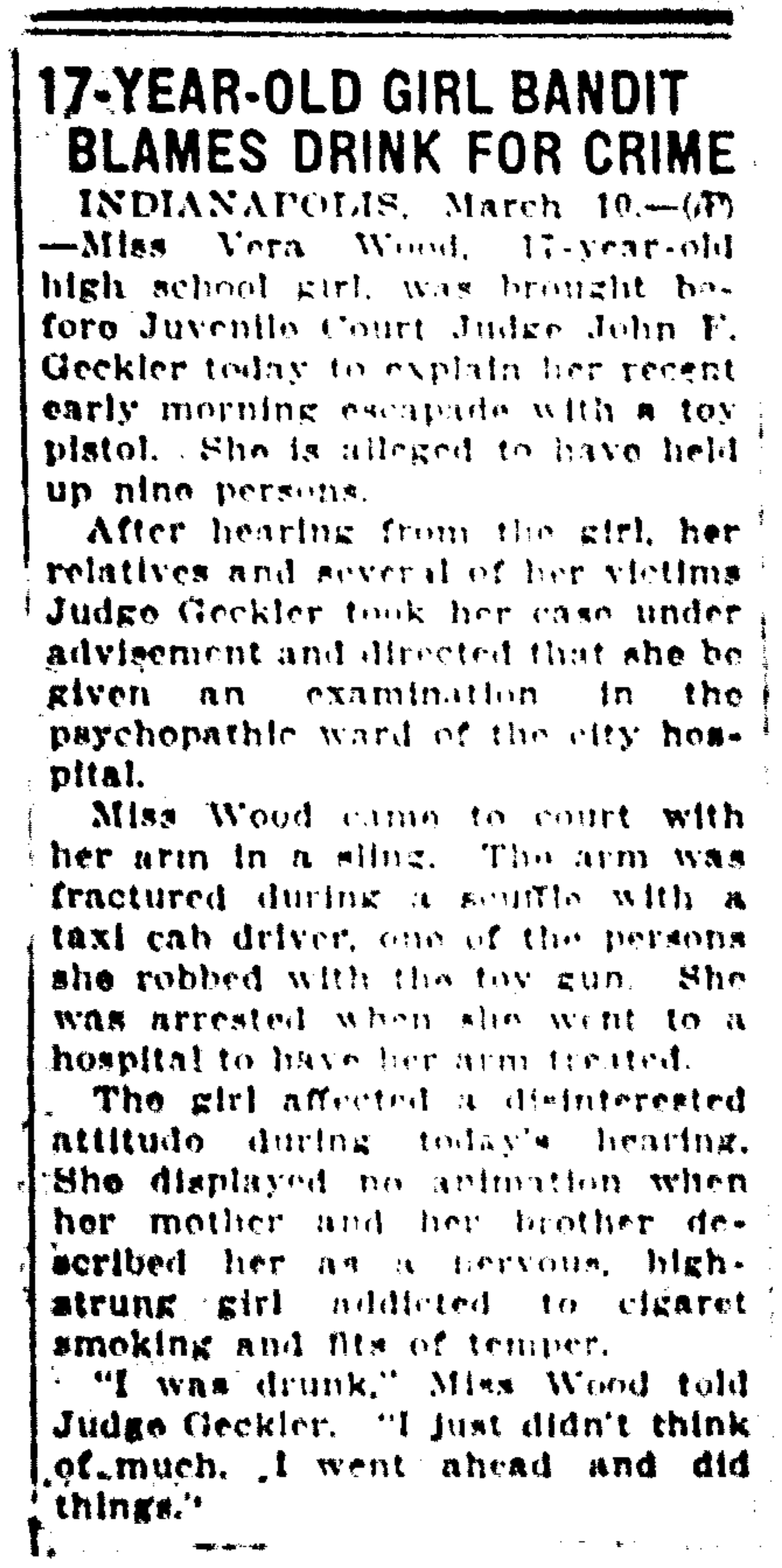
Let us get back to this boy and girl of 10, and note some of their reactions to this dizzy speed to which they are subjected. As stated above, if strong enough to withstand the pressure, the results are marvelous, but if unable to do so, they are most disastrous. Again, is it worth the price, and, if we keep it up, where will it lead us?

In this connection, we note an alarming number of suicides, and, many among our youths. It is easy to account for the suicide of an old, diseased person, or one who has committed a heinous crime, the consequences of which are worse than death, but, how can we account for the self murder of a mere child, or a youth in high school or college, with all opportunities and every reason for wanting to live and carry on?

Evolution in science, economics and religion is developing so rapidly and life is becoming such a whirl that it is quite difficult for the seriously thoughtful youth to comprehend it all and maintain his equilibrium. Are we fully alert to the situation, giving him the careful thoughtful guidance to which he is entitled?

There is another phase of life among our young people, these boys and girls of 20, or less, that is entitled to our attention. Twenty years ago a small percent of the young men were addicted to the use of cigarettes and a girl addict was almost unheard of, but today, what do we find? The boy of high school or college age who does not smoke is most unusual and, I believe I am safe in saying, the cigarette habit is more universal among the girls of today than it was among the fathers of these girls. And where, may I ask, will this lead and what will be its results?

I have always thought it is injurious to any young person to smoke cigarettes, but, I am most concerned at the possible results of habit forming cigarette smoking among our girls, our mothers of tomorrow. Not infrequently, within the past few years, have I seen a young girl, of the elite, of the Four Hundred, if you please, publically produce and light the cigarettes for his fiancee and himself and they then, enjoy the weed together. I do not know whether a chemical analysis of the blood would reveal excessive use of cigarettes, neither do I know what effect, if any, the excessive use of cigarettes by a prospective mother would have on her unborn child, but I wonder, what effect, if any, it may have upon our future generations, if the habit becomes universal among both sexes of our young people?



17-YEAR-OLD GIRL BANDIT BLAMES DRINK FOR CRIME

INDIANAPOLIS, March 10.—(AP)—Miss Vera Wood, 17-year-old high school girl, was brought before Juvenile Court Judge John F. Geckler today to explain her recent early morning escapade with a toy pistol. She is alleged to have held up nine persons.

After hearing from the girl, her relatives and several of her victims Judge Geckler took her case under advisement and directed that she be given an examination in the psychopathic ward of the city hospital.

Miss Wood came to court with her arm in a sling. The arm was fractured during a scuffle with a taxi cab driver, one of the persons she robbed with the toy gun. She was arrested when she went to a hospital to have her arm treated.

The girl affected a disinterested attitude during today's hearing. She displayed no animation when her mother and her brother described her as a nervous, high-strung girl addicted to cigaret smoking and fits of temper.

"I was drunk," Miss Wood told Judge Geckler. "I just didn't think of much. I went ahead and did things."

In closing, I call attention to another important phase of life that I believe has greatly changed among our young people, within the last generation, that of marriage and the family. I approach this subject with the greatest caution and apprehension and again ask, whither? I wonder if we old fashioned, older people appreciate the change in the attitude of the younger, up to date, generation, on this, the most vital relation and institution of civilization. Because of inadequate qualification, I shall not attempt to discuss nor elaborate on this subject, but mention it, in the hopes that it may provoke a discussion.

CHARGES COLUMBIA U. TEACHES FREE LOVE

CHICAGO, March 3.—(AP)—The teaching of free love in a course on family relations was charged against Columbia university today in an official protest by the woman's auxiliary of the Episcopal church in Chicago. The organization embraces several thousand members.

Mrs. Charles Spencer Williamson, president of the auxiliary, read a letter she had sent to Dr. Nicholas Murray Butler, president of Columbia. The auxiliary, in session today, indorsed the letter.

"When the best elements of all communities are doing their utmost to preserve the home and family as the bulwark of our civilization," said Mrs. Williamson in her letter, "it seems incredible that you, a Christian and churchman, would as president of your great university permit such a course as outlined by Miss Ruth Reed to be given. That it should be required of all undergraduates is unthinkable."

Mrs. Williamson referred to a book by Professor Ruth Reed of Mt. Holyoke college which she said was used as a text for undergraduates at Columbia in a course on family relations. She said the book in effect advocated free love and belittled the integrity of the Christian family as a unit in society.

I would not give the impression that I am unduly alarmed over our young people, nor do I think they are on the down grade. I have every faith in our civilization, which means our young people. They are the finest specimens the world has ever produced. I am merely giving voice to a few observations I believe deserve serious thought of serious thinking people and have no doubt that the discussion which will follow, will shed more light and be far more helpful than the few observations herein given.

Frank C. Wade

March 14, 1938.

234

Paper #25.

RANDOM THOUGHTS ON ASTROLOGY

To be read by
BENJAMIN BLUMBERG, at
Terre Haute Literary Club
Monday, March 28, 1932.

RANDOM THOUGHTS ON ASTROLOGY

For three years I have been groping around on this subject of Astrology, trying to find out what it is that has caused a revival of interest, what there could possibly be to the philosophy of Astrology to attract people in this modern, sophisticated, enlightened age. I have been seeking to discover why ~~movie actors and artists~~ are taken in, or lead to follow the precepts of astrologers.

One would think that Sir Walter Scott had said the last word on Astrology and that his condemnation of the so-called science would be final, conclusive. Many have thought that the scientific nature of Astrology had been fully and finally exploded at the time of Isaac Newton. Many had thought that liberal education, free schools, compulsory education and the newspaper had so far enlightened the public mind and so disseminated truth and common sense that superstitions, astrology, alchemy, black magic and similar errors were completely overcome and wiped out, were it not for the persistent reappearance of new books, new magazines, new articles in newspapers which indicate a recurring interest and belief, and perhaps a revival of the ancient method in a newer form.

I have been caught in a veritable flood of astrological reminders, books, pamphlets, radio messages, etc., etc. Wherever I go, whenever I look at a magazine stand I see a new magazine, treatise or book on Astrology. Whenever I go into a book store I see something dealing with Astrology. Daily papers thrust at me a horoscope, an editorial on astrology, or an advertisement with an offer to read my character and predict my future by means of star interpretation. Already one whole shelf in my library is covered with the pernicious material.

Many have sneered at the effusions of astrologers as glittering generalities, clever statements that cover many cases, and yet they admit that often these horoscopes contain much truth. Truth is what we all seek for, and truth wins our admiration, respect and adherence, whatever its source.

236

None of us expect a human being to be completely irrevocably, 100% correct, and therefore, when the gullible find an Astrologer 50% correct, they say that there is merit in his contentions.

We know so much about ourselves and so little about the stars that we can easily believe the assertions of anyone who knows much about the stars and little about us. Stars are unnumbered in quantity, people are less numerous than stars, hence it might be that there is a star for every person, or at least a group of stars for every person, different from any other group. Stars may or may not influence our lives, think we, but possibly they influence conditions which in turn will have their influence on us. If the moon can influence tides, and comets flit from place to place, then why do not these powers have a bearing on the human lives that contemplate them?

Says KATHERINE TAYLOR CRAIG, in "Stars of Destiny" published in 1916 by E. P. Dutton & Co., 2nd Edition in 1918 and 3rd Edition in 1926 - Dedicated to Poultney Bigelow:

> "For many centuries the ancient science of Astrology has suffered equally from extremes of enmity and partisanship. While unbelievers have jeered mercilessly at its smallest claim to verity, the credulous have accepted extravagant and unfounded statements with a blind faith that has discredited the very cause advocated.
>
> "The present volume makes no claim to being either technical or erudite. The professional astrologer is respectfully referred to Mr. Alan Leo, Miss Adams, Raphael, Sepharial and Miss Kirk,all of whom have written volumes of great importance to the followers of the science of astrology. The skeptics,on the other hand, will be edified by the works of Camille Flammarion, Sir Robert Ball, Garrett P. Serviss and others who decry the claims of astrology and bring infallible proofs of its unworthiness to persons already convinced of the fact."

The readers are invited to assimilate the theory, to observe the facts for themselves, and to be convinced - or to remain skeptical.

Oneis truly amazed by the percent of correctness to be found in astrology. Take a room of ten persons and read their general characteristics as set out in a reliable book on astrology and one feels instinctively that the character reading is more than half correct.

True there is so much foolishness mixed in, such as the lucky day, the talismanic gem, an auspicious month. Pure superstition runs rampant thru the pages of the astrologies. Pure necromancy filters thru the lines reflecting the times of their development. But there is left a shred of truthfulness, a grain of science, a framework of sound judgment that rescues the astrologers from the grave of oblivion.

Says one psuedo-astrologer, "contradictory influences properly blended will correctly describe the character." Is this not too true? We are filled with contradictory influences.

One astrologer protects himself by disclaiming "infallibility, because the element of human judgment again enters the picture with its constant tendency toward error." "Fairly accurate". "Usually". "Generally". "Frequently".

Some are patently fraud. Some are built with a sense of humor. Some are honest attempts to build a science by studying the lives of great men. All are thought provoking.

Usually the astrologer knows the human weakness for flattery, the love of self, and plays on our egotism.

A study of the work of astrologers calls forth admiration for their ingenuity, for their wonderful knowledge of human nature. One learns pointed lessons in psychology as he peruses the characters, or divinations of the stars. One learns that "you who distrust your intuition, will also be naturally moody and sad", "and will require strong incentive to force you into action".

Again - we find that those who are "prudent" are also "slow to anger" and are "industrious"... "this star also promises" "Plenty of money" "high position" and "versatility". Do these not naturally go together? Are these conjunctions not thought provoking?

Have not the Astrologers contributed to our knowledge, and led us into the ways of scientific mental research by their wondrous horoscopes so deftly tying common characteristics, and intricate tendencies together?

Why were the greater men of certain times Astrologers? Why did great political leaders associate Astrologers with them? Let us give the devils their due. They clothed great wisdom in the verbiage of stars. They chose to conceal their true mental processes under the guises of heavenly directions. They were truly modest who chose to be led by stars, rather than lead by sheer personal force.

Great men rise on the falacies and errors of meaner men. Society is built on the foundations of ignorance.

I attended a lecture by an amateur astrologer who seemed very well versed in the subject. Her lecture was marked by considerable humor and good nature, rather seeking to give entertainment than to give serious information.

She was quite adept at sidestepping, qualifying, hedging. A frequent reminder was that "The stars direct, but they do not decide." The warnings of the stars was available for those who would grasp them, but they are not direct influences. Scientific evidence was lacking. Positive proof was absent. Instead one noticed clever assertion of half truths supported by wishes, guesses, hopes and desires. Stories were substituted for logic. Flattery was as useful as intellect.

A frank study of Astrology brings one to admire the cleverness of the great minds who have devoted themselves to the task of fabricating this intricate set of analogies, and conjectures, and weaving them into complex philosophy. There is so much of truth so cleverly, so intricately, so intimately mixed with error that we stand amazed by its grandeur.

So much mental labor cannot have been in vain. So much human nature is displayed that one feels it should not be wasted. Perhaps we can separate the truth from the false, and retain the sound, take out the unsound. Here is psychology, physics, health, mental hygience, mathematics, system. Give them credit for this, that they were and are systematic. From that if from nothing else perhaps we can learn.

Do we dare ridicule and deride astrology too much? May we properly belittle and insult the Astrologers without stint and without limit? Shall we neglect and brush astrology aside because it is primitive? Are we so far beyond all primitive ideas and thoughts that we should entirely cast them out of our thoughts and study? We will never be sufficiently civilized and sophisticated that all our fundamental principals and fundamental concepts can be completely spurned and derided.

I doubt whether we will ever be so far cultivated, so far advanced that we can ever afford to lose sight entirely of primitive passions and discount them entirely from our dealings with human beings.

As long as there is crime, strife, struggle, disease, hunger, fear, love and war on earth, men will have to reckon with primeval and fundamental ideas, and to learn as much as possible about them in order properly to deal with them.

Some of us may have outgrown Astrology, but all of us have not left it behind. Astrology, as the tool of shrewd and clever magicians, or misguided enthusiasts, is still in the picture of life, and to overlook and belittle this malevolent influence is folly - dangerous - as neglecting to drain the few remaining swamps because so many swamps have already been dried up.

Astrology is a concession to the great world power that seems to overwhelm, oversee, guide and direct us all. Astrology is hardly a religion, but it satisfies that impulse to find a solution to the great riddle.

Astrology may not be scientific but it offers simple understandable answers to the curiosity that burns in every breast to understand better what is going on around us, and hence it deserves an occasional examination, a place in our meditations if we will properly understand our present state of education and advancement.

DENYING everything in Astrology that refers to stars, we have left a great mass of information about human nature, psychology, politics, sociology, medicine, physiology and history. Remove all the connecting links that seek to hook the two together and you still find a large residue of knowledge about the stars and heavely bodies that are valuable and necessary to astronomical thot.

Said Coleridge,- where I know not, but I am told by an Astrologer that Coleridge said at one time "The highest purpose of Astronomy will be by its aid to Astrology."

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Astrology has been MODERNIZED - improved.
That is a feature of Astrology that you should be conversant with - namely, its adaptability - its flexibility. When people were ignorant and abject - Astrologers were imperious, dictatorial, mystical. When people became more enlightened and delved into science - Astrology became experimental, self-serving - apologetic. In modern times Astrology is merely suggestive, advisory admonitory.

Our great leaders of thot and politcs, seeing many falacies in the work of the Astrologers, and having read the derisions of early scientists like Bacon and Newton, consider that Astrology as a science and world force was long ago laid upon the shelf, consigned to the tombs of history, and discarded from the philosophy of the twentieth century.

You may ridicule the astrological line of reasoning - you may dispise the fundamental principles of astrology, but you cannot deny the facts of the persistence of astrology as a living force in this social world of today.

241

Evangeline Adams in a book called "Astrology for Everyone" published by Dodd, Mead & Company in 1931, introduces her book with a naive, quaint boast, "In the chair facing me nearly 100,000 people have sat - clients who have come to have their horoscopes read." Even if this is an exaggeration, there must be some prestige to an Evangeline Adams for whom Dodd, Mead & Co. will publish 4 books on Astrology and say on the fly-leaf, "This book presents you with a sound philosophy with which to meet all of your problems."

Does the success of the Astrologers mean anything to this practical, scientific world of today? Can the influence of Astrology today stimulate - provoke thot for the sociologists and psychologists? Should not the medical profession, the religious fraternity, the educational authorities take heed of the rising menace - if menace it be? Should we not be warned - should we not attend to the evils - or the good, if good there be?

Do we dare - sneer at a school that grow daily in influence? Do we neglect our duty if we overlook that need for advice, guidance, forecasts, or philosophy that drives so many people to Astrology?

Some can waive the thot aside with the expression - "Only the hysteria of the time". "Only the result of economic depression driving men to desperate means." Why should thinking men desert the established schools of thot, for astrology? Metropolitan newspapers will not publish horoscopes if their readers do not want them.

I have been reading the almanacs, the horoscopes in newspapers, the books being printed, to find out what there is in it to attract attention in the days of great telescopes, moving pictures, scientific education. When materialism has reached its highest development and when great educators complain about the world being too practical, how can an ancient, exploded, derided theory be reawakened?

I find on page 236 of January Harper's, and quote to you what is written by Travis Hoke who has been a reporter on the St. Louis Republic, Editor of Public Affairs, Associate Editor of the Dial and the American Weekly, and Editor of Popular Science Monthly. None other than this keen thinker has relieved me of what I felt to be an important duty and obligation. In spite of the jibes of Dr. Wiedemann and my other kind friends, who thot me foolish for devoting so much time to the subject, I am rewarded by my perseverance. Now I can accept the ridicule and objections of wife and children who tried their utmost to dissuade me from repeating the same subject for another year, for I have Travis Hoke to justify my attitude. Facetious tho he may be, he gives the subject its just weight, and justifies me in trying to analyze this superstition, preposterous tho it may be. Prof. Acher's passed over the subject as too frivolous, and others of you have laughed at me for taking it too seriously. Yet the editors of Harper's are willing to give up 11 pages of their coveted space to follow along the same paths of investigation. It has become that important.

Says Travis Hoke: "The drawing of horoscopes, ...and other superstitions find an increasingly large number of believers." "1,300,000 radio listeners in a year respond by mail to Evangeline Adams' tri-weekly broadcasts; a million and a half a year ask the Astrologer Dolores for advice; a magazine article about an unnamed soothsayer brings 11,700 inquiries;"... "There is a rising urge for the esoteric, a tidal wave of faith in applied mysticism. Unquestionably, millions of adult Americans believe that the future can be foretold. Still others are casting about for some excuse to believe."

"If this return of astrology and its sister arts came with the economic depression it would be notable merely in the physchology of despair. If it appeared only among the humble and unlettered it would show nothing more than the tenacity of superstition. But when the revival is at least ten years old and still gaining in fervor, and when, in a literate day, the converts include such supposedly intelligent people as bankers, Cabinet officers and Governors of States, the phenomenon grows extraordinary enough to warrant examination."

Hoke gives this sample of modern astrological hocus pocus thus: "Cosmic rays vary with the seasons of the year", according to Dr. Francis Rolt-Wheeler, Director of the Institute Astrologique de Carthage", and "The planetary vibrations partly reflected, act more readily on the physical body."

"The hoary aspect of astrology seems to heighten its authority as a science, and its claims to antiquity, at least, are valid." "It was born some 8000 years ago." "Astrology at its choicest, displays sonorous terminology, implication of scientific backing, and the ruthless avoidance of sense, and the appealing gravity of a child at make-believe."

Page 240 Section III. "The most striking aspect of the present wide belief in astrology is the ease with which so many people accept the premise on which the system stands. Persons who are otherwise intelligent, who habitually draw reasonable correct conclusions from given data, never balk, somehow, at the notion that stars give off something that makes human beings what they are and what they are to be.

"The customary rebuttal to all charges against astrology is, that it works. And so it does, with commendable originality.... yet we recall that with equal chances of success a radio astrologer predicted that the Lindbergh baby would be a girl. Most successes in prophecy are remembered and failures forgotten. The stock answer is, that the stars are never wrong, but that the astrologer may be, which is admittedly an argument to end all arguments."

Page 244. Section V. "Again reverting to Astrology particularly we find that they have a pride of profession... they resent being classified with fortune tellers, they attack fake astrologers, and even Mr. Hal Oliver proposes State examinations and licenses for astrologers, to put them on the plane with physicians and barbers. So great is their faith in their own philosophy."

Mr. Travis Hoke finds that Astrology has gotten into the courts and finds courts decisions in New York stating that Astrology had been raised to the dignity of a science, based on absolute mathematic processes...higher courts have held otherwise. Judge Nott held astrologers to be fortune tellers; Judge Houghton termed it a fraud; Judge Kelly ruled that methods are not material but prophecies are in violation of a statute against persons who pretend to tell fortunes. Now and then one is arrested, for the strange reason that astrology does not reveal the official character of a plain clothes detective or predict police raids on astrologers.

Page 244. Federal Radio Commission Censorship has finally frowned so efficiently on broadcasting of horoscopes that several profitable contracts have been cancelled by large stations. In Los Angeles astrologers are allowed to broadcast in the quise of religion. In a recent criminal prosecution in New York against a soothsayer named Cayce, the case was dismissed because the court held that he could not interfere with the beliefs of an incorporated eccelesiastical body.

Says Hoke very wisely reviewing the history of superstition and witches in America, "Faith in the supernatural has never quite died out anywhere, but in America its footing was at least precarious after Salem days; and with the turn of the century only a few mediums and palmists and astrologers survived, and only the ignorant followed them. Then the revival began, led by mediums and inflamed, a few years later, by the fervid sponsorship of Lodge and Conan Doyle."

There are laws and tradition galore against fortune telling of all kinds, yet they flourish. Estimates have been made which dredit the business of fortune telling with taking in more money per year in New York City alone, than New York City spends on its fire department, and twice as much as New York spends on its parks and museums.

Expounds HOKE further "The monumental credulousness of Lodge and Doyle overwhelmed lesser souls... The influence of Lodge and Doyle had upon the people of this country by their advocacy of spiritism can never be

245

reckoned in terms of money and stupefaction... No one can deny the dignity and respectability given this disreputable trade, by these sincere but misguided men... Riding in on the wave of enthusiasm came the astrologers and numerologists and the rest, gaining repute and authority and credence until, in the last ten years, people of the utmost conservatism and respectability and even intellectual pride unashamedly avow beliefs almost as logical as faith in Santa Claus."

Now comes the real solution, reason and explanation for a return in popularity for astrology.. Page 245. MANKIND MUST HAVE HOPE OR CONSOLATION, WHETHER FROM ASTROLOGER OR PHYSICIST, PSYCHIC OR PRIEST." Make daily life however safe, however easy, there is still tomorrow to face. Man cannot yet face it unarmored of faith that his destiny is ordered; without the conviction that his destiny is ultimately benevolent he could not withstand the blows that daily assail him. Nor is the intervention of occultists in matters that touch the general welfare necessarily more foolish or more evil than that of higher styled rogues or mountebanks or experts. Many a medium might govern a State as well as some present governors, and perhaps as entertainingly; might run a cabinet department or a bank as well as Albert G. Fall or Saul Singer. Elaine Williams can foretell the course of the depression as well as Doctor Julius Klein. Dolores may be a better prophet than Simeon Fess. All may be equally well intentioned, all are equally guessers." With this explanation for the rise in popularity of Astrology, my paper is concluded and my task done My thesis is written and my investigations satisfied.

But not so Editor HOKE. He goes on into results, he digs into the effects of astrology as a bad practice. He wants to lead a crusade against an evil, and he carries a banner of reform. viz; "The greatest harm is not that which fortune tellers inflict on believers, but that which believers inflict on others."

"When fortune tellers corrupt the reason of their patrons, they make them unsafe to deal with.. Whose loyalty and skill are safe with an employer who discards judgment of men and works for wholesale poppy-cock about vibrations." "What man can invest his savings on advice born of the mutterings of a cataleptic?"

"Getting back to cause and effect, mere analysis,says HOKE in conclusion, so sound, so learned, so deep that I waste time trying to write it in any other words than his." "Yet people want fortune tellers to guess, despite the frowns of the law and education, despite repeated demonstrations of their incompetency as guessers.. There must be some instinct at work that is stronger than law and learning."

"It will be remembered that before the occult revival, religions in American had begun to "modernize" themselves, were tendering seeming reconciliations to science, were trying, generally, to adapt themselves to a place in modern daily lives - and were departing more and more from a reliance on faith....Science was becoming a national idol... science made miracles, autos, radios, movies.. who could scoff at these miracles of today, or promise of more miracles tomorrow? Science worked these wonders, science made things, science sold things, blessed be the name of science. Credulity became a national trait, zeal in science worship became laudable."

"Then science became popularized, its magic exposed and explained. In the last ten years both religion and science have grown commonplace, half understandable, not awesome, and therefore in these last ten years occultism has mounted highest.

"Man still needs faith beyond logic, hope in things unseen, charity from a far distant source. The times are ripe for a new faith, a new messiah, a prophet."

Astrology was a powerful tool, a weapon, an influence for many hundreds of years, and is still, developed and maintained for the same purposes. As long as there exists ignorance, fear, a longing to peer into the future, a willingness to seek advice and guidance from seers, and wise men, so long will Astrologers be able to have an influence among that portion of the population who are not sufficiently warned and protected BECAUSE they offer a solution to certain vital, engrossing, ever-present questions in man's mind - they appeal to that feeling for superstition, that weakness for supernal answers, that tacit admission that comes into every man's life when he feels his smallness, his impunity in the battle for existence.

Paper #27.

DAVID STARR JORDAN

NELSON R.VANCLEAVE

April 11,1932.

DAVID STARR JORDAN

"The heights by great men, reached and kept
Were not attained by sudden flight
But they, while their companions slept
Were toiling upward in the night."

The poet has suggested in these lines one means by which success might be attained and one of the factors which contributed to the success of the character I wish to present tonight.

It is a difficult task, when narrating the events in the life of a man who was truly great, to select the events and incidents most worth while and it is also a difficult task to decide which events and incidents to omit.

In this paper, I wish to emphasize, especially, the events of his childhood days since those events undoubtedly influenced his later life and I also wish to emphasize the events of the seventeen years he chose to spend in Indiana on account of the influence he had upon the educational development of our state.

I wish it were possible for me to bring to you the personality of the man whose life I am presenting, as it has been revealed in the books and articles he has written and as it has been revealed by the tribute paid him by authors and scholars everywhere.

His books are available in all the leading libraries. David Starr Jordan achieved renown as an educator, as a scholar, as an author, as a scientist, as an explorer, and as a prophet of democracy.

David Starr Jordan was born in Gainsville, New York, Jan. 19, 1851. He came from a puritan ancestry of common men.

John Jordan, his great grandfather, served in the Revolution and was justice of the peace in Essex County, New York. John Jordan's old farm was a barren and stony tract strewn with crystals of hematite, the common iron ore particles of which were used for shot in squirrel hunting. He died in 1862 at the age of 79. His great grandmother was a slender, keen eyed, quick spoken old lady who sat by the winter fire.

His father, Hiram Jordan, was born on February 12, which is also the birthday of Darwin and of Lincoln. David Starr says of him, "He was a little less than six feet in height, spare, wirey and very athletic. He was able to clasp his hands and jump through them. He was a clever hunter, and possessed a large degree of woodcraft. He possessed no very marked originality, yet he was quick to see a point and adopt from others, especially from my mother, he was a keen observer, a man of great energy and of considerable ability as a speaker. His conception of duty was firm and unflinching; he used no form of alcohol or tobacco, and spent a large part of the latter portion of his life fighting the liquor interests in his county. Active in behalf of all educational movements, he served for a long time as trustee of the public school of his district, and as a teacher himself for ten or twelve years was locally noted for skill in instruction and maintenance of order. He was a pillar of the local Universalist church. Although of a cheerful disposition he was undemonstrative and often silent for a long time if his feelings had been hurt. He took his fun internally and seldom laughed aloud."

His mother, Huldah Lake Hawley, was born in Washington County, New York, in 1812. She was a woman of large stature and strong religious character although liberal as to details of faith, she had a distinctly original mind, a broad outlook on affairs, considerable native literary skill and for her time a good English education. At writing she was rather clever. Her husband was very proud of her verses. David Starr has preserved one of her poems which is as follows:

What Is Our Hope?

When we shall sink in drooping age
When friends depart, when sorrows rage,
And earth's frail joys all fleeting go,
What balm remains for mortal woe?

Is this our hope that we shall reign
With God, our Savior, free from pain,
While millions of his children dwell
Mid ceaseless flames in endless hell?

Though tender offspring there we see
Wailing in hopeless agony,
Yet we with heartfelt pleasure hear
Their groans and sighs, nor drop a tear?

Ah no, we hope that one and all
Shall rise at their creator's call,
From sorrows, sin and death made free
And all in Christ new creatures be.

This precious hope can give us peace
When all our earthly comforts cease
And make us with our dying breath
Shout, where's thy victory, boasting Death?

David was born January 19th, 1857, the fourth of five children, in an old brown farmhouse, left unpainted, to save money so that the children might be educated. The house stood on the county road one mile from the village of Gainesville, fifty miles from Rochester and sixty miles from Buffalo. His early youth was spent playing on the farm, wading in the creek, swimming in the mill pond, fishing and working, washing the sheep. He learned to handle horses, attended quilting bees with his mother where he was often thumped on the head by the thimbles of the women when he got in the way. ~~of the women who were working~~. One of his youthful duties was to help sew strips of cloth together for rag carpets which were woven in a loom. One of his earliest recollections is that of a large old-fashioned clock which inoffensively attended to its own business when "the folks" were there but had a distressing way of pounding out the slow minutes whenever he was left to himself.

As a boy of seven or eight he used to amuse himself by walking along the rail fence which bounded the farm meanwhile imagining various historical episodes. Each rail would represent the career, easy or difficult of some king or ruler. He often took long delightful trips with his father and found him surprisingly interesting and friendly.

He received his early education at home not entering school until the age of nine. When he was in the fourth grade he received much sympathetic encouragement from Orlin Cotton, his teacher. This teacher taught him Latin and, instead of using the conventional copy book, he was allowed and encouraged to make an annotated catalogue of the rulers of every nation of which he was able to secure a history. He was given helpful voice training in "speaking pieces" at church gatherings.

At the age of thirteen he became curious as to the names and significance of the celestial bodies. He completed a series of maps of all the visible stars indicating their magnitudes and the boundaries of the constellations. He would go out from the house and measure, roughly, with a pencil the position of four or five stars at a time and then return inside to plot them on the chart. With astronomy he turned toward terrestrial geography and, as no regular atlas was available, he made elaborate colored maps of all parts of the world copied from wherever he could find material.

Corporal punishment was not a factor in his development. He was never whipped by either of his parents or by anyone else. Punishment, threats and rewards played no part in his upbringing. This might suggest wise parents but it is contrary to the advice of Solomon and the practices of the teachers of that day, but he was an exceptional child.

Botany was his deepest youthful interest. In the summer he gave his spare time to the listing of the plants of his region beginning with "Woods' Botany" as a guide but turning afterward to the more difficult and more exact "Manual" by Dr. Gray. The country round about his home was very rich in wild flowers and in his early botanical studies he perhaps strained a point by adorning the conveniently white walls of his bedroom with the names of the different plants as he identified them. At school no attention was paid to this interest of his but he made the acquaintance of a curious old man, Joshua Ellenwood by name, who lived a lonely life on a poor little farm and, although lacking in scientific education, he had wandered far and wide through the country round about and had come to know most of the plants. This man gave young David much valuable assistance in naming the plants of that region. He had no training in drawing and never learned the art of perspective. Another art in which he should have taken great pleasure was denied him by Nature. A favorite winter diversion of the youth of that time was the singing school. Everywhere in the country villages of that region classes were formed by some musician usually from a larger town near by. Being mildly interested in musical notation, and having an accurate sense of time, he was at first regarded as a promising pupil. But his sense of pitch was faulty and one teacher finally said that "David might perhaps some day learn to sing but he didn't see how." He never did learn to sing, meanwhile, though not a singer, he excelled in athletic sports. He excelled in jumping, running, wrestling and fencing with wooden swords.

Along with his developing interests in science, the world of literary fiction was opened up through his introduction to David Copperfield, then just published. He eagerly read all of Dickens' works but found greater mental stimulus in Thackery after reading "Henry Esmond" and "Vanity Fair". He enjoyed Byron, Macauley and Moore. He found but little to interest him in his father's rather limited library, as too much of it was given to works of religious controversy for which he cared little.

When his parents felt that he had outgrown the district school he was sent to the Castile Academy eight miles away. But he became homesick after two days and walked home. He told his mother that there was no use in staying in that school as he already knew all that they were teaching there. At the age of fourteen, being considered a youth of promise he was permitted to attend classes at the Gainesville Female Academy, a privilege which was also accorded another boy who was the son of the local Congregationalist minister. In this school he studied French, Algebra, Geometry and Penmanship.

Along about this time the wholesome American sport of baseball came into vogue. A native of the village had seen a game at Buffalo and the glowing accounts he gave of the game led to immediate results. At once a team was formed and uniforms secured. David began as left fielder and was later promoted to the rank of second baseman. His greatest achievement occurred in his junior year at Cornell when in one game he made three consecutive home runs, the ball in each case passing over the roof of a house supposed to be beyond the center field. At the age of fifty-eight while president of a university and with a steadily lowering batting average, Mr. Jordan reluctantly abandoned the sport so far as his participation was concerned.

At the age of seventeen he was proposed as the teacher for the local school and, as his father was the only trustee, the proposition had to be voted on by the people of the district. The decision went against him as the people felt that he was only an overgrown boy of seventeen and not adequate for the responsibility. However at South Warsaw, a manufacturing suburb of the county seat, a teacher had been bodily thrown out by the boys, a habit in that particular school which was then considered the most unruly in the county. David undertook the task of breaking the turbulent element of this school and through a regime of "blood and iron" mingled with conciliation he managed to hold the position until the end of the term, from November until March.

In entering college he states that the word "eager" best describes his mental attitude. He formed the habit of working persistently toward desired ends and then taking the results calmly. He was always ready to proclaim even from the housetops any fixed opinion and to quietly ignore differences when nothing was to be gained by outcry.

I shall pass hurriedly over his college career as his activities and interests there parallel closely the activities and interests of any college student. He won a scholarship to Cornell University and entered that new university in March 1869 with only seventy-five dollars in his pocket but rich in hope and ambitions. He became affiliated with the Delta Upsilon fraternity where affectionate friendships were formed which remained unbroken for more than half a century. As the matter of fraternities was discussed at some length in this association not long ago I might say in passing that Mr. Jordan speaks of his fraternity membership as a wholesome and helpful experience. He states, however, that "if a fraternity is to reach the worthy ends for which it is designed it must first rise above its easily besetting sins--idleness, snobbery, lavish expenditure and dissipation."

David Starr Jordan completed all requirements for the Bachelor of Science degree and also for the advanced degree of Master of Science which was conferred in 1872. His Master's thesis was "The Wild Flowers of Wyoming County." Upon graduation from Cornell in 1872 he accepted the professorship of Natural Science at Lombard University located at Galesburg, Illinois, at an annual salary of thirteen hundred dollars. He found that Natural Science was an expansible subject at Galesburg. His "chair" demanded classes in Zoology, Botany, Geology, Mineralogy, Chemistry, Physics, Political Economy, Paley's Evidences of Christianity and incidentally, German and Spanish. He also had charge of the weekly literary exercises consisting of orations and the reading of essays, with a class in Sunday School for good measure. In off hours, also, he served as pitcher of the student ball team. The student body consisted of not over one hundred students with only eight in the graduating class. In chemistry and physics the college had no apparatus and nothing that could be called a laboratory. They studied Botany in the field and the banks of the Mississippi River were utilized to the utmost in the study of Geology. On one occasion he was criticised by the president of the college for an account of the Glacial Period because Jordan made it appear "as though ice had actually covered the land." At the end of the year the trustees, being short of money and none too appreciative, left him no acceptable alternative save to resign which he did.

From Galesburg he went directly to the Island of Penikese to constitute the first class in a proposed Summer School of Science under Professor Agassiz. This island comprises some sixty acres / of very rocky ground off the heel of Cape Cod. Fifty students ă-ga-sā were enrolled in this first class. All the students formed a very high opinion of the ability of Professor Agassiz and were very much grieved at his death which occurred in December 1873.

After the close of the summer session he received a telegram from Superintendent George P. Brown of Indianapolis, asking him to take up the science work in the high school there. He gladly accepted the position. In speaking of Indianapolis and its people he says,"The capital of Indiana at first sight seemed singularly monotonous, being perfectly level and laid out in regular squares around a central circle. The streets were lined with the silver maple, a second rate shade tree which did not appeal to me. But the people said I would soon learn to love the town and as a matter of fact I did. When I reached Indianapolis I did not know a single person in the state; and at the end of seventeen years when I left for California I had made acquaintance in every one of the ninety-two counties."

His first and only year as a high school teacher proved a pleasant one. The institution started out that fall with a new principal and a fresh body of young teachers, among whom was William M. Parsons, afterward for more than forty years president of the Indiana State Normal School at Terre Haute. Another teacher was Lewis H. Jones, long at the head of the Michigan State Normal School.

David Starr Jordan was married March 10, 1875 to Susan Bowen of Peru, Massachusetts. Miss Bowen then held the position of associate in Botany at Mount Holyoke Seminary of which she was a graduate. She was a woman, gentle and enthusiastic, always hopeful and of the type for which the term "beloved" is naturally employed. After ten years of married life she died at Bloomington, Indiana, November 15, 1885, leaving three children aged eight, three, and one respectively.

Among Mr. Jordan's Indianapolis friends were Benjamin Harrison, who later became President of the United States; William P. Fishback, Dr. William B. Fletcher, Maurice Thompson and James Whitcomb Riley. He says of Riley, "Among all my Indianapolis friends none had greater personal charm than James Whitcomb Riley, the poet whose name has since become a household word. Riley was a gentle, lovable man with a fine sense of humor and a warm heart which for a time threatened to be his undoing. Nothing apparently could ruffle the sweetness of his temper. In 1892 he gave a reading at Stanford University after which he was assailed by Ambrose Bierce for corrupting the English language by writing in the Hoosier Dialect. Some one asked Riley why he did not strike back. Riley said 'I did, I hit him with a great chunk of silence."

Following one year in the Indianapolis High School Mr. Jordan was elected to the position of Professor of Biology in the

Northwestern Christian University, already being removed from Indianapolis to Irvington, a suburb five miles distant and since included within the city. Coincident with removal, the burdensome original name was changed to Butler University in honor of its principal founder Mr. Ovid Butler of Indianapolis, a broad-minded and fine spirited member of the Christian church. The institution, making no provision for graduate study, it later became Butler college. In the service of this institution Mr. Jordan spent four years. While engaged in this work at Butler and in the Indianapolis High School he found time to attend the Indiana Medical School from which he received the degree of Doctor of Medicine. At that time (1875) medical science was still in the medieval period. The word "bacteriology" still slumbered in the Greek lexicon, its component parts widely separated, antiseptic surgery was an unknown art, when a surgeon cut into the human body, he took chances on gangrene, blood poisoning and other ills he could neither forsee nor avert. Anatomy was studied in savage fashion in crowded unventilated rooms by a class of students who, in general, seemed to care little for personal hygiene.

Lest we form the opinion that there were no disappointments in the life of this man I wish at this point in the paper to call your attention to some of these. Ambition impelled him toward university work and, as he regarded his position at Butler college as temporary, he made numerous but unsuccessful efforts to secure a position in larger institutions. He was considered for a position in Purdue University but was not accepted.

He had been assured of an appointment as Professor of Zoology at the University of Wisconsin by the President of the Board of Trustees but the Governor of the State failed to reappoint this personal friend for the coming term, so Dr. Jordan was not elected. Dr. James McCosh, President of Princeton, refused to accept him as a Professor of Zoology because as the President stated "~~they~~ we must have an instructor who ~~was~~ is unquestionably orthodox and innocent of any disturbing knowledge of Biology." He was a candidate for positions at Vassar and Williams but without avail. President Angell of the University of Michigan stated that they were getting along pretty well as they were without an expert in any of those subjects. The President of the University of Cincinnati selected Mr. Jordan for the chair of Natural History but the then board of trustees failed to ratify the appointment on the ground that they already had among their dozen or so professors three from Cornell. One member went even farther, remarking that they had a Professor of History and he ought to carry the "Natural History" as well. In 1878 he was attracted by the prospect of a career which appealed delightfully to his spirit of adventure. A Cornell friend who was Professor of Botany in the University of Tokyo tried to secure for him the chair of Zoology in the same institution but this friend was transferred to another school and the university selected another man for this position.

Meanwhile Dr. Jordan had published a number of articles on the fishes of different sections of North America and had become an authority on fossil vertebrates.

The academic year of 1878-1879 proved to be his last at Butler. The college was torn between two factions. One wished to make the college purely a feeder to the Christian church and the other to forward its growing relations with modern scholarship and also to meet the local needs of the city of Indianapolis. The first faction prevailed and Mr. Jordan tendered his resignation to take effect at the close of the school year. He spent the summer in Europe with a group of students and upon his return was offered the Professorship of Natural History (Zoology, Botany, Geology and Physiology) in Indiana University which he gladly accepted. When he arrived in Bloomington he found that there was only one street that had been graveled, the others were covered with bright red clay and crossed by pedestrians on stepping stones made of rough slabs of limestone, which material also served as sidewalks. The central square of the town was marked by the courthouse, a shabby building surrounded on Saturdays by the saddle horses and teams of the neighboring farmers. He was very favorably impressed with the many places and objects of interest connected with the geological formation there and for the opportunity for study which the caves presented. He speaks of Brown county as follows, "Brown county, our neighbor on the east, merits a word. The most hilly and backward part of the state, without a railroad in my time, its highest elevation, Weedy Patch, approaches the dignity of a mountain. To this and to the sister summit, Bear Wallow, my students and I made frequent pilgrimages. Near the barren top of Weedy Patch stood a poverty-stricken cabin the owner of which explained that somebody had to live there and so he did."

Dr. Jordan began his work at Indiana University with much enthusiasm. He found there more and better equipment and a more generous atmosphere than at Butler although this institution was quite as heavily burdened by educational tradition. He had hardly made a beginning, however, when a most unforseen call to government service gave a rare opportunity for field work in Zoology. The United States Census Bureau had planned for 1880 a report which in fullness and accuracy should far surpass any work of the kind before attempted.

Making an adjustment whereby his collegiate work was placed temporarily in the hands of a young instructor, Dr. Jordan was enabled to accept the alluring assignment upon which he entered in December 1879. His special duty concerned the investigation of marine industries of the Pacific Coast, to list the various species of fishes and other marine animals inhabiting adjacent waters and to report fully on their habits, food and value; also to describe in detail the past, present and probable future of all industries related to the sea. This investigation, involving nearly a year of travel and research he claims as one of the most important events in his scientific career.

In August 1884 David Starr Jordan, to his great surprise, was offered the Presidency of Indiana University, a position which was undesired and unexpected as his ambition ran entirely in the direction of Natural History and exploration. However, he accepted the responsibility and became president on the first of January 1885.

During the twelve years following President Jordan advocated many changes in the administration and organization of the university. He first did away with the fixed curriculum and adjusted the work so that practically all the subjects hitherto taught in the university, being elementary in their nature, were relegated to the first two years. Then he instituted a "major subject" system, by which each junior was required to choose a specialty or major and to work under the immediate advice of his "major professor" whose counsel in details he was obliged to secure. The preparatory school was discontinued. A separate department was created for Botany, for Zoology and for Astronomy. He endeavored to improve the personell of the teaching staff but on account of the limitation of funds he was compelled to look for men of promise rather than of actual professional achievements. President Jordan did not abandon either research or teaching. Each year he gave a course of lectures in the university. He prepared a lecture on the "Value of Higher Education" which he gave at teacher's institutes and before high schools in practically all the ninety-two counties of the state.

He invited prominent men to address the student body, among these were Wendell Phillips, Henry Ward Beecher, Bronson Alcott, and Theodore Roosevelt.

In 1886 the Presidency of the State University of Iowa was offered President Jordan but the board was a solid unit against his leaving Indiana and finally persuaded him to decline the offer. He was elected President of the College Association of Indiana and also of the Indiana Academy of Sciences. During this same year in August he was married to Miss Jessie Knight of Worchester, Mass.

I wish that time might permit me to describe in detail the wonderful journeys and adventures of President Jordan during the ~~great~~ years he spent as President of Indiana University. His own story of his adventures in climbing the Matterhorn is one of the most interesting I have ever read. In the spring of 1891 he was suddenly called upon to make a momentous decision profoundly affecting the remainder of his life. The Governor of California, Senator and Mrs. Leland Stanford, arrived in Bloomington and wished to see him. They explained that they wished to offer him the presidency of the new Leland Stanford University at an annual salary of ten thousand dollars. After a short conference with Mrs. Jordan he decided to accept the offer and the responsibility.

The Indiana Board with whom his relations had always been most friendly were very considerate. They regarded the new appointment of the president as a significant honor and one that in a degree testified to their own wisdom and to the high standing of the State University.

The Leland Stanford University was unique in that it had originated in the shadow of a great sorrow. The only child of Senator and Mrs. Stanford, a lad of sixteen had died and the stricken parents had stated that the children of California should be their children. They planned to endow the university which they wished to establish in memory of their son with their entire fortune which was estimated at more than thirty millions of dollars. The campus site of the university consisted of eight thousand nine hundred forty acres. To all who have ever frequented the arcades and courts of Stanford University, its founders choice of architectural design and material seems inspired. The warm, sunny walls and red tiled roofs, contrasting finely with the deep blue sky, blend into the tawny hues of the California summer, while in winter they stand out effectively against the green foothills and farther mass of the Sierra Morena.

Dr. Jordan reached his new home in Palo Alto in June 1891 and at once began to prepare for the formal opening of the university in October. As the day for opening the doors of the new university to students approached the skeptical general public showed little enthusiasm over the establishment of a new university in California. The University of California had only five hundred students in all and many felt that there was no need for another university. The New York Mail and Express prophesied that for years to come the professors would "lecture in marble halls to empty benches."

Fifteen professors composed the faculty on the opening day and six of these were from Indiana. But professors alone do not make a university, and four hundred sixty five students were enrolled. These adventurous scholars came from all over the world but especially from the middle west. About three hundred fifty of these were freshmen. The first commencement was held June 15, 1892. Upon that date the Bachelor of Arts degree was conferred upon twenty-nine graduates and the Master of Arts degree was conferred upon nine more.

The panic of 1893 threw its shadow upon Senator Stanford and indirectly caused his death. Upon his death in June 1893 his entire estate was thrown into the Probate Court and six years of litigation followed before the university was assured of an endowment.

There ~~is~~ was a striking contrast between the problems involved in the administration of affairs at the University of Indiana in 1885 and those of Leland Stanford University in 1897. The problems in Indiana were largely financial as the president found it necessary to attend each session of the legislature to ask for funds so sorely needed. Financial matters did not concern President Jordan so much at Leland Stanford, yet, he stated that there never was a year when they had more money than they needed.

In regard to the travels of Dr. Jordan I wish to state that he visited practically all points of interest in the old world and the new. He has written very interesting accounts of his travels in Japan, China, Germany, Australia, Pago Pago, New Zealand, Spain, Italy and South America. the university met with a calamity ~~quake.~~

In the year 1906 ~~California was visited by a tremendous earth~~

At thirteen minutes after five on the morning of the eighteenth of April 1906, the university was visited by a terrific earthquake. In less than one minute the solid earth between the university and the mountains had been torn open to a depth of many miles and then clapped together again as if nothing had happened. Two and one-half million dollars worth of academic property had been destroyed, all in the brief space of fifty six seconds. On this there was no insurance as it had always been the policy of Mr. Stanton to be his own insurer. All classes were at once disbanded for the season and prospective candidates were granted degrees. The trustees took up the problem of repair and replacement with determination and courage. Dr. Jordan realized that the earthquake meant the abandonment of several intensive educational schemes he had hoped to develop. It was obvious that the rest of his administration must needs be devoted to solidifying what had already been attained. To this end he formulated a plan for the development of the university proper as a center of professional training and research as distinguished from the Junior College in which basal elements are taught. Accordingly the entrance requirements were changed so that on and after September 30, 1910 no students were to be admitted unless they had completed two years of collegiate work in addition to the requirements for high school graduation. Since this time the University of Leland Stanford has grown to be one of the leading universities of the West.

Dr. Jordan ~~has~~ was not only ~~been~~ a leader as an educator but as an author as well. It is surprising that anyone could find the time to do all that he did. His published works were in the fields of history, science, fiction and politics. Some of the titles of his books and addresses are as follows:

"The Fishes of North America"
"The Cretaceous Fishes of Brazil"
"Factors of Organic Evolution"
"A Natural History"
"Leading Men of Science"
"The Fishes of Hawaii"
"Animal Structures"
"The Trend of the American University"
"The Heredity of Richard Roe"
"Care and Culture of Men"
"The Blood of the Nation"
"The Days of a Man" and many others.

His death in August 1931 was deeply regretted throughout the world as his death marked the passing of a man who was truly great.

The Nation in the issue of September 30,1931 aays of him,

" A brave,far-sighted and noble citizen,a great college president was David Starr Jordan,whose death in the fulness of years has been reported.The cause of peace in the United States had no more devoted advocate in season and out of season.When the folly and madness of the war lust were upon us in 1916-17,Dr.Jordan faced calumny and abuse with calmness and unfailing courage.He was tried but not found wanting,and ,and unlike the many prewar pacifists of the type of Nicholas Murray Butler,he refused to compromise or to recede in any way from his position that war was the crime of crimes.Indeed,it is heartening to record that this admirable patriot and great scientist and educator declared in his last utterance that "all war is murder,robbery, trickery,and no nation ever escaped great losses of men,prosperity and virility.War knows no victor." He was the author of many volumes seven of which were given to the cause of peace.He was one of a great group of college presidents,including such men as Eliot of Harvard, Angell of Michigan,and Van Hise of Wisconsin,who not only advanced education and educational methods,but were inspiring citizens and leaders of public opinion as well."

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4/18/32
Paper #28.

A brief Chronicle of my life.
December 20, 1916.
Upton Swingley.

I was born in Washington County, Maryland, Sept. 18, 1834. My father, Nathaniel Swingley, was born in Washington County, Maryland, in 1807, and my mother in 1809 in the same County. She was the daughter of John Sharer.

My father, with his family of five boys and two girls, moved to Ogle County, Illinois, in 1838. He located between Oregon and Mt. Morris, about one mile out from where the present town of Mt. Morris is located. There were no towns in this part of the country at that time, and we had but few neighbors.

In 1839 the corner stone for the Rick River Seminary was laid. This institution was located out in the open country, and around it was afterwards built up the town of Mt. Morris. My father donated twenty acres of land to the Methodist Church for the site of the Seminary.

When five years of age, I started attending a school about a mile west of the present site of Mt. Morris, which was composed of the children of four families. The teacher, A. C. Allen, lived at my father's house, and took us children to school and back in a wagon with board wheels.

After attending school here for about three years, I was sent to a school located at Phelps' Grove, about two miles east of our home, which I attended until I was about eleven years of age. In this school, we had no desks. Our seats consisted of slabs, which were first cuts off of a log, with stakes set in for legs. In the winter we were allowed to take these seats out, turn them upside down and coast on a hill nearby, until we broke several of the seats, when the teacher put a stop to it. When we could no longer use these seats, we brought sleds from home. At the foot of this hill was a large open spring. One day a negro girl wanted my sled to coast down the hill. I would'nt let her have it, but as she insisted on riding, I let her get on the sled in front of me and down the hill we went. I steered the sled into the spring, and then slipped off. She got a good wetting and I got a good thrashing for it.

In 1845 my father moved with his family to Brawdie's Grove two miles north of where Creston is now located. Our nearest neighbors then lived seven miles to the north of us. A family by the name of Flagg lived at Hickory Grove, where Rochelle was afterwards built. To the South of us, the nearest neighbor was at Paw Paw, twenty miles away; to the east, Huntley's Grove, twelve miles, where De Kalb is now located.

At that time this part of the country was infested by a band of robbers and horse thieves, known as the Driscoll Gang. They became so desperate, that a Vigilence Committee was organized to rid the country of them, and Mr. Campbell who lived at Campbell's Grove, now known as Lindenwood, was chosen Captain of the Committee. The Driscolls lived at Driscoll's Grove, later called South Grove. There were several boys in the family. One Sunday evening two of these boys went to Campbell's house, called him out, and shot him dead in the presence of his wife. This so aroused the country, that the Vigilence Committee went to the home of the Driscolls and arrested the father and one son, William, neither of whom had taken a direct part in the shooting.

They were taken to Oregon, which then was composed of a couple of houses, but was called the County Seat. They were tried, convicted, and executed in one day, the execution taking place in a Grove east of Daysville. They stood blindfolded on a mound and shot by twelve men belonging to the Committee. This determined action cleared the country of the robbers. Brawdie's Grove was a very dense one, making a good place to secret horses. At one time a hollow tree was found filled with twenty-three saddles. My father bought the claim of old an Brawdie, who was a brother-in-law of Driscoll, and who left with the Driscolls. He paid him $500.00 for his claim, which consisted of 200 acres of grove, and then moved his family into the old Brawdie shanty until he could build a better home.

We had to go to Driscoll's Grove for our mail, which was carried by stage running from Chicago to Galena. This was my job, riding across the prairie on a pony, but in the winter time I went for it but once a month.

I assisted my father in farming his land, which was hard and unprofitable work, as we had no improved machinery and used oxen. The land was not even fenced, and at night the oxen were turned out to graze. In the morning, it was my duty before breakfast to get the oxen, which sometimes would have wandered off two or three miles during the night.

Our nearest market was Chicago, seventy miles away, which was then a town of about 5000, built on the water front of Lake Michigan. No effort had yet been made toward modern improvements, the streets being unpaved and often very muddy, and the sidewalks only of boards. We drew our grain to Chicago with oxen, which meant a trip of about ten days. We carried our provisions with us, and never ate or slept in a house during the entire trip. We would haul a load of wheat to Chicago and get fifty cents a bushel for it, bringing back such provisions as we could not raise ourselves. I was about twelve years of age when I made my first journey to Chicago. There was just one house between what is now Oak Park and Chicago, and this was a hotel, which was run by a man who owned it and forty acres of land. A man named Trask stopped at this hotel one night. In the morning the proprietor wanted to trade Trask his house and land for his guest's four horses and wagon. Trask laughed at him, saying he would'nt take his land as a gift.

The Pottawatomie Indians were located in Northern Illinois, and used to spend their summers in the Grove near our home. The Chief's name was Shabbona, and the town of Shabbona on the C. B. & Q. Railroad was later named after this Chief.

In the spring of 1850 my father, getting the gold fever in his ins, organized a company of twelve men, most of whom came from the vicinity of Mt. Morris, to take the trip overland to California. I was fifteen years old at that time, and was included in the number to cross the plains. Our outfit was in common, and included eight yoke of oxen and two wagons; four horses and one wagon; two mules and one wagon; two horses and one buggy, and a pony for me to ride. Uncle Josh Thomas went to St. Louis and bought our supplies, which consisted principally of bacon, crackers and hardtack. This he shipped up the Missouri River, meeting the rest of us at the present site of Council Bluffs. We started from home the 5th day of March, going to the Missouri River, where Council Bluffs is now located, where we remained for three weeks waiting for the grass to grow. The Pawnee Indians were camped on the east side of the River and the Omaha Indians on the west. There was not a white settlement west of the Missouri River. There were 10,000 emigrants camped there at that time, waiting for the grass, so that they could start out on the plains westward. We formed a company of 120 men with 40 wagons, of which my father was choses Captain. We crossed the River on the 6th day of May, swimming our stock and taking the wagons by ferry.

I shall never forget the first night we camped amoung the Omaha Indians. We fromed a corral by placing our wagons in a circle the length of a log chain apart, and putting the stock in this enclosure, guarding them with two men the fore part of the night and two in the after part. It fell to my lot to be chosen to go on duty the after part of the night, which was a very serious matter for me; but I marched back and forth, thinking every minute that Indians would attack me. In the morning, the boys wanted to know what I would have done, if the Indians had put in an appearance, and I said I would have shot them. They said, "Yes, you would, your gun was'nt loaded." That morning a crowd of Indians came to our camp, begging for something to eat. One of our boys had a dog that he traded to the Indians for a pair of moccasins. The Indians knocked the dog in the head, threw him on the camp fire and roasted him, head and all, and then carried him off to their camp. We saw much of Indian habits and ways of living as we travelled through twelve different tribes. We journeyed up the Platte River for 500 miles through a country where there were buffaloes in droves by the thousands. We lived on buffalo meat.

The Sioux Indians were on the Platte River; one of the largest and most warlike tribes, having about 2000 warriors. They were very [illegible] and tried to talk the English language, but all they could say was what they had heard the men say to their oxen, and this was mostly cussing. They would come up to you, extend their hand to salute you and say, "Whoa Haw, God Damn you," which was about all the English language they knew.

We made clow progress crossing thr Rocky Mountains, averaging about ten miles a day. We went north of Salt Lake City to what was known as Sublet's Cut Off and down the Humboldt River 400 miles to where it terminated in a lake seven miles wide and twenty miles long, that had no outlet, but sinking into the sand of the desert. From this lake we crossed the desert ninety miles to Carson River, and on this desert we lost the most of our stock. We had seven head of cattle and two mules when we reached Carson River, and our provisions had completely given out. We killed one of our oxen, stripped the meat from the bones, and jerked it by drying and smoking over a slow fire. This was all we had to eat for fifteen days while crossing the Sierre Nevada Mountains, and we had to walk most of the way.

We arrived in Hangtown in Placer County, which is now Placerville, about 150 miles northeast of Sacramento, on August 26, 1850, which would make about six months on the road. This was a mining camp, where there was flour and salt pork for sale. Our first meal for twelve men cost $58.00. Flour was sold at $1.50 a pound and pork $1.25.

We worked in the mines until 1852. Father and I then joined a company to go on horseback across the mountains and desert to the Sink of the Humboldt, which was about 800 miles, to buy emigrants' stock and recruit them. We were gone about three months, returning with about 300 head of cattle, horses and mules. We sold our interest in this stock and started for home on November 10, 1853.

We returned by way of the Ocean, paying $400.00 apiece for tickets to New York. We left the boat at Panama, and walked across the Isthmus. We were fourteen days from San Francisco to Panama, and I was very sick for thirteen days. When we anchored at Panama, we were out about four miles and were taken from the vessel by the natives in little boats to the shore. We had to swim the Chagrus River, which we did with our cloths on. I had in my pocket while swimming the river the watch which I still carry, and it did not stop running. We took a boat again at Aspenwall on the atlantic side for New York. The trip took eight days, and my father was taken sick on the way with Panama fever. At that time they were building the Panama Railroad, and we had a number of railroad builders aboard the boat, five of whom died of this fever, and were buried at sea. There was a railroad from New York to Rochester, which was very fortunate for us, as I had a very sick father on my hands. At Rochester we took the boat thatwent to Detroit. From Detroit we took the railroad to Chicago, going from there to Rockford over the Chicago and Northwestern Railroad, which was built to Rockford in 1853. This was the first railroad built west of Chicago. The rails were made out of oak scantling with scrap iron nailed on top, and it took nine hours to go from Chicago to Rockford.

We stayed all night in Rockford at the City Hotel, which was located where now stands the Forest City Bank. As father was still very sick, we had to hire a wagon, in which he could lie down, to git him to his home. He was sick for about four months of this fever.

As my schooling had been somewhat neglected in the fall of 1854 I thought I would take a course in higher education, so I went to Beloit College. I experienced my first feeling of homesickness here, as I found myself surrounded by too much civilization. The President of the College at that time was a man by the name of Chapin. We met every morning at 6:30 in the College Chapel for prayers. As this was not very interesting to me, I decided to enliven the meeting, so, with the assistance of the janitor, a colored man, we put an old hen into the Professor's desk in the Chapel. In the morning, when he opened his desk to get the Bible, the hen flew out and furnished one interesting meeting.

The winters of '56 and '57 I spent in Rockford, attending Burnham's Commercial School, shich was over the Chick House. During that winter a man named Countryman was tried for murdering Sheriff Taylor, and convicted. Our school was dismissed for a week to attend the trial and also the execution which took place about three miles west of Rockford. I graduated from this school with high honors, receiving diplomas for double entry bookkeeping, engineering and steamboating. I made use of my engineering and steamboat education by working on the farm with my father.

In 1858 I was married to Frances Potter, and commenced farming on part of father's farm which I bought. I worked this farm until the year 1875. My daughters, Carrie, Minnie, Grace and Lida were born while living there. Their mother died in 1870.

In 1871 I was married to Sophia Woodward Pyers, who was the mother of Upton L. Swingley. We went on a wedding trip to California over the Union Pacific Railroad, which had been Recently completed. This road followed the old trail that we took when making our trip across the plains. We were in Salt Lake City at the time of the Chicago fire, and while there heard Brigham Young preach. The mormons were holding a semiannual council meeting at that time, and the Mormons from all over the valley were attending the meeting. The construction of the Mormon Temple was just being started. Upton's mother died in 1873, shortly after we moved to Creston.

In 1875 I was married to Henrietta Thomas Brown. We lived in the storms house, while we were building our new home, and Howard was born in the Storms house. We moved into the new house in 1876 where Gertrude was born.

In 1892 we moved to Rockford into our present home on North Church Street.

Read before Terre Haute Literary Club
4, 18/32

R.C. Halberstadt

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VOLUME XII.

1932- -1933

1

Index- -Volume XII- -1932-33

Page

Acher- -The Psychology of Advertising- - - - - - - - - - - - - - - - -Paper #16-- 180-193
Allen- -The New Skepticism - " 14---141-159
Brengle- -In Defense of American Democracy - - - - - - - - - - - " 15- 161-193
Canine- -A Man Of Parts- " 7-- 61-81
Democracy,In Defense of- -B.E.Brengle- - - - - - - - - - - - - - " 15
Europe,Motoring Through- -J.B.Wisely - - - - - - - - - - - - - - " 24
Ewers,J.E.- -Technocracy - " 20---230-249
Federal Laws concerning Veterans etc- -F.C.Wade- - - - - - - - - " 28
Greatest Comeback in History,The- -H.S.Hickman - - - - - - - - - " 18
Halberstadt,L.C.- -Vigo County's Vanished Races- - - - - - - - - " 11---126-129
Himelich,R.W.- -A New Philosophy Needed- - - - - - - - - - - - - " 8 --83-93
Hines,L.N.- -William Gilmore Sims- - - - - - - - - - - - - - - - " 13---130-140
Hickman.H.S.- -The Greatest Comeback in History- - - - - - - - - " 18---215-225
Hormones,The Relation of to Man- -F.E.Wiedeman - - - - - - - - - " 10
Houston,The Greatest Comeback in History- -H.S.Hickman - - - - " 18
Jimmie Bonner and the Wolf- -A.R.Markle- - - - - - - - - - - - - " 6
Kant,Immanual- -J.F.Mackell- - - - - - - - - - - - - - - - - - - " 5
Kelly,C.Y.- -Trial By Jury - " 25- 301-314
Lawyer, In Defense of the- -L.R.Sutin- - - - - - - - - - - - - - " 23
Mackell,J.F.- -Immanual Kant - - - - - - - - - - - - - - - - - - " 5---24-37
Man of Parts,A- -E.N.Canine- - - - - - - - - - - - - - - - - - - " 7
Markle,A.R.- -Jimmie Bonner and the Wolf - - - - - - - - - - - - " 6---38-[illegible]
Mark Twain- -N.R.Van Cleave- - - - - - - - - - - - - - - - - - - " 3
Mark Twain,The Tragedy of- -J.M.Taxay- - - - - - - - - - - - - - " 22
Minutes for 1932-33- -N.R.Van Cleave - - - - - - - - - - - - - - " 29
Moore,H.E.- -The Reasons for and the Nature of the School
Health Program- - - - - - - - " 27- 316-334
Needed,A New Philosophy- -R.W.Himelich - - - - - - - - - - - - - " 8
Problems of Our American City- -Chas.Zimmerman - - - - - - - - " 4
Psychology of Advertising,The- -R.A.Acher- - - - - - - - - - - - " 16
Rome-Stratified History- -F.H.Wong - - - - - - - - - - - - - - - " 17
School Health Program etc- -H.E.Moore- - - - - - - - - - - - - - " 27
Sims,William Gilmore- -L.N.Hines - - - - - - - - - - - - - - - - " 13
Skepticism,The New- -O.T.Allen - - - - - - - - - - - - - - - - -" 14
Stantz,Guy- -Training Citizens - - - - - - - - - - - - - - - - - " 9-- 95-108
Sutin,L.R.- -In Defense of the Lawyers - - - - - - - - - - - - - " 23-- 260-268
Taxay,J.M.- -The Tragedy of Mark Twain - - - - - - - - - - - - - " 22 -- 251-259
Technocracy- -J.E.Ewers- " 20
Training Citizens- -Guy Stantz - - - - - - - - - - - - - - - - - " 9
Trial By Jury- -C.Y.Kelly- " 25
Van Cleave- -Mark Twain- " 3-- 3-18
Van Cleave,N.R.Secty- -Minutes for 1932-33 - - - - - - - - - - - " 29--- 362 381
Vigo County's Vanished Races- -L.C.Halberstadt - - - - - - - - - " 11
Wade,F.C.- -Some Observations Concerning Federal Laws Relating
to Veterans of Wars of The U.S.- - - - - - - - - - " 28 335-346
Wong,F.H.- -Rome-Stratified History- - - - - - - - - - - - - - - " 17---194-214
Wiedeman,F.E.- -The Relation of Hormones to Man- - - - - - - - - " 10 109-124
Wisely,J.B.- -Motoring Through Europe- - - - - - - - - - - - - - " 24 -- 264-27[illegible]
Zimmerman,Chas.- -Problems of the American City- - - - - - - - - " 4 -- 19-27

Paper #3

MARK TWAIN

October 10,1931.
Terre Haute Literary Club.
Nelson R.VanCleave

3

MARK TWAIN

American literature can exhibit no other example of supreme success from the most humble beginnings to compare with that of Mark Twain. The evolution of Mark Twain from a printer to a great author, from a river pilot to a trustworthy navigator on the vast and uncharted seas of human experience may be taken as symbolic of the romance of American life.

Books have been written of his life and his work. Our greatest thinkers and writers have spoken well of him and the American people have learned to love him. Doctor VanDyke said of him, "We think of Mark Twain not as a celebrity but as the man whom we knew and loved. We remember the realities which made his life worth while, the strong and natural manhood that was in him, the depth and tenderness of his affections, his laughing enmity to all shams and pretences, his long and faithful witness to honesty and fair dealing."

Archibald Henderson, who has written a book about him, says " Samuel Langhorne Clemens impressed me as the most complete and human individual I have ever known. He was not a great thinker; his views were not advanced. The glory of his temperament was its splendid sanity and balance. The homeliest virtues of life were his ; the republican virtue of simplicity, the domestic virtue of personal purity, the civic virtue of public honesty, the business virtue of stainless private honor. Mark Twain was one of the supreme literary geniuses of his time, but he was something even more than this. He was not simply a great genius; he was a great man."

4

The name,"Clemens," was not an uncommon one in Rome. There was an early pope by that name. A Gregory Clemens was an English landlord who became a member of Parliament under Cromwell and signed the death warrant of Charles the First. In the long line of Clemens there was one Flavius Clemens, a man of wide repute for his want of energy and in a marginal note Mark Twain wrote, "I guess this is where our line starts". It was like him to write that. It spoke in his whimsical fashion his attitude of humility and the ready acknowledgement of short comingswhich made him lovable in his personality and in his work.

Of his immediate forbears, however, there is something to be said. His paternal grandfather, whose name was Samuel, was a man of culture and literary taste and Mark Twains' father, John Marshall Clemens was the eldest of their five children. The family was not a poor one but all were taught the necessity of hard work. The eldest son was sent to the county seat to study law. In 1823 John Marshall Clemens married Jane Lampton, who on her own account was reputed to be the handsomest girl and the wittiest, as well as the best dancer in all Kentucky. Her mother was a Caseyand her father was a Lampton of Durham England. These things were worth while in Kentucky, But it was rare Jane Lampton herself, gay, bouyant, celebrated for her beauty and her grace, able to dance all night and all day too, that won the heart of John Marshall Clemens and swept him off his feet.

The courtship of John Clemens and Jane Lampton was a breef and a one-sided affair. All her life Jane Clemens honored her husband, and while he lived served him loyally but the choice of her heart had been a young physician of Lexington with whom she had quarrelled, and her prompt engagement with John Clemenswas a matter of temper rather than tenderness. She stipulated that the wedding take place at once and on May 6, 1823 they were married. She was then twenty and her husband was twentyfive.Many of the characteristics that made Mark Twain famous were inherited from his mother.His sense of humor,his prompt,quaintly spoken philosophy;these were distinctly her contribution to his fame.

With all his ability and industry and with the best of intentions John Clemens would seem to have had an unerring faculty for making business mistakes.It was his optimistic outlook,no doubt,his absolute confidence in the prosperity which lay just ahead-which led him from one unfortunate locality or enterprise to another,as long as he lived. About a year after his marriage he settled with his young wife in Gainesborough,Tennessee,a mountain town on the Cumberland River.Gainesborough was a small place with few law cases,but it could hardly have been as small or furnished as few law cases as the next town he selected in which to live which was Jamestown,Fentress County,still farther toward the eastward mountains.But Jamestown had the advantage of being new and,in the eye of his fancy John Clemens doubtless saw it the future metropolis of east Tennessee,with himself the foremost jurist and leading citizen.He took an immediate and active interest in the development of this place,established the county seat there,built the court house and was elected the first clerk of the Circuit Court.

He built himself a house unusual in its style and elegance. Its walls were covered with plaster,something which no one in Jamestow had ever seen before.He wore a swallow-tail coat of fine blue jeans instead of the coarse brown native-made cloth.His wife wore a calico dress for company while the neighbor's wives wore homespun linsey-wolsey.They entertained extensively and they endeavored in every way to make their home the center of the social life of the town.Jamestown did not become the metropolis he had dreamed.It attained to a growth of twenty five houses and stopped there.The country,too,was sparsely settled,law practice was slender and unprofitable and the circuit riding from court to courtwas very bad for his health.He saw his reserve of health and funds dwindling and decided to embark in merchandise. He built a store and put in a small stock of goods which he exchanged for ginseng,chestnuts,lampblack,turpentine,resin and other products of the country.Finding this unprofitable,he soon moved to Three Forks and then to Pall Mall on the right bank of Wolf River where he served as postmaster for a period of two years.

Finding himself ,in 1835 the head of a family consisting of the wife,one son and two daughters,and with an inadequate income as post master,he decided to move to Florida Missouri,where his wife's sister resided.This was a small village located on neither a railroad nor a stage line.This village,with its iridescent promise,its twenty one houses and negligible future was just the kind of a place# that John Clemens with unerring instinct would be certain to select,and to this place he started with his family,his household goods and about two hundred dollars in the.early spring of 1835.

In a small frame building near the center of the village John Clemens established his household in a one-story affair with two rooms and a lean-to kitchen and it was here that the foremost American born author-the man most characteristically american in every thought word and action of his life-drew his first fluttering breath and caught blinkingly the light of a world that in the years to come would rise up and in its wide realm of letters hail him as a king.On a bleak day, November 30,1835,Mark Twain feebly entered the domain he was to conquer. There was no fanfare of welcome at his coming and it was even suggested that,in a house so small and so sufficiently filled,there was no real need of his coming at all.Aunt Polly Buchanan,who is said to have put the first garment of any sort on him, lived to boast of the fact, but she had no particular pride in that matter then. He was only a puny baby with a wavering promise of life. He was named Samuel Langhorne Clemens.

Little Sam's early life was uneventful. His companions were his brother and sisters all older than himself. In pleasant weather the children roamed over the country hunting berries and nuts, drinking sugar water, picking the petals from daisies, always accompanied by one or more, sometimes by half a dozen of their darkey followers. Shoes were taken off the first of April, sometimes an old pair of old woolen stockings were worn for a few days but these soon disappeared leaving the feet bare for the summer. One of their dreads was the possibility of sticking a rusty nail into the foot, as this was liable to cause lockjaw, a malady regarded with awe and terror. They knew what lockjaw was. A colored man named "Dan" was subject to it. Sometimes when he opened his mouth to its utmost capacity, he felt the joints slip and was compelled to put down the corn bread or piece of possum he was eating while his mouth remained in this locked condition until the doctor came and restored it to a natural position by an exertion of muscular power that would almost lift an ox.

The father seldom devoted any time to the company of his children. He looked after their comfort as well as he could and gave advice on occasion but he was not interested in their amusements, besides, he was working on a perpetual motion machine which absorbed all his spare time.

When Sam was four years of age his mother one day spoke to a neighbor of their good luck in thus far having lost no member of their family. That same day when the sisters, Pamela and Margaret, returned from school, Margaret laid her books on the table, looked at her flushed

8

face in the glass, pulled out the trundle bed and lay down. The doctor was sent for and diagnosed the case "billious fever". The next day she began picking at the coverlet and they knew she would not live. Her death followed a few days later. This was little Sam's first sight of death the first break in the Clemens family and it left a sad household.

Following the death of Margaret and the failure of Congress to pass a bill for the improvement of Salt River upon which the village was situated, John Clemens decided to move to a town which did promise something for the future. He disposed of a portion of his goods, shipped the remainder overland, then with his family loaded in a wagon, he set out for Hannibal, Missouri, a place, which though little more than a village, was on a river already navigable; a steam boat town with at least the beginnings of manufacturing and trade already established. Hannibal, in 1839 was already a corporate community and had an atmosphere of its own. It was a town with a distinct southern flavor, rather more astir than the true southern community of that period. It was not wholly asleep. It was tranquilly content.

The river was the great highway. Rafts drifted by; steamships passed up and down the river and St Louis, the metropolis was only one hundred miles away. Hannibal had society, too; all kinds, from the negroes and the town drunkards up through several grades of loafers, mechanics, tradesmen to the professional men of the community who wore tall hats, ruffled shirts and swallow-tailed coats.

The children were put to school in Hannibal and little Sam was the least promising of them all. He remained delicate and developed little beyond a tendency to pranks. He was a queer, fanciful, uncommunicative child that detested indoors and would run away if not watched, always in the direction of the river. The school house was made of logs and was of the primitive old-fashioned kind with pupils of all ages ranging in advancement from the primer to the Third Reader,from the tables through long division,with a little Geography and Grammar and a good deal of Spelling.Sam's teacher received twenty-five cents per week from each pupil and opened the school with prayer,after which came a ch chapter from the Bible with explanations and the rules of conduct.The rules of the school were disturbing to Sam.The school was ruled with a rod,a busy and efficient rod as the Scripture recommended.His back was sore many times from the applications of the rod and he dreamed fondly of a day when,grown big and fierce,he would descend with his band,capture his teacher and drag her by the hair as he had seen indians and pirates do in pictures.When he could see from his desk in the school room the sunshine lighting the soft green of Holliday's Hill,with the purple distance beyond,and the glint of the river in the distance,it seemed to him that to be shut up with a Webster's Spelling book and a cross old maid was more than human nature could bear.At the close of each term his sister,Pamela always received a statement that she had won the love of her teacher and school mates by her amiable deportment and faithful application to her various studies but for some reason Samuel never received such a testimonial.

At the age of nine Sam grew up.By this time he had a little brother to claim his mother's protecting care and he had acquired health,with a sturdy ability to look out for himself.The hills and woods around Hannibal where,with his playmates he roamed at will,were never disappointing.There was the cave with its marvels and Bear Creek where he learned to swim.It had cost him heavily to learn to swim,he had seen two playmates drown,also,time and again,he had himself been dragged ashore more dead than alive,but he persisted and in time became the best swimmer in the town.

It was the river that meant more to him than all the rest.Its charm was permanent. It was the path to adventure, the gateway to the world. The river with its rafts, its islands, its marvelous steam boats, its stately current moving to the sea, signified in a way his own life with its ever-changing sweep, its shifting shores, its depths, its shadows, its gorgeous sunset hues, its solemn and tranquil entrance to the sea.

So, at nine, he was no longer "Little Sam" but Sam Clemens, quite mature and self-dependent with a wide knowledge of men and things and a variety of accomplishments. He had learned to smoke and had tried tobacco chewing, he had acquired the use of certain strong expressive words and used them when his mother was safely distant. He was not an attractive child. He was not tall for his years. He kept his light sandy hair plastered down to keep it from curling. His gentle, winning manner, his smile and his slow measured way of speaking made him a favorite with his companions. He was the leader of his gang. Ministers and other sober-minded citizens freely prophesied sudden and violent ends for all the members of this gang and considered them hardly worth praying for, but some of them became fine river pilots, one became a leading merchant and bank director, one a well-to-do and highly respected farmer, and still another, Huck Finn, or rather, Tom Blankenship, ranked as an honored citizen and a justice of the peace. The center of the stage was a passion of Sam Clemens boyhood, a love of the spectacular that never wholly died. It seems almost a pity that in these far-off bare foot days he could not have looked down the years to a time when, with the world at his feet, veneratle Oxford should clothe him in a scarlet gown.

The death of Sam's father on March 24, 1847 made it necessary for him to go to work. He was apprenticed to the manager of the Missouri Courier to learn the printer's trade. The terms were for board and clothes-more board than clothes and not much of either"according to a statement made by Sam later.He quickly learned to set type accurately and could run the job press to the tune of Annie Laurie.He had charge of the circulation,which is to say,he carried the papers.He generally completed his work by three o'clock,then he was away to the river.He developed an interest in all that was printed in the print shop and a reference to Joan of Arc awakened his interest in all history to such an extent that there was suddenly crystallized within him sympathy for the oppressed,rebellion against tyranny and treachery and scorn for the Divine Right of Kings.

After more than a year of service he caught the night boat for St Louis where he obtained a position in the composing room of The Evening News,which position he held until he had saved enough money to take him to New York.The Crystal Palace Fair was then being held in that city and when Sam arrived he had three dollars in his pocket and a ten dollar bill concealed in the lining of his coat.New York was a great and amazing city.It covered the entire lower end of Manhattan Island and visionary citizens boasted that one day it would cover it all.He wrote many interesting letters about this visit and the things he saw.After spending some months in New York,he visited Philadelphia and was delighted with that city.He stated that he reminded himself of Benjamin Franklin and there was a similarity between the careers of the two men.Each learned the printers trade,each worked in his brothers printing office and wrote for the paper,each left quietly and went to New York and from New York to Philadelphia,each in due season became a world figure,many sided,human and of incredible popularity.

In the spring of 1857 the old call of the river asserted itself. He had planned to go to South America, but upon engaging passage down the river to New Orleans, he spent so much time in the pilot house and exhibited so much interest in the river that the pilot of the steam boat was persuaded to accept Sam as a pupil for the consideration of five hundred dollars, one hundred dollars to be paid down and the remainder to be paid out of his wages after he became a pilot. His instructor insisted that any pilot must know the river in the dark as well as in the light. There is but one way to account for the fact that the man whom the world knew as Mark Twain, dreamy, unpractical and indifferent to details ever persisted in acquiring knowledge like that in the vast the absolutely limitless quantity necessary to Mississippi piloting. It lies in the fact that he loved the river in its every mood, aspect and detail, and not only the river but a steam boat, and still more, perhaps, the freedom and prestige of the pilots life. Where ever he has written of the river, and in one way or another he was always writing of it, he shows the claim of the old captivity and that it always held him.

For the next several years Sam took the entire curriculum of the river. Undoubtedly, the Mississippi was a great school for the study of life's broader philosophies. Let us be thankful that Mark Twain's school was no less than it was and no more. After becoming most proficient as a pilot and gaining a reputation as one of the best on the river, his career was ended when Fort Sumpter was fired on and men began to speak out and to take sides preceding the Civil War. Sam Clemens then decided to take an active part in the war and to lead a batallion to victory. He secretly organized a little squad of young fellows, mostly pilots and school mates, but after getting some boils, spraining his ankle and falling out the window of a burning barn where the battalion had its head quarters,he decided he had seen enough of war and went to visit his older brother who lived at Carson City,Nevada,a wooden town with a population of two thousand soules.The mineral excitement was at its height in those days of the early sixties and had brought together such a congress of nations as only the greed for precious metal can assemble.The sidewalks and streets of Carson thronged all day with a motley aggregation which it was an education merely to gaze upon.With little to do he entertained around the fire with river yarns in such a fashion that he became quite popular as a story teller.

I wish I might have the time to narrate all the adventures of our hero as a prospector,a miner,a struggling reporter and as one of the staff on the Enterprise,but already this paper is becoming of some length and I do not want to tire you with too many details.I must next give him a name,the name by which he is known throughout the world.I must pay tribute to his lovely wife and tell something of his travels and his published books and articles.

His various articles were attracting so much attention that papers were quoting them and people were commenting on them but they were always published unsigned.The writer~~s~~ of these articles was referred to as"that bright chap on the Enterprise" and various other titles.Mr Clemens decided to adopt a pen name and tried many combinations before he found one which was satisfactory.Finally,he decided upon "Mark Twain" an old river term signifying two fathoms-twelve feet.It has a richness about it.It was always a pleasant sound for a pilot to hear on a dark night.It meant "safe water".It appeared first signed to an article February 2,1863 and from that time was attached to all his

14

work. The work was neither better nor worse than before but it had suddenly acquired identification and special interest. His friends began calling him "Mark". The papers took it up and within a period to be measured by weeks he was no longer Sam, nor Clemens but "Mark"--Mark Twain".

After making a short visit to   he was induced to tell about his trip in a public lecture. The response was so liberal and his success so great that many other locations demanded his appearance on the lecture platform. While on a lecture tour in New York he made the acquaintance of a beautiful young lady, Olivia Langdon, the daughter of a wealthy coal dealer and mine owner. Miss Langdon was gentle, winning and lovable, she was the family idol and Mark joined in the worship from the moment of their first meeting. Olivia was at first dazed, rather than attracted and fascinated by this astonishing creature, so unlike any one she had ever known. She had never seen anything resembling him before, indeed, nobody had. Within a week after meeting her, he began making calls after the fashion of that time. He pressed his suit with such ardor that eventually he was accepted and the wedding day decided upon. The wedding ceremony was performed on the evening of February 2, 1869. The day began pleasantly. The postman brought Mark a royalty check that morning of four thousand dollars and the brides father presented the happy couple with a beautiful home in Buffalo, already furnished. When Mr Langdon handed them the deeds Mark said, "Mr Langdon, whenever you are in Buffalo, even if its twice a year come right out. Bring your bag and stay over night. It shan't cost you a cent".

Mark and his wife were very far apart on many subjects. He was unpolished, untrained and impulsive while she was conservative, dainty, cultured and spiritual. He adored her as little less than a saint and she became,indeed,his saving grace.She had the personal refinement which he lacked and she undertook the work of polishing and purifying her life companion.She had no wish to destroy his personality nor to make him over,but only to preserve his best,and she set about it in the right way,gently and with a tender gratitude in achievement.Seldom has there been seen the loyalty and devotion which was evidenced by this couple during their entire lives.His letters show that throughout the remainder of his life his wife was his guiding star.

Their children were Langdon,a boy,who died of diptheria when two years of age, and three girls,Susan,Clara and Jean.He made companions of his daughters and was always happy in their company. He made many excursions for their entertainment and was always presenting them with pets,dogs ponies and kittens.They would spend entire days coasting and hiking.

Mark Twain had no church affiliation but attended frequently to please his wife .His religion was a faith too wide for doctrines,a benevolence too limitless for creeds.He despised meanness and resented with every drop of blood in him any thing that savored of persecution. His was a religion identified with his daily life and his work.He lived as he wrote and he wrote as he believed.His favorite weapon was humor-good humor-with logic behind it.One of his intimate friends was a clergyman and upon one occasion Mark said to him,"Joe,that's a clever tricks of yours to pound the pulpit extra hard when you havn't any thing to say."Instead of showing embarrassment,Mr Twichell said, "Mark,It was clever of you to discover it."

When asked his opinion of the existence of a heaven or a hell Mark said "I don't want to express an opinion.It's policy for me to keep quiet.You see,I have friends in both places."

He has stated the doctrine in which he believes as follows:"I believe in God the Almighty.I do not believe He has ever sent a message to man by anybody or delivered one to him by word of mouth,or made himself visible to mortal eyes at any time or in any place,I think the goodness,the justice and mercy of God are manifested in his works:I perceive that they are manifested toward me in this life the logical conclusion is that they will be manifested toward me in the life to come if there should be one.I do not believe in special providences.I believe that the universe is governed by strict and immutable laws.If one man's family is swept away by a pestilence and another man is spared it is only the law working.God is not interfering in that small matter either against the one man or in favor of the other.I cannot see how eternal punishment hereafter could accomplish any good end,therefore,I am not able to believe in it."

Mark Twain had a temper.His daughter,Clara says about it,"Every member of our family was provided with a healthy temper but none of us posessed one comparable to the regal proportions of fathers.When his escaped into the open it was a grand sight.Here was the liberation of the caged wild animals of the earth.Father's temper shone with the light of his genius.Being angry or irritable in the ordinary way is merely bad management of a good thing,the soul.But the con consuming rage of a temper such as fathers has its roots in Heaven. Frequently a miniature cuff button would start the conflagration, again,on occasion,when the strong hand of justice was needed,it could be found in the combination of father's courage and effective temper."

Almost every part of the world was known to our hero. He enjoyed travelling and was at home in any land. He visited all parts of the continent of Europe spending one winter in Berlin and two winters in Switzerland. He spent much time in England but did not enjoy the climate there as much as he enjoyed France, Italy and Denmark. He spent a summer in Sweden, two winters in Vienna, in Austria, He made one voyage around the world spending two months in India, visiting China, Japan, Australia, New Zerland, South Africa and the Hawaiian Islands. When he was crossing the Equator he stated that the Equator was placed where it was so that the kings of Europe could not grab it.

Of his books, articles, stories and reviews, two hundred thirty one are listed by his biographers and the list of those who have paid tribute to him will extend to many times that number. His best known works include, "The Adventures of Tom Sawyer", The Adventures of Huckleberry Finn", "Innocents Abroad", "Roughing It, "The Jumping Frog", Europe and Elsewhere""Extracts from Eve's Dairy", "Extracts from Adam's Dairy" and Following the Equator".

While Mark Twain ranked as a humorist, he was also the master of pathos. Upon the death of his wife he wrote as follows: "An hour ago the best heart that ever beat for me and mine was carried silent out of this house and I am as one who wanders and has lost his way. She who is gone was our head, she was our hands. We are now trying to make plans, we who have never made a plan before, nor ever needed to. If she could speak to us she would make it all easy and simple with a word and all our perplexities would vanish away. If she had known she was near to death she would have told us where to go and what to do, but she was not suspecting and neither were we. She was all our riches and she id gone, she was our breath, she was our life and now we are nothing."

His sense of humor never flagged during his last and cruelly painful illness. In the midst of terrifying lack of breath and acute pain, he panted out droll remarks. Courage, bravery and self-control were his most distinctive qualities. One could not imagine his descending to a feeble attitude in the face of adversity or even danger. His head was always high, and when a situation was unavoidable his philosophy was "to avoid the impossible and to cooperate with the inevitable" and when Mark Twain yielded to the Great Law, as he called it, he yielded as majestically as he had fought terrestrial adversaries.

In the year 1910 in the lovely month of April, the spirit of liberation that comes with spring to the human heart after bitter winter blasts, reached Mark Twain in the form of all-consoling death. His great soul was released from bondage. The realization that he must have welcomed this majestic progress into higher realms did not lessen the grief of those who were left to mourn. A great man had lived and died and left the world better than he found it.

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Paper #4

SOME PROBLEMS OF THE AMERICAN CITY.

Manuscript of a paper read by Charles Zimmerman before
The Terre Haute Literary Club on October 24, 1932 at 7:30 P.M.

In the early days of our country life was essentially rural. Today we find more than 50% of our people living in cities of 2500 or more. Life today is becoming more and more urban until we have reached the place where one cannot tell the country boy from the city lad. Yet our cities are comparatively young and our cities today have many problems for solution. With the intsoduction of machinery and the tendency of cities to grow up around factories we have had the problem of building our cities without wealth and without the traditions that the continental city of Europe had. We had no standard for building a city. As a result American cities grew up haphazard with little or no thought of beauty or of the future. We are paying for this lack of beauty and lack of proper recreational facilities.

I feel sure that I am correct in saying that the greatest failure in government today in the United States is the city. The seriousness of this charge becomes evident when we realize that the city government immediately affects the lives of those living under its administration. In view of the many charges of bad streets, non enforcement of the law, political control of the police force and of the fire department, poor sanitation, inefficient management of the city parks, graft of all kinds, and many other charges which are hurled at the city government it is well at this time to ask what the tests for good city government are. There are two. (1) What does the city do for its people? (2) What does it cost?

What should the city do for its people?

(1) Protect life and property.

(2) Provide highways, bridges,sewers, and disposal of sewage.

(3) Keep the streets clean.

(4) Provide schools.

(5] Make healthful living conditions.

(6) Take care of its unfortunates.

How well the city does these things and at what cost determines its efficiency.

The city problem is social , economic, political, moral and intellectual. Insofar as the city government makes better conditions for its people to that extent is it successful. It must do well for its citizens what they could not do for themselves.as individuals.

Our forefathers were of the laissez-faire school believing in the individual. As a result they adopted Constitutions which greatly limited the powers of the State Legislatures. These State Legislatures in turn limited the powers of the city and as a result the cities found themselves almost helpless when it came to regulating public utilities. Our cities today would have been better off had they had more power.

Since I have made the accusation of inefficiency against the city it would be well for me to state the causes of city government failure.

(1) Meddling of State Legislatures in city affairs.

(2) Unworkable city charters.

(3) Private ownership of public service corporations.

(4) The ascendency of private property in the planning and the building of the city.

(5) Too many things regulated by State Law rather than city ordinance.

(6) Incompetent and dishonest officials.

(7) A tendency on the part of the politicians and citizens to mix national and state politics with municipal affairs.

(8) Disinterestedness of the citizen in local affairs.

Some of these causes are gradually being removed.

The early American city was organized on the Mayor-City council plan. Reformers are urging the Commissioner or the City Manager plan. The principal basis for these types of city government is the fact that responsibility is definitely located in small groups. My knowledge of the actual workings of the Commissioner or City Manager types is so limited that I am loath to express any opinion on the desirability of a change from the Mayor-City Council plan to one or the other of these plans. Theoretically they look better than the Mayor-City Council plan but the success of any of these plans depends upon the character and ability of the men holding office and the intelligence and watchfulness of the citizens.

In looking after the welfare of its citizens the city must either operate or regulate the semi-public utilities - water, gas, electricity, telephone, and transporation facilities. By their nature these are natural monopolies. Two water companies would make the cost of water to the consumer prohibitive. Long term franchises, high prices for poor service, and political influence of the public utility companies has made some feel that we should drop regulation by public service commissions and go over to municipal ownership. So far American experience has not been uniformly successful in this venture since with it has sometimes gone poor business methods, extravagance, and political corruption. It may be that under present conditions a more strict and scientific regulation by public service commissions is the best solution.

I have given the making of healthful living conditons as one of the functions of a city. This implies the protection of the public by more stringent codes concerning building, health and the sale of foods, milk, and meats. It has been my observation that the business men usually resist such restrictions and often times are powerful enough to prevent such legislation. The remedy is to elect men to office big enough to resist such pressure.

One of the most difficult problems of American Government is the securing of men of great ability and honesty to seek public office. Under our present system availibility and chance of winning largely determine our nominees. We seldom get men in office who have been trained for the job. Skepticism and political hostility have kept the Commission form of government system from wide extension in the cities. Some years ago I asked a friend of mine why he did not run for public office. He instantly answered "I cannot afford to give up my business and I cannot bring myself to do some of the things necessary to gain party support." Perhaps the day will come when our people will lay aside political affiliations and put in office men of high caliber trained along the lines of the office sought. When this day comes we shall have gone a long way in the solution of the problem of the American City.

We have a trite saying in this country that public opinion rules. When one attempts to define public opinion he get into difficulty. When a city is small news of a public nature passes from mouth to mouth. In the larger city the method of transmission is largely the newspaper which today is largely controlled by the large advertisers and by the distributing agencies of news such as the Associated Press, Scrips Howard, United Press and others of their kind. As a result millions of us read the same articles whether or not they be based upon facts. A newspaper could keep its readers better informed of local governmental affairs if it assigned a reporter who was a student of government to that field.

Local political parties, voters leagues, municipal leagues, city clubs, improvement associations, tax payers leagues, and sometimes commercial associations may help in giving the citizen the proper information. In but few cities does any city problem get such publicity that there is a clear cut majority on one side of a public problem and a minority on the other side. Good city government is so organized as to place issues of importance before the people in plenty of time for them to arrive at a sound conclusion.

In this country we do not have a governing class. As a result it is necessary for us to train our citizens in the art of self- government - a job which we cannot say we are doing well. Our large number of foreigners, our shifting city population, our indolence, our private self interest and the tendency of the average citizen to stick to his party - right or wrong - make it very difficult for us to develop a morale among our city people for good city government. We still have too many voters who cast their ballots honestly thinking that they are doing so intelligently when as a matter of fact they are voting the sentiments of the party organization. In spite of our progressive education in nearly every city of any size there is a small group which in reality determines what shall happen. Perhaps the day will come when the city voter will be advanced enough in self-government to make his own study of conditions and remedies.

We cannot do without political parties but we can reduce the power of the spoilsman upon local city government. Political power never stays in the hands of the majority - it inevitably gravitates to hands of the few. We cannot prevent this but we can determine that it only fall into the hands of those who will use this power for the godd of all. By increasing the power of the intelligent voter, by extension of the merit system, by better regulation of letting contracts and purchasing supplies, by the more stringent control of the deposit of city funds, by the short ballot, and by political education we can see to it that we have city officials and employees of high ability and unquestioned honesty. However such a day will never come as long as the citizen feels that he does not count and that conditions always have been bad and always will be.

A very important function of the city is the raising and the spending of money. To do so carefully and to prevent waste and graft the budget has been devised. Whatever the merits of the budget may be one thing is sure - it will not work itself. There must be an executive officer who will see that the budget is executed and that the city gets value received for its money. Wide spread publicity should accompany budget making. It might not be bad for us to have a law such as Ohio has making it a penal offence for the officer signing the checks if the budget be overdrawn.

Under the present plan in Indiana each spending unit of the city makes its own budget. The school city, the park board and the civil city each prepares its own budget subject only to reduction by the State Tax Commission. If we had a real city budget we would have a budget made by an executive committee from estimates made by the various spending units. Under our present plan a saving in one unit may be offset by an increase in one of the other units.

Each money spending group of city officials is subject to intense pressure by those who wish to put over some desire of theirs. This seems to be a growing evil, resulting in unnecessary improvements benefiting a small number. We need officers who are big enough to withstand such pressure unless the objects desired are essential. Our public also needs to learn that we cannot keep on increasing the things the city government is to do unless we are willing to see our taxes increased. I was present sometime ago at a hearing in which petitions for 63 improved streets were presented. Yet some of the petitioners were some of our worst complainers about taxes. One cannot have his cake and at the same time eat it.

Every one realizes that the police force of the city is in a position where it may accept graft. In practically all communities there are a few people who can make money if the law be winked at. If the matter be fixed with the proper authorities the police do not see the violations. Expecially is this so in case a law made by the State Legislature is unpopular in any city. The police and courts in this case are in a difficult position. Should they uphold and enforce an unpopular State Law? Should Terre Haute have Sunday movies when the State Law prohibits such? Are there any circumstances in which a good citizen does not observe the law?

With the shortening of the work day and the work week the problem of leisure in the city developed. City parks, country clubs, motion pictures, speak easies, dance halls, and the street are the main places of our recreation. The leisure facilities of the city are now so commercialized that but little attention is paid to the morals of the community. Unlike the small town city recreation lacks spontaneity. Many a city today is paying large prices for land for recreational purposes which should have been set aside years ago for that purpose if the citizens had had the vision to have looked ahead.

What of the future of the American City? No people ever faced the social and economic problems that we now face. The industrial revolution, the world wide expansion of commerce, the problem of science and invention, the growth of population, the development of world finance, the growth of cities, and the depression have so changed our conditions that old knowledge and old habits of thought will no longer suffice. And none of us can look into the future. If we can overcome our habit of thinking that our city government is full of grafters and if we can get high class men and women to take an active interest in municipal affairs I feel that the future of the American City is safe. Preachers, teachers, writers, club leaders, newspaper men, investigators, office holders, citizens, and public spirited politicians must lead the way. Everyone of us must realize that there is work to do and desire to do our part. The call is to hard work and the place to begin is at home.

10/31/32 28
Paper #5
JFM

Immanuel Kant

Someone has said that every male adult has at some time or other imagined that he had in him the potentialities of a Hamlet, and, whether this be true or not, it is doubtless a fact that nearly every individual, whether male or female, who really professes the art of thinking, imagines himself to be somewhat of a philosopher. Therefore, since none of my auditors tonight will deny that thinking is part of their daily routine, I trust that a proper touching upon the life and work of the prince of philosophers, Immanuel Kant, will not be out of place.

Kant was born in 1724 in Königsburg, East Prussia, of very humble but pious parents. His father was a harness maker, and eleven children graced his humble home. Of these eleven, more than half died in childhood and Immanuel grew up to be a thin, aenemic-looking young man. During his entire life, he presented the outward appearance of a physical mistake.

Kant's mother seems to have taken special interest in his welfare since it was probably through her that he came under the influence of her pastor, F. H. Shultz, who was also a professor in the University. This very extraordinary man was, moreover, director of a public high school which had been established at Konigsburg shortly before this time. He became interested in Immanuel because of his talents and advised him to pursue his studies. Thus, at the age of eight the boy entered the high school or preparatory school. He pursued his studies there until 1740, when he entered the University. It was while at this preparatory school that Kant learned to write and speak excellent Latin under the Master Heydenreich.

Not much is known for a certainty about Kant's student days at the University, but among the teachers that he mentioned in later life, there was a professor extraordinary, Martin Knutzen, who seemed to attract him most. Knutzen covered the whole field of philosophy in his lectures which also included natural science and mathematics. It was by Knutzen that Kant was introduced to the philosophy of Wolff, the Newtonian physics, and the mathematics of Leibnitz.

Kant's energies were first directed toward the natural and mathematical sciences, cosmological studies forming his main interests. In fact, Professor Shapley of Harvard has aptly said that Kant was developing into an excellent scientist when he suddenly decided to become the world's major philosopher. Be that as it may, there is no doubt that Kant was well versed in the fundamentals of Physics, Mathematics, and Astronomy as is shown by many of his papers. In fact, it is known that in 1746 he handed to the dean of the philosophical faculty, a paper which he had published entitled, "Thoughts on the True Evaluation of Dynamic Forces."

Kant's mother had died in 1739, and now in 1746, the father too died. Because of their extreme poverty, both were buried as paupers. For nine years following 1746, Kant supported himself as a private tutor in several influential families. He was, therefore, thirty-one years old before he was able to take up an academic career. In 1755, he was appointed on the University faculty as a non-salaried lecturer, a position which was supported by fees from students who wished to attend his lectures. In this capacity Kant was enabled to support himself; and his endeavors to succeed as a lecturer were attended with remarkable success, for he not only attracted students from the University, but a great many men of high social and professional rank from the city as well as men of high military rank from the garrison.

In 1770, when Kant was forty-seven years of age, he was appointed to the chair of logic and metaphysics in the University, a position which carried an annual honorarium of $300. Of course, it must be borne in mind that this small salary which finally rose to $600 per year toward the close of his academic career was the equivalent of many times that amount today.

In the beginning of his academic life, Kant turned his attention to lectures pertaining to mathematics and physics as well as physical geography, a subject which he introduced to the University curriculum. In 1755 he published a treatise entitled "Universal History of Nature and Theory of the Heavens." In this work he attempted to explain the nature of the cosmos and especially the solar system. He based his conclusions wholly upon physical principles and in this he anticipated Laplace in postulating a nebular hypothesis. During the entire period that Kant was giving his major attention to the physical sciences, he took great pains to point out that an admixture of religion and natural science was deadly equally to both. He felt that the realms of faith and of science were entirely independent of each other, and that all cosmological reactions could take place without the interposition of a Divine Being. He was indeed so emphatic in this respect that his old teacher and patron, Schultz, became very much disturbed. Before he would recommend Kant for the professorship which became vacant in 1770, he exacted from his former pupil the assurance that he still "feared God from the bottom of his heart." It is quite probable that Kant realized then quite as distinctly as most scholars in science, religion and philosophy realize today that these three branches of human endeavor are all striving toward the realization of truth and in this respect, there is no combat among them. It is only when a scientist attempts to apply to his laboratory technique the method and practices of revealed religion or of philosophy, and when the religionist attempts to arrive at a religious philosophy by means of scientific tools that either fails. As Shapley says, "The science of yesterday is the revealed religion of today, and the science revealed today will be the religion of tomorrow."

Kant's great scientific endeavors reached into almost every field of scientific thought. His work on cosmogony is perhaps outstanding, but he also dabbled in biology, having proposed a theory of organic evolution a hundred years before Darwin and Wallace. In physics he held strictly to the Newtonian mechanics. To account for the origin of the solar system, he proposed a nebular hypothesis somewhat different from the one proposed by La Place forty years later. It may be said in passing that both these theories are held to be untenable today, but of the two the Kantian theory is perhaps better able to withstand the criticism of modern Astrophysical research.

It is also true that Kant was probably the first one to speculate on the idea of "Island Universes," an idea which modern astronomers, notably Hubble, like to dangle before the eyes of an astonished world. In fact it is highly probable that if Kant had been placed in a more propitious scientific environment where he might have had access to better scientific equipment, the scientific world would have added to itself another immortal to keep company with Copernicus, Kepler, and Newton; but at the same time, the philosophical world would have lost one. Perhaps, therefore, things are best as they have turned out with respect to this great thinker.

Shortly before Kant entered upon his duties as professor of logic and metaphysics at the University, a great change came over him as regards his chief interests. This so-called Socratic tendency, was one in which the subjective interests began to crowd out the objective scientific ones. The inner world, the moral world of man began to gain in importance at the expense of the scientifico-mathematical as well as the scholastico-metaphysical. The teachings of Rousseau perhaps more than those of others, influenced him most at this time. In fact he specifically pays tribute to Rousseau in many of his subsequent papers.

In one instance we find him saying, "I myself am by inclination an investigator. I feel an absolute thirst for knowledge and a longing unrest for further information. There was a time when I thought that this constituted the real worth of mankind, and I despised the rabble who knew nothing. Rousseau has shown me my error.------and I should regard myself as much less than the common laborer if I did not believe that this Socratic-critical Philosophy can give a value to everything else to restore the rights of humanity." Kant thus acknowledges his belief in the philosophy that Science and empirical speculation are not of unconditional worth, they are not ends in themselves, but means to a higher end whose purpose is to serve the moral destiny of mankind. The moral interest thus displaces the cosmological and metaphysical as the nucleus about which Kant proposes to build his philosophy of life.

Thus it was that at the time when Kant was elected to the chair of logic at the University, he felt that he had a great office to perform, namely, the duty of the complete reorganization of philosophy. When he presented his inaugural dissertation, it took the form "Dissertation on the Form and Principle of the Sensible and Intelligible Worlds." In this thesis he proposed a reconstructed philosophy founded upon the central idea of pure reason.

During the interval between 1770 and 1781, Kant was engaged in his instructional duties but nothing of great importance was published by him. However, his great and fertile mind was engaged in the stupendous task of collecting the loose threads which were to be woven into the fabric of his great philosophy. in 1781 the fulfillment of his promise was presented to the world in his "Critique of Pure Reason." Two other publications of outstanding merit followed: "Critique of Practical Reason" in 1785 and "Critique of Judgment" in 1790. In addition to these great works of higher criticism, Kant published treatises upon morals, religion, jurisprudence, science, and mathematics. Among all the great scholars of the eighteenth century, he certainly occupies a very prominent place. He died in Konigsburg in 1804, ~~in~~ and in all the eighty years of his life, he had never been more than sixty miles from his native city. That he preferred thus to live his life within such narrow geographical limits is evidenced by the fact that he turned down offers of positions at other Universities of much more importance than Konigsburg. He felt that he had a mission to perform in reconstructing philosophy and that he could do it quite as well at Konigsburg as elsewhere.

While, in this brief paper, it is not intended to elaborate upon the Kantian philosophy, yet any attempt at setting forth the just worth of such a character would be superficial indeed if some time were not devoted to an analysis of his philosophy.

Most literary critics are agreed that in outward form the "Critique of Pure Reason" is one of the world's best examples of what good literary form is not. It is loosely put together and the style is awkward and anything but clear. This great treatise, consisting of some eight hundred pages of text, was hurriedly put together in a period of five months. The thoughts contained, however, were the product of twelve years' serious contemplation on the part of the author. During this time he was striving to shake off his earlier ideas concerning philosophy. It was the crowning result of a great battle between the Empiricism of Newton and Wolff and the Rationalism of Rousseau. As has been pointed out before in this paper, Kant decided to cast his lot with Rousseau.

The system of Kant as postulated in the Critique may be analyzed into three primary factors as follows:

1. The factor of sense in knowledge; by this Kant means to include the affective and impulsive as well as the sensational side of experience; by his insistence on the sense factor, he effectively counteracted the disregard and disdain of sense which marked the philosophy of Wolff and Leibnitz.

2. In the second place Kant proposes that the experienced object is a complex of sensations, ordered as to time and space, but it is also a causally related and serially ordered object; that all these relations belong to it quite as truly as its color, mass and shape. This feature of Kant's doctrine formed the nucleus of the subsequent Hegelian philosophy.

3. The third and perhaps the most significant phase of Kant's philosophy resides in the fact, as he puts it, that essential to knowledge is the Knower, and that an experience of all knowledge of objects implies an experience of this knower. In his own words, "I am conscious of myself as identical in the various determinations presented to me in perception." This doctrine of consciousness of the self was styled by Kant himself as the doctrine of transcendental unity of apperception and it may be noted in passing that this feature of the philosophy of Kant had a lasting influence upon Emerson and his philosophical thought. Indeed it has been stated by many writers that all of us are somewhat different from what we would have been had Kant never lived.

Paulson, one of Kant's outstanding biographers, in summing up the effects of Kant's philosophy upon the world, states that, "The immediate effects of the Critique was like an earthquake; everything that had hitherto stood fast, tottered or fell in ruins. For the first moment, the dwellers in the old castles stood helpless and gazed at the ruin all about them, brought on by him who had so ruthlessly undermined their foundations. Some tried to patch together the old ruins, others tried to visualize the foundations of the newer structure which Kant had erected. Finally a younger group, notably Reinhold and Fichte, began to construct new systems in the Kantian style. And soon the impulse toward construction was stronger than ever before.--------Ever bolder, richer and more fantastic became the sys ems.-----At the time of Kant's death, the critical philosophy was regarded by the majority as a standpoint that had been superseded. A decade or two later, Hegel's influence was universal and the

Critique noteworthy only as a starting-point of the entire evolution."

The philosophy of Hegel is one in which speculation attains its complete development. It aims at the creation of the world in thought. Up to this time, the world was merely a blind but potentially rational fact. In the speculative philosophy of Hegel an understanding of its own nature at last breaks over it and the whole philosophy begins to break down when, going farther and farther, it finally comes to the place where it must deny its own starting point, namely the philosophy of Kant.

Thus it appears that as the nineteenth century drew to a close a new movement back to Kant was apparent. The philosophy of Schopenhaur which came into great prominence in the latter part of the century, pointed back to Kant as the necessary starting point of all true philosophy. Even mathematics, physics and astronomy seemed to find useful ideas regarding their own postulates in the philosophy of Kant. So at the close of the century, there was a widespread tendency to regard Kant's philosophy as of permanent worth.

That Kant is still held in high esteem by thinkers in all fields of human knowledge is manifested by the generally world-wide celebration of the two-hundredth anniversary of his birth in 1924. On one occasion of this kind held in Boston, representatives from the fields of philosophy, Law, Science, Ethics and Economics paid tribute to his memory. On that occasion, Dean Roscoe Pound of the Harvard law School paid a remarkable tribute to Kant for his contributions to the field of jurisprudence. "No philosopher, unless it be Aristotle," said Dean Pound, "has left so deep an impress upon the science of law as has Immanuel Kant. Kant marks an epoch in philosophical jurisprudence.-------Until Kant, jurisprudence was rested upon a theory of natural rights which were either inherent moral qualities of man in a state of abstract perfection or deductions from a social compact expressing the nature of the perfect abstract man.------ - Such a theory for the authority of the legal order could not stand criticism.

Kant sought to find the basis of rights and of the securing of rights in some ultimate datum which might afford an unchallengable foundation. He found this fundamental datum in the individual free will. He conceived that the problem of law was to reconcile potentially conflicting free wills. He held that the principle by which this reconciliation was to be effected was equality in freedom of the will in action; the application of a universal rule to each action which would enable the free will of the actor to coexist with the free will of everyone else." "This philosophy determined the whole course of jurisprudence during the latter part of the nineteenth century."

In attempting to evaluate any philosophical system, we find ourselves turning back to beginnings. There are three generally recognized attitudes of the mind toward reality which lay claim to truth,--Religion, Philosophy and Science. All three spring from the same roots, become differentiated, are outwardly antagonistic and the final test of the worth-while qualities of any philosophical system lies in the attitude that it assumes toward religion and science. It was here that Immanuel Kant felt that his system took the only sane attitude. There are two forms of philosophy which may attempt this reconciliation, one, the dogmatic, and the other, the critical. The dogmatic philosophy attempts to found faith upon knowledge. It seeks to demonstrate what is to be believed. This system finds itself unable to demonstrate faith and so it is discarded. The critical philosophy maintains that matters of faith cannot be demonstrated by the understanding, because they are not derived from the understanding and just for this reason, they cannot be overthrown by the understanding.

It thus appears that the critical philosophy of Kant provided an avenue of escape for those who were torn between the apparently conflicting fields of science and religion or in more general terms between knowledge and faith. This system gave to knowledge the things that belong to knowledge and to faith the things that belong to faith; to knowledge, therefore, was given the whole field of phenomena for free investigation; on the other hand, it conserves to faith the right to interpret life and the world from the standpoint of value and moral worth.

There is no doubt that the great influence exerted by Kant upon his age was due to the fact that he appeared as a deliverer from the suspense of conflicting emotions arising from the age-old conflict between knowledge and faith. Kant showed the way out of the dilemma. His philosophy made it possible to be at once a candid thinker and an honest man of faith. By banishing science from the field of religion and religion from the field of science, he afforded freedom and independence to both. In our own day, we find that an increasingly greater number of eminent men of science are finding that this philosophy affords them a rational scheme of life. For the same reason, mature thinkers in all walks of life are coming more and more to the conclusion that beyond the world of natural phenomena, there is a world of faith and morals and that, after all, when the philosophical system of Kant as revealed in his Critiques is analyzed, it offers a scheme of life which is still workable even in this complicated age. It is no wonder, therefore, that when the word philosophy comes up in any discussion, our thoughts naturally revert to Immanuel Kant.

James F. Mackell

Oct. 30, 1932

JIMMY BONNER AND THE WOLF. Paper #6.

Jimmy Bonner was up against it this time and no doubt about it. Those other times when things hadn't looked so rosy and it seemed that the end of the world was right at hand were bad enough but they weren't a circumstance to this one.

Take the time when Ann had struck the truck and for three weeks there had been grave doubts whether she would come out of it or not, all those long days and longer nights when he tried so hard to keep his mind on his work all day and not to wotry about Ann or Jimmy Junior, about the horrible bills for the doctors and the hospital, the housekkeper and the damages done to the little car that Ann had been so proud of, tried to feel that she would be all right the next time he saw her in those all too brief moments when he was allowed to sit beside her bed and hold her hand, suffering as much it seemed as she did and so helpless in his strength to lend her even a grain of comfort.

Or that other time when little Eleanor had come to them after hours of anguish and left them so soon after, just when she was being such a delight to them, learning to smile even so little and to recognize him as an apparent fixture about the house.

There had been bills on bills, the Hospital, the doctor, the nurse, the extra help about the house, the funeral expenses for even so small a body as Eleanor had seemed so crushing and the gap in their lives so great that nothing would ever fill it.

But time had healed the wounds and while the scars were still painful to think of, the old ache and numbing pain was gone and they could look back at her little actions that had seemed so dear and remember some of the sweetness of the life they shared a while.

This time though, Jimmy felt was worse than all that ever had gone before, another baby was on the way, the nest egg that had been laid away in the bank was safely laid all right for the bank had closed and it was said by those who were supposed to know it would never open again and although it might pay a dividend some time in the far off future, Jimmy knew better than to hope for any help from that source.

And then this blow, for nothing else so fit the term, when after taking a ten per cent cut in salary in the summer and another later almost as heavy, the "old man" had broken to him this afternoon, the disquieting news that he was having to close down the shop for a time at least.

All summer Jimmy knew the output was beyond the sales, the warehouse was filling with finished goods that mightnever sell but the shop had been kept on part time so as to avoid breaking up the organization that they all took such a pride in and for which they had so many of them worked so long and so loyally.

The "old man" was a prince, but it was a losing game and at last he could see nothing ahead.

Jimmy had somehow expected it, knowing as he did the condition of the business, but somehow when Miss Austin came to him with word that Mr. Cartwright wanted him in the offiwe, he went in as he had so often before, with a smile for the boss that never failed to come to him whenever he thought of the affection they all bore for the "old man" and the firm. Then at the first glance, he saw in that loved face what was coming and it struck him square in the face that here was grief that he had never known.

For there were no secrets between them, the "old man" knew about Ann and all about the bank and how Junior was doing at school, was almost a member of the family in fact, and Jimmy knew as if he had been sitting on the other side of the desk, how much it was costing his employer to tell what was coming between them.

"Jimmy, my boy," Mr. Cartwright began, "you know how I hate to say it, but we're done atlast". "Elkins'have decided not to renew their contract until conditions are better and you know they have been our bread and butter for the past year. Without them we can not go on longer."

Jimmy felt worse over the "old man" than he did about his own plight. The Dawson Tool Co. had been an institution almost as old as Wakefield, in past years other industries had come and gone but Dawsons had been a small family affair for fifty years and the men who worked there had been a small family too, everyone was an old hand, many had spent years there and Jimmy himself had fallen heir to the job in the office when his father died while he was still in school and while many said the "old man" had taken Jimmy in out of charity for the foreman's son and family, there had never been anything patronizing about it. Jimmy knew himself that he had made his own way there, from office boy in those old days to timekeeper, book keeper, a chance on the road selling tools, and then when the "old man" knew about him and Ann, the offer of a place in the office again where he knew everybody and everybody knew him.

The "old man" had been a second father to him and after they were married and mother had gone to California to live with Bessie and Charley and the first real trouble had come to him in their little home, no one could have been more earnestly aware of him and his than Mr. Cartwright.

Jimmy knewwell enough that surgeons like Weston didn't come to Wakefield for as little as he had paid and that he and Mr. Cartwright were old cronies, knew because of that wonderful two weeks every summer when he and Ann and Junior had all to thenselves the camp on the old Dawson farm out off the Maysville pike.

Mrs. Cartwright was the daughter of old Johnny Dawson that first began making tools in Wakefield back in the eighties before Jimmy had come to the light of day and soon after they were married the young Cartwrights had built a cabin on the old place and spent the greater part of the summer there, leaving it only when he went on his regular two weeks fishing trip, when Mrs, Cartwright said that he and Dr. Weston did everything but fish and she spent her annual two weeks in the Kentucky hills with her sister.

For Jimmy, the two weeks were the finest in the year, most pleasant for Ann and Junior at the camp and finest for him as actual old man" himself at the shop.

For there was nothing halfway about Mr. Cartwright, when he worked, he worked and when he played, he played. Not a word would he hear from the office, no mail to be forwarded, no phone calls, no telegrams, no connection whatever with business would he permit.

All of this passed through Jimmy's mind while he stood there hearing the words that meant the entire breaking up of this wonderful life of his and Dawson's, this parting of the ways that seemed unbelievable and yet had been foreseen all summer in a way.

Almost mute, he stood there, wordless in a new grief, not so much he felt for mimself and his own concerns as for that kindly old man facing him and trying, how desperately Jimmy Knew, to soften the shock of the news that was no news, had been nothing new to any of them for nearly a year.

No need for either of them to express his thoughts, no need for words between them, two old friends in a common grief over the passing of a dear friend, an institution that had been a second nature to them both for so long a time.

It was characteristic of them both that no more need be said, that they each accepted without words all that it meant to close down the shop and that their minds turned together to their common problem, the age old custom of all people who with a death accepted and acknowledged must turn to and help to prepare the loved form for its decent rest.

There was much to be done even in closing the shop. Orders would still come in and must be filled, a few orders for specials would come as they always had, problems in adaptions of standard tools to fit some unknown worker's dire need or mere whim and for this old Fred and Joe could well care. Miss Austin was to be married in a few months anyway and for her the part time work was an agreeable experience, she could spend the mornings at the office and have the rest of the day and all of Saturday free.

Two lathes, a drill press, a shaper and a milling machine would easily take care of anything that might turn up and Fred could handle either of them as well as an old hand, slower perhaps but surer too, and from all signs they both agreed, time was the least of their worries.

For an hour they sat talking, covering all the points that might arise and solving all the puzzles that would from time to time bob up and require a solution.

Back of it all though, Jimmy had an uneasy feeling in his mind, a half felt desire to get away from it all, to hide out somewhere until he could mull over his own problem, his and Ann's too, of what he was going to do.

There was the house they had so hopefully contracted for in those glorious days before they knew what trouble was, planned even in the days when it was hard to believe they could ever be as happy as they were and into which they had moved so hopefully after the blissful two weeks of the honeymoon in New Orleans.

Proud of it of course, Ann particularly because of the dainty kitchen that she had always dreamed would one day be hers, of the tiny garden plot back of the garage that housed their first car, the unfortunate one that caused all the damage to itself, to Ann and to Junior and in which Jimmy's chief pride was the little shop with bench and vise, tools and other mysterious devices out of which came Ann's wonderful ironing board, Junior's bow and arrows, the thousand and one things that grew out of Jimmy's manual training course

But the original estimate of $4800.00 had grown to $5600.00 before they moved into the house and the payments of $70.00 a month at the Building and Loan had made a heavy dent in the monthly pay check at the shop. The Loan Company had been good to them, Jimmy felt that nothing was too good for them after the way thet handled his payments that long interval when he was paying off his bills when Ann was hurt.

Mr. Allen, the secretary had said they would wait until he was on his feet again and it was with real regret that they told him just before Christmas, just when every cent that he could figure on was tied up in expected purchases, that they must have the interest before the close of the year.

The worst of it was that Jimmy, anxious to get rid of the memories of that horrible broken steering gear that had almost cost Ann' life, had turned the old car in on a new one and made up the balance of the first payment out of his Christmas Savings Certificate and had to go back to the dealer and ask him to take the car back before he had even had it out of the agency.

42

Of course the dealer did not want to lose the sale and of course he went to Mr. Cartwright to see if there was not some way Jimmy could complete the deal and the "old man" had offered to loan Jimmy the needed money, jokingly calling it a cheap Christmas present, in that he would be repaid out of Jimmy's salary later.

It was the same with themnow as it had been then, everybody was so good about those petty little debts of theirs, so small in themselves but so great in the aggregate. "Thank the Lord" Jimmy said to himself, "we never have had a grocery bill". For that was abomination to Ann, she had seen enough of that at home,she said, never a pay day that the grocery bill didn't Have to come first and the good times wait until it had been paid, then often enough, wait for another pay day.

Some of this no doubt, showed on Jimmy's face for when nearly everything they could foresee had been threshed out, the old man leaned over and with his hand on Jimmy's knee asked, "Does it hit you pretty hard my boy?"

"Well" said Jimmy, "I'll probably feel a lot better after I talk it over at home."

"Do that, Jimmy," said Mr. Cartwright, "and call her now and see if you can't come up to the house to dinner so we can all talk it over there."

Jimmy agreed, but with a strange feeling of reticence he went out to his own desk and called the house.

Ann was in the notion and they arranged that he would come home a little early so that they could still get there before time to sit at the table. That out of the way, Jimmy pulled a sheet of paper to him and began to set down his standing with the world.

Seventy Dollars a month to the Building and Loan was out of all question, they simply couldn't pay it and live at all. Then there was the car payments, thank goodness there were only two more of those, but the close of their first year on the new car would bring a renewal of the insurance on it, that was sixty dollars more.

And they just couldn't, in fact didn't dare to run the car with no insurance, Jimmy had learned his lesson too well the other time when with only fire and theft he had faced the cost of his own repairs and only been saved from an expensive lawsuit by the intervention of Mr. Cartwright, who had a certain pressure to bring on the owner of the truck that accomplished results unhoped for.

He had his own premium to meet annually but even with the hoped for dividend, reduced though it would be, there would be over a hundred and fifty dollars to meet next spring.

Mother had given them the Walnut Street property as a wedding present and that brought in $83.33 promptly on the dot every month and there was nothing to worry about there for the lease required the tenant to care for all repairs, taxes and assessments. There was that much that nothing could take from them, even a calamity had been provided for when the lease was made.

Jimmy remembered how mother had felt she was being swindled by the attorney who handled the insurance that Dad had left but she had long since become reconciled and there was no safer investment possible for the funds.

This had always been Ann's pin money and Jimmy, loyal and loving as he was, had never questioned what she did with it. He rather felt that she did not use it all, hoped almost against hope that she did not need to. for the budget, for all they joked about it and juggled it from one account to another a dozen times a year, had after all been the one sane move in their happy, if at times rather daffy existence.

Jimmy well knew that their food, fuel and clothing, the three absolute necessities of their continued existence came to eight hundred dollars a year and they had to live somewhere at some cost for housing whether they owned the house or rented.

Club dues, books, the rare theatre over at Maysville, the movie once a week or so, the little dinner parties that called for those delicious extra eats thatalways made Ann feel so superior, Jimmy put them all down as best he could and with a sinking feeling near his diaphragm, totalled them all to a really surptising figure that made him catch his breath.

Twenty one hundred and thirty dollars! Jimmy looked at it again but the total refused to shrink, Twenty onehundred --- .It was no use. What were they to do? Almost half of it was the house, their house, the home they had tried for and finally seen their way to build and occupy, the only place he and Ann had ever lived, was this the end of it? Was there no way out but to sacrifice what they had worked for, what they had planned, what they felt was the absolute minimum in comforts.

Jimmy shrugged his shoulders, straightened up and resolved that there must be some way out of it, some way other than taking it lying down. Some way for a man like him to beat the problem.

But first there was Ann to talk it over with, to hear from her first what she would do under the circumstances, then to see what they could do to fit themselves to this changed world. For to Jimmy the world had all gone to pot, all his house of cards had tumbled to earth and what could be salvaged from the wreck was the question, not how to dodge it for it was unescapable, irresistible.

Jimmy reached home to find Ann busy dressing, Junior gone to a neighbors, ostensibly to do his home work with a class mate, though Jimmy, Ann and Junior all three knew it would be more than a lark all round and the school work would get short shift.

The surprise was Jimmy's however when he broke the news to Ann and he was astonished at the calmness with which she took it.

"I don't know any more than you do, dear" was her answer to his statement that he didn't know what they were going to do, "but there are a lot of others who are worse off than we are and they are going through with it, so why can't we?"

"Father never made twenty dollars a week in all his life until he went to work for Baines the year before we were married and the week he came home with his first pay envelopefrom there he decided to have a bath room put in the house".

"On less than a thousand a year he had put us through school, fed and clothed us and paid for the house and bragged that the day he went to work there he owed no man a cent."

Jimmy thought of the little house where he had courted Ann, the houseful of children, always it seemed, under his feet just when he wanted Ann to himself, thought of their intimate joke about the possibility that he might not be marrying the family but it felt like he was courting them at least. Thought too, of the costs of building, of living, of everything in those old days, was it only nine years ago?

Together they made their way to Cartwrights, enjoyed the dinner as Jimmy always said afterwards, " as well as if he had staydd at home" and almost without preliminaries they went into the ~~talk~~ subject that was uppermost in Jimmy's mind at least, and as he secretly felt, in the minds of all the others there.

Talk though they would and did, the end came out the same, the figures would not balance, the total always came out too high for them and though Ann kept a cheerful chatter about almost everything else under the sun, Mrs. Cartwright seemed to take their prospective sufferings to heart more, far more, than did Ann herself.

It seemed strange to Jimmy that his Ann, cheerful in the face of disaster should not be governed more in her slant on the fate about to overtake and overwhelm them by the aspect presented to Mrs. Cartwright, to whom, no doubt, they acted the part of the Babes in the Woods, but Ann was so serenely confident that all would be well with the world, that without being impudent about it she as good as told her that they would manage someway without outside help, unless, she added "the very heavens fell, in which case we'll all be in the same boat".

But Ann knew and Mrs. Cartwright knew, as Jimmy and the "old man" knew, they would always have friends in each others families.

Next morning the formal notice was posted at the time keepers, and before noon Jimmy had two offers of something to help out in a way. It is true that one of them was from his car dealer, suggesting that he come in to see him as he had use for him and believed he would fit into their organization and the other was from one of the boys at the club who thought he knew of an opening that would suit Jimmy to a nicety.

His first move at noon was to see Allen at the Building and Loan, knowing well that he was not possibly able to pay out on the house, ~~six~~ three years more at $70.00 a month, why he was almost as deep in debt now for the house as when they started eight years before, what with the street improvements and the time when he had paid the interest only.

Mr. Allen was sympathetic, Jimmy felt that he would do all he could do under the circumstances but neither of them could see anyway of paying out on the house and Jimmy just could not see himself going along paying only the interest, insurance and taxes, always with that load of debt hanging over him.

There was one ray of hope, some one might be willing to trade in his equity on another house somewhere else for Jimmy's equity in his and perhaps, Mr. Allen Added, "pay some balance to boot".

Jimmy felt skeptical as to this, wasn't there an awful list of vacancies right now, wasn't everybody moving into smaller places rather than larger ones, so that there was small chance of anyone wanting theirplace unless they would take a larger and more expensive one for themselves.

One thing came out of his talk with Mr. Allen though, and after talking it over with Ann, Jimmy went back to look over the prospects that were available in the way of smaller houses that might be had if they could dispose of theirs.

It was a dreary list but Jimmy went through it conscientiously from end to end, rejecting this one as impossible from its location, that one from its condition and another because he just couldn't see Ann living there.

Two of them out of all the list were worth further consideration and he duly dragged Ann out to look at them, but they only saw the outside of them, for Ann shrugged her shoulders and refused to go farther with it.

Next day the final check from Dawson's included an extra ten per cent for each employee, a final gift from the "old man" and every body left feeling like a funeral at the loss of what was as much a second home to them as a place of work and the curtain was dropped on one of the acts of Wakefield.

Three weeks passed, long dragging weeks for Jimmy, nothing out of ordinary for Ann apparently, for she kept up her smile to the world and when Jimmy told her one day when he was well down in the dumps, as they expressed it, that she didn't seem to worry any, her prompt reply was "Most of our worries have been over things that haven't happened". To which there seemed no adequate reply.

And then, as a climax to an afternoon that they would ever remember as one of the happiest of their lives came tragedy to mar their joy.

They had spent the afternoon, it being Saturday and Junior free to go with them, at the camp on the Maysville Pike, driving out about eleven after the housework that Ann's old fashioned ideas compelled her to complete on Saturday, though the heavens fell, and having their lunch there. After lunch there was the glorious fall weather to tempt them to linger longer than they should, gathering nuts, for as Jimmy said "there would be that much laid up for winter anyway".

So it was nearly dusk when they turned off of Arlington to see a confused group of people, a miscellaneous collection of household goods sprawled everywhere along the sidewalk and even in the yards opposite their house and when they came in sight of it, what was left of the house.

A single rafter left of the roof, the front porch alone sound as ever for they could see right through the window to the garage in the rear, the whole rear end of the house gone and nothing but charred timbers and water soaked ashes of what had been their home.

Mr. Cartwright met them almost before they had parked the car, his wife but a step behind him.

But it was she after all who opened the door and helped Ann out, for Ann, usually so helpful, so strong, so cheerful, changed before their eyes to a pale, tearful and shortly hysterical girl who was despite her opposition, bundled unceremoniously into the Cartwright car and taken to their house while to Jimmy was left the care of what was left of their things.

There was no lack of help and with the willing hands of his neighbors most of the furniture was gotten into the garage, more of it went on the porch and a few things were put into the Atkinson's garage next door and Jimmy was free to follow Ann.

She had quieted down as they left the scene of the fire but on his arrival there was another burst of tears that only subsided a few minutes later under his soothing ministrations and she could even smile a wee, faint remnant of her usual outlook on life as they sat down to a hasty meal and discussed the future.

Temporarily, at least, they would stay where they were and after dark Jimmy, armed with a flash light, returned to the garage with Junior and packed two suitcases with necessary things to keep them comfortable for awhile.

Next morning none of them felt like rising early but Jimmy and he put on an old suit of overalls and went to the old place to lohk things over by daylight.

Early as it was he found Dan Atkinson looking things over also and they with the help of another, stored what was left on the porch in Dan's garage with the rest of the stuff taken there the evening before, so that when Ann and Junior came over later on, the place looked less forlorn if anything because there was no such confusion of their belongings as there had been when she saw it ~~first~~ after the fire.

It is true that the tears were very near the surface, but in a short time her usual spirits came to the fore and she could be amused at some of the things said to her and presently, perched on a dresser in the garage, she began to direct the work of getting the furniture in order so that they could get to things.

The fire had been first seen in the roof over the kitchen and almost nothing had been saved from that part of the house. Dan and one of the boys from across the street had seen it and Dan had broken in a window while the boy ran to give the alarm, so that Dan had opened the frontdoor and begun to carry out things some time before the arrival of the department, while willing hands finished the work with the exception of the closet in the spare room where Ann kept her linens and nobody thought of that until it was too late.

One drawer of a dresser was missing with some of Junior's things but it later developed that it had gone to someone's house with the radio and there was no need then to worry whereit was.

And it was a more cheerful little group who gathered at the table for lunch at Cartwright's and who later in the afternoon drove out to camp at Ann's suggestion, for a few hours of the glorious day.

Here the two men wandered about discussing things and out of it came the suggestion from the older man that Jimmy take over the work of modernizing the place so as to make it an all year camp.

It is true that they had spent many happy days there even in the winter since the paving of the Pike had made it more accesible, but the open fireplace would hardly answer except for an occasional afternoon or evening and Mr. Cartwright had for some time thought of adding a heating place, plumbing and other conveniences and with building materials at their present low price and so much labor available, now was the time to do it.

It was finally agreed that Jimmy was to get some figures on the cost in the morning and they drove home shortly after dark with little thought of how short a time could make such a difference in their affairs.

Monday morning Jimmy went to talk over things with Mr. Allen and found that an adjuster was already at work on his insurance, a comparatively simple matter where the loss was so nearly total.

Allen advised him to wait for the report and while under ordinary circumstances he would recommend rebuilding, in the case of Jimmy, it might be better to see what settlement could be had and what would be realized from the loss.

The rest of the morning was spent in conferences with builders regarding the camp and here Jimmy had a bright idea for his own. Much of the work to be done was only common labor, the digging of the cellar, the cistern, the septic tank, the only requirement, Conners told him, was a weak mind and a strong back, the placing of the concrete took some skill but more labor, even the carpenter work, the plumbing and the steam fitting were jobs that required no superior brand of intelligence and Jimmy was willing to admit that his was up to the average at least.

Fred and Joe at the shop had always done all the piping there and while Jimmy at first thought of having them do it, he began to realize the possibilities that he might himself become a mechanic of sorts. Surprisingly enough, it looked that way to Mr. Cartwright too and they worked out a sketch of what they wanted and a few days later Jimmy had lined off the needed excavation and two of the men who had been at the shop so long that they seemed more like members of his club than laborers were making a hole in the ground.

For a few days, Ann would drive him out in the morning and come forhim at night but her stays in the morning gradually became longer until at last she announced one day that she was going to stock up the pantry and stay all day. Hour after hourxshe spent in the warm afternoons or besdie the fire when the day proved chilly, hemming towels, table cloths and the host of small things always needed for the coming of a wee one.

So the days went by and with the coming of the shorter working hours, it was her suggestion that they bring out what they needed from the garage and move in permanently, feeling they could be comfortable through the Indian Summer period before the heating plant might be ready.

It was Tony, the driver of the truck at the shop, who finally gave the deciding push that toppled them into their permanent home almost without their own volition.

Sorting out some furniture to haul out to camp one afternoon, Jimmy wondered what he was to do with the rest of it when they had satisfied their needs and Tony, half in joke, half in earnest, spoke his mind on the subject.

"Tell you what Mister Bonner, my girl like any of that, we goin' to be married Christmas an' I got lot more truck than I got money". Jimmy considered a moment. "All right Tony, maybe we ban make a trade". Ann, consulted later, none too willing at first to give up any of her cherished possessions, saw their inability to put everything into the camp, enlarged though it was, and together with Rita, Tony's surprisingly shy little "girl" made a deal by which they both profited.

Thus it was Tony who hauled the gravel and cement, Tony who x brought the cinders for the drive into the place from the pavement and Tony also who later hauled their coal from the mine for the heating plant and Tony who helped Joe and Fred with the steamfitting and Rita's brother who helped with the more difficult parts of the plumbing, almost all of the supplies for which came from Rita's father who had a very succesful wrecking establishment to which came all sorts of material, much of it truly "as good as new".

The "house warming" was set for the week after Thanksgiving, a little early but Mrs. Cartwright did not want to stay longer and she was usually in Florida long before that time and so with no plastering done in the new rooms, the kitchen only occupied by the sufference of themen who were about to start that part of it, they held forth for the day and night what they afterwards felt was the happiest time of the year.

Next day, sure enough, it turned into a cold rain and for three days, it seemed to Jimmy that they could never stand it through a winter but it was soon over and with the plastering done, the heat turned on, the plumbing done and only the finish and painting to do, they felt they were set for the winter.

Meantime, Miss Austin had left to arrange for her wedding and Jimmy was in charge for the hour or two each day that someone had to be in the office, his pay for what service he rendered to be on the old sales basis of a commission on the business done. For this he could care for the filling of the orders, the billing, the bookkeeping and after a little the necessary letter writing, even if he never could make the typewriter spell even the simplest words as Webster had laid them down.

He could count on less than ten dollars a week from this source and when the enthusiasm of the building and moving had all died down he realized that this meant cutting the corners closely it they were to get by.

There was Ann's coming time of trouble and danger to consider and the little, all too little Jimmy felt, laid away for it that must not under any consideration be touched for anything else.

But a week later she came home to announce that the doctor saw no earthly reason why she should go to the hospital unless she chose, that he himself took no cases any more except at the hospital, but that there were literally dozens of capable young men who had qualified in his opinion for her case and he even promised to stand by himself, day or night, in case there was trouble or danger that everything would not go well with her.

Jimmy was not so sure and it ended by him going himself to see the old doctor who had brought Ann herself into the world and who confessed that the ten dollars he got for that job meant more to him then than a hundred did now, but that she was as well built for the work as her mother was and no more apt to have any complications.

Not yet convinced of the possibilities and unwilling to consider any lack of safety or convenience, it took some time for Ann to set his mind free of any worry but at last he gave way and that was done.

Meantime Jimmy had made d trade of the car for a less expensive one and the two payments yet due off theBuick had left him a credit in his favor that gave him a new Chevrolet instead and avoided any possible repair bills that would soon come to the older car.

A bargain in a coal range had given them that useful addition to the kitchen and Ann, so far at least, had been able to cope with the problems that arose from her lack of the gas that her nine years as a housekkeper and several years at home earlier had mode seem a necessity.

They had bought milk at Watson's,the farm house a half mile away, every summer and such things as green vegetables, butter, eggs, cottage cheese, came from there as a matter of course, but in reduced quantities and it was on one of his trips there for eggs that Watson was complaining of the lack of help to dig potatoes when he rashly ventured to help with it for a supply ~~of~~ for his own winter needs. Watson promptly took him up and it was a very sore and tired Jimmy who finished to his supprise the third day of what he felt was the hardest work he had ever done in all his life.

Fifteen bushels of potatoes laid away in the cellar seemed a lot of potatoes, more it seemed than they had ever seen together at one time but when similar odd jobs gave them a hundred pounds of cabbage, several bushels of apples, beets, carrots and to Ann's amazement six bushels of yellow corn on the ear, which Jimmy explained he was to shell carefully and take to the mill down on the creek for a winter's supply of corn meal. Ann, whose idea of cornmeal was a ten cent package from the store, had little idea of what ten cents worth of grinding at the mill meant and saw visions of mush and corn bread to feed the diners at the Community Kitchen or the Salvation Army.

Out of this exchange of work with Watson which came about so naturally, came the offer of Watson and his man to supply the firewood for the camp hearth if Jimmy would help them install an electric pump like he had put in his own place, for by this time, everybody thought of it and called it theirs. The only condition the Cartwrights had made was that there was to be a room ready for them whenever they felt like coming and that would not be until summer anyway.

Two days at Carter's place helping set up a small gasoline driven feed mill gave Jimmy a small load of wheat which he took to the mill and got credit for two barrels and a half of flour to be taken as he wanted it and while Ann still bought the same high grade flour she had always used for her baking, the whole wheat bread she made from their own proved better and more appetizing than she had ever made of white flour.

The problem of Junior's schooling proved easier than they had thought for having entered when they were residents of the Wakefield School District, they continued to send him there with the possible connivance and certainly the whole hearted approval of everybody.

Followed shortly the birth of the hoped for daughter, Jimmy's hasty drive to the nearest telephone bringing the young doctor just at sunrise of a clear cold morning and a few hours later the report that everything was as nicely cared for as if they had taken Ann to the City and as Jimmy walked out to the car with the doctor, who was congratulating himself that he would be at the office on time after all, Jimmy felt that he had mever been so happy in all his life.

An unusually hard winter with a lot of snow kept Junior away from school only one day although he stayed at Atkinson's one night when they felt he should not try to come home, Jimmy on foot to the telephone to ask Dan if he would care for him and receiving a hearty assent in return.

Their insurance brought them some money clear of everything for their equity in the old place and they promptly wrote Mr. Cartwright asking to be allowed to buy the place and after much persuasion he agreed that when they came north again in the spring, he would deed it to them, whereupon Jimmy promptly sent him the draft instead of depositing it in the bank. Jimmy knew there had never been a bank failure in Wakefield, but he felt that he didn't want to be on the receiving end of the first one either.

So here we leave them settled in peace and comfort, well supplied for the winter, living in their own place on an income of less than fifty dollars a month, contented and happy and only in the dead of night can Jimmy hear faint and far off the lonely hungry cry of the wolf.

Paper # 7.

A MAN OF PARTS

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by

Edwin N. Canine

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A MAN OF PARTS

Mark Twain says that the tourist visiting art galleries in Florence and Rome gets Michael Angelo for breakfast, dinner, tea, supper, and between meals, so enthusiastic are guides about the works of this great genius. Tho he excelled as a sculptor, he was also great in painting and architecture. In addition he wrote poetry of considerable merit. Tho he would not go to school, he became well educated thru his association with the great people of his time and thru his own genius for learning. Thru his reading and thinking he was on intimate terms with Plato, the great characters of the Bible, and other thinkers. The statue of Moses, his paintings in the Sistine Chapel, and the dome of St. Peter's are outstanding examples of his high rank in the various arts and show his extraordinary genius. His statues and paintings are practically all representations of the human body, generally in the nude. He was a tireless worker, gave little attention to the care of his body, and did not mix much with people. He was more a man a-part than a man of parts. A recent reviewer has called him "Michael Angelo, the Whirlwind."

A MAN OF PARTS

This title reminds me by contrast of the little girl's reply to the master artists who asked her how she got so much expression into her drawings--"I just put down a think and then draw a line around it." My experience, however, has been quite the contrary, for, like too many others, I selected a title and have spent many hours trying to get a "think" that will fit into those words.

When a member of the program committee phoned me, asking for the title of my paper for this year, I had to tell him that I had not even thought of writing a paper. His kind extension of the time did not seem to help much, for I could think of no important message that you needed that I was capable of giving. So, thinking to occupy my time with something else, I went to the book case and, boy like, selected the book with the brightest red binding. It chanced to be Mark Twain's Innocents Abroad. As I turned the pages casually, reading a little here and a little there, I chanced upon the narration of his party's experiences in the art galleries of Florence and Rome. It was much like my own experience fifty-eight years later. Since Mark Twain is so much more skillful in the use of English I will just let him tell the story thru a few excerpts. From these pages came my title. After telling a story to illustrate monotony Twain says:

"In this connection I wish to say one word about Michael Angelo Bounarotti. I used to worship the mighty genius of Michael Angelo--that man who was great in poetry, painting, sculpture, architecture, great in everything he undertook. But I do not want Michael Angelo for breakfast--for luncheon--for dinner--for tea--for supper--for between meals. I like a change occasionally." Then telling the many things in many places which Michael Angelo designed, Twain again exclaims: "Who did we ever hear of from guides but Michael Angelo?.......He designed St. Peter's; he designed the Pope; he designed the Pantheon, the uniform of the Pope's soldiers, the Tiber, the Vatican," (etc., etc.) ".......the eternal bore designed the Eternal City, and unless all books and men do lie, he painted everything in it." Finally one of Twain's companions spoke to the guide: "Say no more! Lump the whole thing! Say that the Creator made Italy from designes by Michael Angelo."

Twain continues: "I never felt so fervently thankful, so soothed, so tranquil, so filled with a blessed peace, as I did yesterday when I learned that Michael Angelo was dead." Mark Twain, Innocents Abroad, Vol. I, p. 355-6.

Of course I just leaned back and chuckled--"what a man," to furnish guides with stories to confound ordinary tourists for all these years. Certainly he was a man of many abilities--a man of parts. When the committee member called again I had to give some title so just happened to remember that phrase.

That decided the title, but the "think" to fill in is quite another thing. I could not instruct you in art. It would be but a waste of your time and patience for me to attempt it. Neither am I a psychologist to enter into a discussion of the qualities that make up genius in a man. The best I can do is to review for you something of the life and works of this man and let you judge whether or not his many activities were a manifestation of real genius.

As I thought over this man's life and his remarkable works, remembering my experiences especially in Florence and Rome, I began to wonder if he were a many sided man, a man of parts, or just a remarkable art genius. And the more I read, the more I wondered. Then, to further complicate the "think" which I had hoped to put within my title, a neighbor boy brought me his new Autobiography of Franklin for my inspection. This inspection developed into a fairly careful reading again of this old classic. Now here was a really many sided man. And what is equally important, he admitted it readily on almost every page.

This gives me two men of parts, or as an author in Atlantic Monthly, writing of Goethe and Cuvier, titles his article, "Two Men of Mark." Though so different, Michael Angelo and Franklin each illustrates the thought I had in mind. Under the ordinary definitions of genius, each is an outstanding genius.

And that genius manifests itself in many ways in each of them. There may be many others but these two are outstanding illustrations of this comparatively rare human quality.

The contemporary biographers of Michael Angelo were Vasari and Condivi, on whose writings, together with much original material, the works of Grimm and Symonds are based. Each of the latter has two large volumes dealing with the life and work of this master in many lines of art. A recent volume (1931) by Thomas Craven, Men of Art, is readable and seemingly reliable. These, with several other volumes which I read, some carefully, some very hastily, are listed in the attached bibliography.

I shall hold to my original intention and write mainly of Michael Angelo, using Franklin sometimes in comparison but possibly more frequently in contrast. I propose to write briefly of the great artist under these headings:

1. The time and the place of his living.
2. His parentage, education, and apprenticeship.
3. His relations with the Popes.
4. As sculptor.
5. As painter.
6. As architect.
7. As poet.
8. As citizen and soldier.
9. A summary.

I will try to be reasonably brief.

Time and Place of Living

On an October day five years ago, standing almost on the spot, near the Pallazzo Vechio, where Savanarola was hanged and burned, a representative of Mussolini told the people of Florence what great blessings had but recently come to them. They do and always have loved oratory. "Florence," said the speaker, "Florence, the cradle of painting, the mother of Giotto, Michael

Angelo, Leonardo de Vinci, will soon behold a second Renaissance, a new epoch of splendor, culture and riches inaugurated by the modern Lorenzo de Medici--by the heroic leader of the people."

We delight to go to this fair city, to wander thru its art galleries and its churches. Tho we may wish that the subjects were more varied, we must recognize that these masters of 400 to 500 years ago succeeded in expressing the dominant thot of their day. It was a day when the church was in the ascendency; when religion was a paramount issue. Not all Florentines were artists. But this community of traders could appreciate what bestowed fame and honor upon their city. They were at least good Kiwanians and Rotarians.

It was a real Rennaissance. Such men as Dante, Columbus, Copernicus, Savanarola, Leonardo de Vinci, Raphael, Michael Angelo, and many others, do not grace each century. Clement says--"human intelligence made then a sudden movement--humanity burst forth at the moment from death into a fresh existence." Grimm says--"In the air of Florence there lies an immense stimulus to aspire after fame and honor. No one desires to stand on a level with the rest; every one aims higher." (I-106)

But it was not all good. At no time in any nation was there more selfishness, chicanery, dishonesty, and immorality, than in this period if we are to believe any or all of those who write of the times and the people. Savanarola thundered against depravity in Rome. That the church was a part of this corruption he emphasized by asserting that in Rome alone there were 11,000 courtesans with whom the priests spent the night in revelry but came directly to their altars in the morning to read mass and administer the sacraments.

Craven summarizes the opinions of all in these words: "It was a time of continual agitation and alarm, of inexpressible iniquity, of contrasts and corruption, experiment and prosperity, and most important of all for our story, of perhaps the most complete emancipation of the mind of man from the fetters of authority and convention that the world has ever seen. In this brilliant chapter of events, Florence rises to the height of her development, dominates all Italy by virtue of her art, her wealth and her consummate political chicanery, and finally submits in shame to the hereditary sovereignty of a family of parvenus." (p. 52-53) This refers of course to the Medicis; the ruling family at the time of Michael Angelo. Symonds says--"Florence over reached herself; she was ruined by the petulant and variable temper of a democracy wherein an over developed intelligence passed into cleverness." (Craven, p. 54)

Parentage, Education, Apprenticeship

It was upon such a world that Michael Angelo opened his eyes March 6, 1475. Appropriately enough, he was born in an old castle upon a high rock near Florence. His father had been sent to the small village as chief magistrate. They made some claims that the Bounarotti family was descended from royalty but at this time they were dependent upon a small estate and such jobs as could be had. The mother was but nineteen and this was her second child. She seems to have been of good family but is never mentioned by the son or family so far as the records show. There were several other children. Michael Angelo's family were a great care and burden to him thruout his life, continually asking for money and assistance in jobs or business. He complained much but seems always to have provided rather generously for them. He never married.

His name was chosen because of the juxtaposition of Mercury and Venus at the time of his birth and partly for the same reason he was chosen as the one to attend school. Here he made no progress, and we are reminded that the same thing was true of Franklin. So far as these two men are concerned we can say that their genius was not the result of nor fostered by formal education. Michael Angelo was but a babe, when, the job ceasing, the family returned to Florence. He was nursed by a stone mason's wife and always said he derived thru her milk his love of the mallet and the chisel and work in stone. Tho in his early years he was sickly, he finally developed into a robust tho somewhat undersized youth. Thruout his long life he was able to endure hardship and long hours of strenuous labor. He was always negligent of his physical welfare.

At school he would do nothing but draw. The strenuously opposed, and even severly punished by the father and brothers, he insisted on taking up painting. Finally they relented and at fourteen he was apprenticed to Ghirlandaio the greatest artist of his day. Either thru his ability or the wiles of his father he was even paid a small sum as an apprentice. He had not been here long until Ghirlandaio said--"This youngster knows more than I." Biographers differ as to how it happened but at any rate he was sent, as one of the most promising apprentices to Lorenzo de Medici to learn sculpturing. Thus at the age of 15 he came into the closest relationships with and under the influence of this benevolent tyrant, the Mussolini of that day. For nearly three quarters of a century his life was to be determined in the maelstrom of political, religious, selfish activity in which the Medicis and the Popes were chief actors.

It is said that the three years spent with Lorenzo were the only happy days of his life. Taken into the home, assigned a comfortable room, eating at the family table, he had all the advantages of a son. At the table he was often given preference to the sons. Here he met, heard, and conversed with the noted men of the period, the best minds of Italy. Here he heard discussed religion, philosophy, art, poetry, philology. Grimm says: "Whatever great things happened in the world were known, discussed, and estimated there." (I-p. 105) To this boy, tho schooling was distasteful and might easily have been fatal to his later achievements, education was no stranger. Occasionally he lamented his lack of learning, especially in language, yet he was an intimate of Plato, Bible characters, and other thinkers of the world. And was not the genius of Franklin likewise developed thru first hand contact with thinking people? He too, may have resisted schooling but not education.

Both these men lived many years and their powers grew. Both continued to be students. When an old man, Michael Angelo was found wandering in the Coliseum. To inquirers he said--"I go yet to school that I may yet continue to learn." (Emerson, Nat. Hist. Intel., 120) He sought and was devoted to beauty. To him perfect beauty and perfect goodness were one. To him the highest manifestation of beauty was in the human form. For years, really all his life, he made careful study of anatomy. Having made for a churchman a very excellent wooden crucifix, the latter supplied him with a room in which he might dissect and study human bodies. With a candle stuck in the body for light he worked far into the night, sometimes with companions, more often alone. Tho he ruined his appetite for life he came to have a greater knowledge of anatomy than any other artist of modern times. Some critics say, however, that his works are marred by his familiarity with dead rather than with living bodies.

Relations with Popes and Prelates

Like most of the great artists of his period Michael Angelo was a devoted Catholic. His world was primarily religious. The human body, preferably in the nude, whether in stone or in paint, was his one mode of expression. Landscapes, flowers, and such subjects were mere stuff, cheap, reserved for the sentimentalists.

Rivaling such benevolent tyrants as some of the Medici, the Church was a, if not the, great patron of art. And Rome was of course the center of church activities. Hither Michael Angelo had gone at the age of 21. Grimm calls this his first great step in life, being led by fate where "the most corrupt doings were nevertheless lost sight of in the calm grandeur of the past." (Grimm I, 164) No one can escape the influence of the life to which he is daily habituated. What was it in Rome in the time of Julius II and Leo that made Roman society so rich in mental fruit? Grimm puts it something like this: The three ruling powers of the world are money, mind, and authority, each hostile to the other.

omit

If no one of these outvies the other, people display prosperity. Though you call these powers by other names, man "is either made rich, or invested with superior position by birth. Wherever one of these three titles has more weight than another the free development of a people suffers because it has lost its true point of gravity." (Grimm I, 462-463)

Possibly at no time or place have these three more nearly balanced than in Italy around 1500. Of this life Raphael became a part, while Michael Angelo profited by it in quiet and solitude. He did enough work in Rome on this first visit to make him the leading sculptor not only of Italy but of the world. After a return to and brief stay in Florence he was recalled, even commanded by Pope Julius II, to return to Rome. After minor activities he was commissioned to produce the tomb of Julius. From that time until his death his life is a series of commissions of one type or another from popes or other high churchmen. In anger he would leave them; in humility, after many entreaties of diplomats, he would return. He might plead that he was a sculptor, not a painter or architect, yet at the command of Julius he painted the Sistine chapel and for Paul II he undertook to complete St. Peters. Often he complained bitterly of the intrigues of jealous fellow artists, and of lack of pay or the fulfillment of contracts. Yet he struggled on to the end, a slave to the authority of no less than nine popes, yet making them equally dependent upon the power of his mind. This topic could be developed into a complete paper. I can only add a few words concerning his relations with Clement VII--a Medici. The latter wanted to be friendly with Michael Angelo, and would have liked to have made him a bosom friend had he dared. But Clement said that Michael Angelo frightened everybody, even the popes. "When he comes to see me I always sit down and bid him be seated at once, feeling sure that he will do so without leave or license." To this the sculptor made reply--"The Pope thinks I'm terrible because I mind my own business. Sometimes when I am talking to the Pope I put this old felt hat on my head without thinking and talk to him very frankly--but even for that he does not kill me. ....He knows that I serve him better by doing my work, than by standing before him all day, as others do." (Craven, 148)

The Pope, thinking to bind Michael Angelo even closer to him offered him an ecclesiastical sinecure if he would not marry. To this Michael Angelo replied, "I am wedded to my art and she has given me trouble enough. ....If I became a monk, I should lose what little freedom you popes are now willing to grant me." (Craven, 148) The friendship was permanent.

As Sculptor

Discovered and praised by Lorenzo as he was completing his now famous marble mask of a fawn, Michael Angelo was started on the road to become the greatest sculptor of modern and possibly of all times. He accepted the suggestion of his patron that a face so old would not likely have a full set of teeth. Deftly he removed one or more and made the mouth appear as if the teeth had fallen out. Other works brought him recognition in Florence but it was his Bacchus and the Pieta in Rome about 1495-6 that gave him fame, not only in all Italy but even in other countries. The Pieta, placed in St. Peter's, has its representations in thousands of Catholic churches. It shows the distinct religious trend of Michael Angelo's thinking. The statue represents Mary holding the dead body of Christ at the foot of the cross. Asked why he made the mother look even younger than the Son, he said it was her chaste life that caused her to retain her youth. "Purity enjoys eternal youth."

Returning to Florence he was soon at work on his David. A great block of damaged marble which had been discarded by other artists and had lain unused for a hundred years, was given him by city officials. The shape was such that others proposed to add to its thickness. Michael Angelo said he would use it as it was, and he did. It is even said he left the top of the head partly unfinished to show that all of the block had been used. Upon its completion there arose a great discussion as to the proper location for it. City officials and other artists could not agree and left it to the sculptor. He chose the steps of the Pallazzo Vecchio, where it was moved by swinging it in its scaffold. At first heralded as a miracle of art, it was later stoned, while being moved, by the shocked Florentines because of its nudity. As the influence of Savanarola declined "the David became the most popular statue in the city and the symbol of the power and glory of Florence." (Cravens, 128)

The statue has been much criticised, the Germans calling it the White Giant. But our only point is to record the genius of the sculptor. He had a block of marble eighteen feet long, but much too flat for the ordinary artist to use it. From a wax model eighteen inches high he chiseled this block of marble into a statue which Cravens says has no equal as a marvel of execution. The youth represented possibly may not have been intended by the sculptor to represent David any more than it did any other youth in victory. It shows a power that makes it even majestic, rivaling the Olympian Zeus.

It is said that the Soderni, ruler of Florence, often watched Michael Angelo as he worked. At one time he criticised the nose. A side light to the sculptor's character is given in this story. He gathered up some marble dust and chips, went upon the scaffold, pretended to use the chisel but really allowed the dust and chips to fall from his hand. The Soderni expressed his delight and said the appearance was greatly improved--"Admirable--you have given it life." (Clement)

After being exposed to the weather for many years the statue was placed inside the building, but later was removed to the Bargello palace. The statue now in the Vecchio palace is a replica.

In common with most of you, as a boy, I read about and looked many times at the pictures of Michael Angelo's Moses. This is the main part of what Condivi calls "The Tragedy of the Tomb," which occupied the energies of the great sculptor for more than forty years. Pope Julius II wanted to glorify his reign by leaving an imperishable monument in St. Peter's. Michael Angelo was given the commission and prepared the plans. Julius insisted on a collossal group of statues but Michael Angelo protested that such a monument would be out of place in even so large a building as that great church. Julius said he would provide a place and proceeded to tear down the old Basilica and to erect the new St. Peter's. Michael Angelo went to the quarries and personally superintended the work of getting out the marble. After delays in transportation, great ship loads of marble arrived in Rome, were unloaded near St. Peter's and the work was begun. Then the sculptor's enemies persuaded Julius that to prepare his own tomb was an ill omen, a sign of early death. Tho Julius had had a private passage built so that he might easily and frequently observe the progress of the work, he now refused even to see Michael Angelo. The latter left in a huff and it required the pleadings of the Pope and finally the command of the ruler of Florence to get him to return to the work.

And so the work dragged through many years and through the reigns of several popes. The size was reduced and finally other sculptors were employed for some of the minor figures. Some excellent statues prepared by Michael Angelo for the tomb found places in Paris and London. Then the greatly reduced monument was given a place in the Church of St. Pietro in Vincoli in the year 1545, tho the body of Pope Julius II had long since been entombed in St. Peter's. If you have seen this tomb you may possibly have had an experience like my own. Tho but seven years had passed since I saw this tomb, I could recall only the Moses. There is a dim memory of other parts, yet I could not say that the pictures recently secured represent the present tomb. Thus does the Moses overshadow all the rest. It had been a childhood dream to see this great work, and I saw it and yet see it as pictured in my histories of Rome.

I could add little that would give you a keener appreciation of this work of art. Tho in cramped quarters it has just such a majesty and a power as you would expect from the man who could command and be instantly obeyed, yet could have great compassion for his own people and lead them to the land where he himself might not enter. But the thing that I am really interested in is that what I have said may give you or renew in you a greater appreciation of the genius of the great sculptor. Grimm sums it up thus: "What need we information, letters, suppositions, records, respecting Michael Angelo when we possess such a work, every line of which is a transcript of his mind." (Grimm, Vol. I, p. 420)

I can merely mention the monuments to the Medici in the church of San Lorenzo, tho by many these sculptures are rated as his finest works. Above the sarcophagi are the statues of the two dukes, Lorenzo and Guiliano De Medici. Beneath the figure of Guiliano are the figures of Night and Day; beneath that of Lorenzo are Twilight and Dawn. The statues are but idealized likenesses of the two dukes. This Lorenzo was a very unworthy grandson of Lorenzo the Magnificent. Guiliano was rated as one of the best of the Medici, tho that may be faint praise. Just at this time the Florentine republic had succumbed to its enemies and Michael Angelo, who had been active in the defense of his native city, was in deeper gloom than usual. It is said he worked on these statues during the siege. They represent, therefore, his own inner struggle and are so named for that reason. We happened to have an exceptionally intelligent guide in Florence who took much pains to interpret these figures. As I remember it his description was much like this summary of Symonds: "These monumental figures are not men, not women, but vague and potent allegories of our mortal fate." Vol. II, p. 22.

The four groups here considered, The Pieta, The David, The Moses, and The Medici monuments are of course but a very few of his works as a sculptor. They are probably the best known and the ones the casual tourist is most apt to see in his hurried visits. Even had I had the time I am sure I could not have penetrated thru them into the workings of the sculptor's mind. They did help me to understand, however, why Mark Twain and thousands of tourists since have had Michael Angelo for breakfast, dinner, supper, and between meals.

As Painter

After spending two years, 1506-8, in Florence, Michael Angelo returned to Rome fully expecting to complete the tomb of Julius. But the Pope had been thoroly dissuaded by Bramante and other enemies of the sculptor from further work on the tomb. Julius, however, felt his responsibility to Michael Angelo and planned other work for him. The Sistine Chapel was to be decorated and the Pope gave the commission to Michael Angelo. In vain did the latter plead that he was not a painter. He was a sculptor and wished to continue with his work. He said that Raphael should have this important commission tho he knew that Raphael and his architect uncle, Bramante, were causing most of his trouble with the Pope. As usual the Pope won and Michael Angelo prepared for his task.

In answer to the painter's querry as to how to reach the chapel ceiling the Pope said Bramante should provide a scaffold. He proceeded to cut holes in the dome and to support the scaffold by ropes. Michael Angelo pointed out what that would do to the picture and proceeded to construct a movable platform that remained the model for such purposes for many years. Even Bramante recognized it as a new idea and used it in his work on the dome of St. Peter's.

With a half dozen helpers, some of them his friends and pupils from Florence, the work was started. But Michael Angelo could not work with others. He must be alone. He could not tell them, so he locked the chapel and disappeared. Finding the doors locked against them day after day they took the hint and left the eccentric artist to his lone task. Only his color grinder, plasterers, and the Pope dared come onto the scaffold. Then came his trouble with the moisture in the walls, which ruined his paintings. He was really elated and thought this would release him from the work. But the Pope sent San Gallo to help. The latter quickly pointed out that Michael Angelo was making his plaster too wet. Defeated again he proceeded with the task. I relate these details merely to show the peculiar working of his mind.

These Sistine ceiling paintings are said to be the beginning of modern painting. Tho he said he hated painting, when Michael Angelo viewed the immensity of the space and realized that he was free to do as he liked with it, he began to take interest. He let his fancy run riot. First drawings were discarded and more elaborate ideas sketched. At last the artist was in his element--he could think. He put his thinks on the ceiling and began to draw the lines about them. For ten months he lay on his back, depicting the stories of the creation of the world, of Adam and of Eve; then the temptation and fall, followed by the story of the deluge. In the corners and panels were other historical and symbolic figures, known as the prophets and the sibyls.

The pope was impatient to have the public see the work. Finally when the task was less than half completed, Michael Angelo suddenly removed the scaffold and admitted the eager public. They came in great crowds, giving praise and censure. Again Raphael and his friends pushed his claims to finish the work but they did not know the fury of Michael Angelo when he thot his rights infringed upon. [illegible] The second part of the work was much less hurried. For many months ~~almost four~~ years he toiled. He became so used to looking up that he could read only by holding the book above his head. Then the crowds came again and the painter was acclaimed anew. For his physical sufferings he had the satisfaction of knowing that his many sided brain had produced a work which competent critics say has no equal in conception, in extent, and in execution.

The panel depicting the creation of Adam is rated by critics as the best of the groups both as to conception and as to execution. The Eve in the next panel, looking as if she might be stepping from the side of Adam, is said by Grimm to be "the most beautiful picture of a woman which art has produced." (Vol. I, p. 336) But for me to attempt further interpretation of this masterpiece of a master artist would be to weary you with quotations.

Twenty years after the completion of the ceiling Michael Angelo was again called by a pope to decorate the end wall of the Sistine Chapel, directly over the altar. The Last Judgment does not rank so high as a work of art as do the ceiling pictures. These twenty years had not mellowed the painter's stern attitude toward life. I suspect there is much of his bitterness and intolerance of the foibles of others painted into these huge, nude figures. Even the Christ, the central figure, is represented as a giant consigning hapless souls into the realms of eternal punishment. When the pope's master of ceremonies criticised the figures, he found on his next visit a very good likeness of himself in that part of the picture representing the damned, decorated with horns and a serpent for a girdle. When he complained to the Pope the latter said he could do nothing. "If he had put you in purgatory I might get you out, but you see he has put you in hell."

But Paul III, along with many less friendly critics, did object to the many nude figures and ordered an artist to clothe them. The picture, thus marred, has suffered also from the smoke of many candles burned on the altar under it. As a representation of the "human form in every conceiveable attitude" the work is without an equal. Angelo, unlike Raphael, was not a master of coloring. His power lay in the drawings, in his ability to surround his think, and his master knowledge of the human form, with the most appropriate lines.

The Last Judgement does not add greatly to the reputation of Michael Angelo. There are many other paintings, of course, but these represent the depths of his thinking and the perfection of his execution. Here was a master knowledge of the Bible as interpreted in that day transferred to the walls of a famous chapel.

As an Architect

Tho he had never studied architecture he had often been engaged in the construction of public works and in the defences of both Rome and Florence.

76

In Florence he had been in command of the defence against the army of the Prince of Orange, displaying great ingenuity in keeping the enemy out. Finally the jealousy and intrigues of his enemies caused him to flee. Later Julius III asked him to take charge of the fortifications of Rome. Again the engineer and architects objected. This time he stood his ground. Tho he had never studied architecture he told his critics that long familiarity with the problems gave him much more knowledge than they had, and the Pope supported him. It was not his profession, but it is said Italy was then far behind in architecture. Michael Angelo had planned and supervised the construction of many important works. The Florentines had proclaimed him the most capable architect of his time.

One of the popes had made him official sculptor, painter, and architect for the Vatican and offered to make him a member of the papal household. Then came the death of Bramante and his successor as architects for St. Peter's. The Pope insisted on Michael Angelo assuming the responsibility. The Dome of St. Peter's is the result. He had said he would put the dome of the Pantheon, very much enlarged, upon the famous church. And he did. Tho Bramante had been his bitter enemy, Michael Angelo did not hesitate to give him credit for the excellent plans. It was said that as he left Florence he turned back to gaze at the cathedral of wondrous beauty and exclaimed: "A more beautiful church I can not build; a less beautiful one I will not." Those of you who are familiar with St. Peter's know that the original plan was a Greek cross, and it was for this type that Michael Angelo planned the dome. He died before its completion, and the plan was again altered, making a Latin cross. Critics agree that this lessens very much the outside appearance of the building.

At various times during the progress of the great cathedral, Michael Angelo planned two of the main buildings of the Vatican. He drew plans for the Laurentian Library in Florence, and for the stairs leading to and the three fine buildings upon the Capitoline Hill. All this would rank him as an architect of ability.

As a Draughtsman

It is said that in the period under discussion there were four great draughtsmen, Raphael, Andrea del Sarto, Leonardo de Vinci, and Michael Angelo. The latter two surpassed the two former as much as they outclassed all others. Michael Angelo's drawings are found in great numbers in the galleries and museums of Europe. Were these his only works, they alone would rank him as one of the greatest artists of all time, according to his critics and biographers. By a few strokes from his reed pen he could produce representations of human bodies anatomically perfect. Space and time forbid my following this phase of his work farther.

As Poet

So far as I know no one claims that Michael Angelo was a great poet, yet he did use that means of expressing his thoughts, along with other art forms. He was a great reader of and lover of Dante and his poetic efforts are modelled somewhat upon the works of that master poet. Some have said that his poetry was addressed largely to the one woman in whom he seemed to have been interested--Vittoria Collona. Yet Symonds shows that Michael Angelo especially admired young men and that many of his sonnets were addressed to them. His best friend in Rome was a youth of noble birth, having splendid physical and mental qualities. This friend was evidently the object of several of these sonnets. Michael Angelo especially admired beauty in the human male body. The letters exchanged between these two are filled with expressions of high regard.

Even the nephew who edited and published these poems seemed to think them unduly filled with references to sex and proceeded to reword them, much to their disadvantage. It would seem that his labors were lost. Critics almost unanimously agree in their high tributes to the character and high ideals of this great artist. He seemed never to have "suffered from scandalous reports and maintained an untarnished character for sobriety of conduct and purity of morals." (Symonds, II-163) He loved all beauty, but especially beauty of the human form. In all his works he tried to express that beauty but never mere sensousness.

He enjoyed his association with Vittoria and held her in highest regard. In her death he kissed her hand and afterwards regretted that he had not kissed her lips. This attitude would seem somewhat different from our other man of parts briefly alluded to here. Franklin's French friend had to warn him that people had begun to criticise very much his habit of having her sit upon his lap. Franklin was great despite his many amours. Michael Angelo was great in his one Platonic love. This love may have inspired some of his poetry, but by no means all. To him poetry was but a minor means of putting his lines around his thoughts.

Summary

Here was a man on whom nature had bestowed many gifts. This sculptor of inimitable statues, this painter of some of the most noted pictures of the world, this builder of magnificent buildings, this writer of poems, this citizen of high ideals is a challenge to our own ideals and our intelligence. We look long at his Moses, admire his Adam and Eve pictures on the Sistine ceiling, and stand in awe beneath St. Peter's great dome and cease to wonder at the enthusiasm of our guides. Feeble mortals that we are, we realize that we are face to face with genius. To this man artists paid tribute. Raphael thanked God for what he had learned from Michael Angelo. Sovereigns of the world contended for his services. The Grand Turk made offers of fabulous remuneration; the king of France offered immortal fame; the Signory of Venice would have provided comfort and ease; yet for four pontiffs he slaved for more than three score years. To his very few friends he was greatly attached and he loved to converse with learned men, yet he was "never less alone than when alone." (Symonds II, 335) Tho courted by the great and worshiped by the throngs, he never forgot his family. They showed little appreciation and lived much more comfortably than did he, yet they seldom appealed in vain.

Evidently he had profits from his works and accumulated a small fortune, tho little is known as to source and amount. He lost money on the tomb of Julius and gave away much more. He lived on very little and took almost no care of his body. He seldom undressed for the few hours that he was in his uncomfortable bed. It is said that he wore his boots so long that when he did take them off the skin of his feet came off with the boots. Tho comparatively rich, he lived always like a poor man. He would never accept presents.

Generous with his money and his works, he was most insistent upon his rights. He fell out with employers when they failed to live up to contracts. Grimm says he was honesty itself in all his relations and demanded it from others. Emerson quotes a contemporary as saying: "He nothing common did, or mean." (116) Superior to those around, he recognized merit whenever and wherever found.

Clement says that this man whom the ancients would have made into a god united two master faculties--invention and judgment. (p. 4) Imitators he had in numbers. They comprehended but little, "unable to fathom his intentions, unsympathetic to his rare type of intellect, and gifted with less than a tithe of his native force." Raphael could draw the plans, have others do the work, then add a few bold strokes and claim the product as his own. Only a Michael Angelo could execute the thoughts and plans of an Angelo. He could not endure helpers.

Was this man a genius? Yes. Was he a man of parts? Franklin was. He was truly the many sided Franklin. The story of his life would have fitted well into my title. He lived; he loved; he made multitudes of friends; he enjoyed life; he rendered much service to his fellowmen. He may have been selfish but no more so than most of us. Was he a genius? I am not so sure. Franklin was, however, a man of parts.

Shakespeare enjoyed life. Raphael, Goethe were happy, but Michael Angelo was gloomy, moody. Raphael appealed to the common man, but Michael Angelo to the demigods. As I have read, thought, and written, my conclusion is that this man who is no longer a citizen of any country, but who belongs to the human race, is not so much a man _of_ parts as he is a man _a_-part. A recent reviewer calls him "Michael Angelo--The Whirlwind."

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Paper # 4

A NEW PHILOSOPHY NEEDED

Presented by

R. W. Himelick

Terre Haute Literary Club

November 21, 1932.

A NEW PHILOSOPHY NEEDED.

Every individual has a philosophy of life. The kind of a life each one lives depends upon and is directed in a large measure by this philosophy. Philosophy is used here to represent the sum total of man's experiences which is revealed to others through his conduct. I may reach the conclusion that what I can see, feel, hear, etc are all that is fundamental in life. What I can possess is all there is of value. Each day is sufficient unto itself. Such a view would tend to make me narrow and grasping. It is my success and happiness that is important. I am not much concerned as to how I reach the desired goal. Why should I be? My philosophy holds no hope of a possibility of better things. I live now or never. Why should I be interested in other human beings only in so far as they make steps whereby I may rise. A man with such a philosophy would plunge a whole nation into war, yes, even a world. Another would build his fortune upon the very life blood of millions of people. He could even smile as he looks at men, women and children passing to an early grave that he might clutch more gold between snake like fingers.

Then again there is the man who looks about him and finds on every hand evidence of law and order in things. He sees the sun, moon and stars moving about with unerring precision. He reads of the astronomer predicting the appearance of a comet or an eclipse. His philosophy reaches far above and beyond the other man. He looks back and recognizes a plan. He has faith to believe that some law, some

some force, something is back of all this. He believes that he has a definite part to play in this great game. His faith carries him into uncharted realms so that in the final analysis he must conclude that he could not have been created by a master mind and hand for a day only. He looks upon all men as fellow workers. Each playing an important part. Each essential to the welfare of others. All striving together for a common good and a common cause.

The philosophy of every man may be found somewhere between these two experiences. Or possibly back of the one and beyond the other.

From whence does your philosophy of life and mine come? Is it possible for us to so direct man's thought and action that he builds a philosophy from which a better civilization may come? Civilizations of the past have risen thrived and passed out of existance as a result of the way in which man thinks.

As a result of the philosophies which have been built up in the past men have been intolerant. They have clutched at each other's throats. They have committed excesses that the very thoughts of them make us shudder.

It was through thinking about these things that made me ask myself the question, could we have a new philosophy or rather many new philosophies.

The dictionary makers tell us that philosophy is a system of beliefs regarding God, our existance, etc. I suppose this etc just includes all the rest whatever that is.

Philosophers themselves may offer suggestions such as: "Philosophy indicates a mood enjoyed by a well balanced mind. We are all philosophers naturally in a sense that we are not all scientists". "Philosophy is the art of living and thinking, feeling and willing by means of universals" Our natural tendency is to proceed according to immediate impressions, personal prejudices, or political bias". "Philosophy differs from both religion and science not only in the way it transcends the natural order of things but in its fundamental ideas of modes and proceedure".

Our philosophy determines in a very large measure our actions through life. It determines our attitude toward God, our relation toward one another and our thinking about the fundamental things of life.

We have probably three classes of philosophers. It might be better to say that people are divided into three great classes in so far as the real purposes of life is concerned.

In the first place there are those who look upon the physical world as existing in thought only. There is nothing real about it . The tree is merely a concoction of man's senses. Nothing except the spirit is real . It is the everlasting element. The philosophy of such people is very likely to concern itself with intangible things. It cannot bring itself down to the sordid things of an mere physical existance. They look upon many of the things necessary to our existances and those which appeal to our senses as evils to be endured. This class may not be large. The number who are actively conscious of the working of such a philosophy is probably very small. We do however have in this class as well as int the other classes a very large number who constitute the fringe and whose lives are lived in accordance with such a philosophy.

Then we have a much larger group who believe that only what we can recognize with our senses are real. The world of man is made up of material things . The sole purpose of living is to get enjoyment out of what is before us. The future holds no hope. Faith is a mythical thing.

It is not difficult to see what would be the social behavior of such thinkers. Of course such people are not going to break laws of social decency. They will be guided in a measure by custom so long as these customs do not conflict too severely with their own code of ethics.

The third class of people might be termed the middle of the road thinkers. They believe in mind and spirit. But they also believe that these apparently more natural things must live and have their being through things we can touch, see and hear. So far as I am concerned you know me only as I manifest myself through the manipulation of this visible body in which I at least apparently live. This great and probably largest group of people believe there is a constant change. That we are ever pushing toward greater and greater things.

As indicated by the title of this paper I wish to present a new philosophy. This is a bold thing to attempt, even to suggest. I assure you that I am not making any effort to add to the classification which I have already presented. This has come about as a result of the efforts of the greatest minds of the ages past. I am however suggesting that the major philosophies of the past have failed to set the real goal to be attained. This goal may be included but has not been made manifest as attested by man's actions as viewed today in the product obtained . What I think is of minor importance as compared to the results obtained because of the thinking which I did. We need a philosophy the product of which will pass muster, This product of course is man in action. If this man in action does not behave in such a manner as to ever place each succeeding generation upon a higher plane, then I believe the philosophy is faulty. It is with this idea in mind that I make bold to suggest that we need to at least modify our course of training for the generation to follow us.

If you will grant for the time being that man's conduct depends in a large measure upon the philosophy of life which he has built up, then it becomes apparent that the method by which his philosophy is built up is important. We may assume also that society may determine the type of our philosophhy and therefore guide man's activities and the trend which civilization takes.

I shall make no effort to treat the building of man's philosophy in any detail. This would take far more time than I have at my disposal. Neither shall I treat the various agencies which have to do with this building process separately. There are divers influences constantly influencing the young mind. Some of these become deep rooted largely through the way in which they come into his life. As he moves on each one of these impressions becomes a factor in the interpretation of all subsequent impressions. As a result of the type of impressions and the way in which they come to the individual we may produce a philosophy that makes for unselfishness and all that goes with it or the oposite, and the results that go with it.

I am a firm believer that any one generation may produce in the next generation just the sort of conduct which they will set about to achieve. In other words I believe that you and I are doing exactly what we were taught to do. I do not mean that it was all done by a c conscious effort on the part of any individual or organized institution such as the school. But it all has been brought about by undirected influences fitting into the conscious efforts in such a way that we got a certain type of mind which reacts in a definite way.

I started out by assuming that we need a new philosophy. This of course implies that there is something wrong with the old. It also assumes that men could be better and could act better.

Probably most of our ills today can be traced to selfishness. I shall attempt to show that we have and are yet responsible directly for building this into our scheme of human behavior.

We have encouraged the materialistic conception of things which has had a tendency to make men believe that he is all-sufficient and therefore at least undermined a most important element in philosophy, faith.

Then we have preached success in a most determined way. Apparently no one has ever taken the time to think it through to see where it leads. We have systematically held out unattainable ideals for more than ninety percent of those to whom we have preached. These ideals were of little value unless the ultimate goal was attained.

There are many other weaknesses which might be pointed out but these will suffice to show what we have in mind. In as much as all of these elements of our character are closely related I shall make no effort to discuss them separately. The high school graduate orated on, "Hitch your wagon to a star". He did not know why except as he probably had seen definite manifestations in the community in which he moved. Few probably ever reminded him of the possibility of a number of his fellow beings that might probably use the same hitching post. It probably never occurred to him or even to society that is the conscious director, that many might ride in the same wagon and therefore share in the comforts as well as the hardships of such a journey.

No one seemed to impress upon this impressionable mind that probably the greatest reason for hitching his wagon to a star was to put him in a position to render greater unselfish service. Not at all.

Both he and those urging him on saw what was only a good position, wealth. His philosophy would naturally therefore come to include only those things which he had seen in others who had succeeded. As he grows older in the game urged on by what he has learned supplemented with his own interpretation he led step by step to the conclusion that only by scrapping with human beings can he hope to reach the height of his own ambitions. Keep in mind that I am talking about the great mass of humanity. We can eliminate the few outstanding individuals who seem to just be made to fit into certain places and conditions. In my own thinking I am not willing to exclude the elect from reaching the goal through selfish manipulation. Galen, the great anatomist, said, 'I believe the opening in the heart is there even though we cannot see it'.

If only 250,000 people can possibly become even wealthy in a small way, why make wealth as one of the prime factors in the building of a philosophy for 120 millions of people ? If only one person in one hundred can possibly hope to climb the ladder of success through position, why stress this particular phase ? There are more than 250 000 people who could share wealth gracefully. There are more than twelve million people who would add diginity to the positions available. Yet in the conscious training of the one hundred and thirty million for the next generation we push them to a man toward a thing which is utterly impossible to attain. The minister in his pulpit has lost sight of his sacred charge and adds his mite also. Great business men preach this type of success without thinking apparently that if more succeeded then undivided success would be less.

If we turn for a little while to some of the things which come as a result of the way in which we have been trained to think, it may throw some light upon the problem as suggested thus far.

The philosophy that leads a man to commit a crime is not built in a day. A rebellion against the general order of things is not the result of moments. A philosophy that stirs the world with its humanitarianism sometimes requires generations to bring to a function. Practically all of the ills that beset us today are the fruits of a generation of training.

Let us glane at just a few of these ills.

Crime in general is increasing at an alarming rate. If you will pardon this one political reference I will say that none of this increase should be laid at the door of the 18th amendment. It is however due to the type of philosophy which we planned and worked for for the generation that is committing the crime. We consciously trained people to be selfish. We have destroyed the only thing in which they have had faith. We have weakened the bonds of the home where they might go for quiet meditation. We have destroyed the effectiveness of the constituted authority of the state and nation by constantly eliminating its application to certain classes of men. We have paraded before the eyes of the youth of the land through the press men who wrong millions of people yet escape the penalty of the law. They have seen the prisons filled with men who have committed minor crimes.

So let us look at ther results. Let us see how our product acts.

Men elected to the great office of govorner of this and other states deliberately plan to steal both the confidence of the people and their money to further their own selfish ends.

A woman reared in a religeous home actually butchers two of her fellow beings and ships them to another state.

A mayor of the greatest city in the country adds to his own bank account in order that men high in the affairs of that same great city might hoard more money with which to bribe other mayors.

Men who had the confidence of the communities in which they lived and were entrusted with the hard earned dollars of countless thousands betrayed this confidence in their mad rush for wealth.

The mayor of another great city says to the people that law is but a scrap of paper, I do not expect you to obey.

Men in every legislative hall in this great country of ours selling their very sould for a few pieces of silver.

Countless thousands upon our public highways utterly heedless of the rights abd safety of others.

Of course the picture is not all dark. There are thousands of people who are honorable and respectable. There are many who are unselfish. There are millions who are dependable. But that has always been a great weakness of our philosophy. No human being should be satisfied until even the one has been brought within the fold.

My opinion therefore, my phil sophy is that this generation is just what we have made it. We taught the young people that position, wealth, a big airship, a long bridge, a tall building, are of far more importance than a man who knows the right and wills to do it. Our whole phil sophy has been that the progress of civilization is measured by the development of human beings.

We talk of and laud the civilizations of the past in terms of what they discovered and constructed but never in the widening of the gap between the savage and a better man. A man with all of the purely instincts removed. A man with the selfishness, grasping, murderous attributes of the savage removed.

What should therefore be the fundamentals of a phil sophy that would magnify man and not mere matter?

Instead of devoting more than ninety percent of the time of our active educational agencies to the problem of making a mere living, the tables should be reversed and the major emphasis on teaching should be devoted to teaching people how to live.

Through all manner of means fair and foul for generations we have goaded people on to success. We need to revise our idea of success so that it may be obtained by all people instead of a very few. We should have evryone to include in his working philosophy at least three things.

1. Real success demands that every man be courteous and considerate to every other human being with whom he comes in contact. We all have our rights which should be respected. Any infringement that I make upon the rights and privileges of another only marks me as dropping out in the race for better mankind.

2. Dependability lies at the basis of all moral advancement. The lack of it accounts for many of our ills. The philosophy of men who direct the destiny of nations will permit them under such circumstances to spend millions to protect their own nefarious schemes and then plead their inability to meet their honest obligations.

3. There is but one thing that makes possible a never ending in man's progress and that is humility. Humility ties him through faith

to ever and ever better things. Without it he soon reaches his goal and pines away because there are no more material things for him to conquer.

These are the essentials of a new philosophy that can be effective only through a vital relation in every day human activities. A philosophy that finds a thousand outlets for service to others. A philosophy that considers physical achievements as successful only when all men have been raised to a higher plane with ever increasing faith that men can attain to heights yet unknown.

Paper #9.

TRAINING CITIZENS

BY

GUY STANTZ

Read before the Terre
Haute Literary Club

November 23, 1932

INTRODUCTION

"Training Citizens" is too large a subject to be covered by a short paper like this. This paper may be considered to be in two parts. The first part is composed of somewhat disconnected references to a few agencies that are met in the common, everyday run of life that are training our citizens. These samples were selected from innumerable ones any of which might have been chosen.

The second part of the paper considers briefly some of the things the high school might do for its students. People are being trained to be citizens from the cradle to the grave. This paper deals mainly with boys and girls of high school age.

TRAINING CITIZENS

Fathers frequently lecture their sons on various subjects. The use of tobacco is one of the subjects most frequently used. If the father himself uses tobacco, his lecture is apt to be expressed in the following manner: "Now, Johnie, you have noticed that I use tobacco. You can easily see that it is a filthy and expensive habit. It is injurious especially to growing boys. It is hard to quit when you once get used to it. I know I am doing wrong when I use it. I wish I did not. I hope you will observe how wrong it is to use tobacco by looking at me. I trust that you will never indulge in its use." In other words, "Do as I say not as I do."

Up to a certain age boys consider their fathers as the most wonderful man in the world. Such lectures as the above rapidly disillusion them. They reason that their father is either a liar or a weakling. It is evident that the father does not believe that the use of tobacco is a filthy habit, too expensive, and injurious, or he most certainly would quit its use. Or if he really does believe these things about tobacco, it has such a hold on him that he cannot quit it. That is, he is a weakling. The boy cannot see why it is not just as proper for him to use tobacco as it is for his father.

Let us pause a moment. Is not the boy right? Of course, he is. The sooner we get over our hypocritical attitude that some of the things adults do are not proper for children to do the sooner it will be unnecessary for us to criticize the actions of the young people when they imitate the older people. How a teacher or parent who uses tobacco can have the audacity to tell his student or child not to use tobacco is beyond my reasoning powers. If right for one it is right for all.

There is an age old falacy that when people get together, it is necessary to smoke or drink or both to be sociable. I have heard innumerable times the expression, "Have a smoke and be sociable." Just what smoking or drinking has to do with being sociable I have never been able to discover. We often hear the remark that drinking will make one more human. According to my understanding the human race is the human race because it is capable of being something besides a beast. If that is true I am sure it will be more correct to say that drinking makes one more beastly.

Just recently I attended a golf tournament in our capitol city. The tournament was held on a municipal golf course. A civic club who has high objectives written in its program was conducting the tournament. And by the way, this club does many fine things. All its activities are of a very high type--except sometimes when in a social way. The game was conducted in a fine, wholesome ~~way~~ manner until we reached the nineteenth hole. There the host club had placed on each table a half-gallon jug of gin. A number of the brethren gathered around these tables, in a very sociable way, drank gin, told smutty stories and sang ribald songs. One man, whom I know to be a very excellent citizen and of high morals, but who was now being sociable, when asked what kind of liquor he kept at home, stated that if it were not for his boy he would keep wine. I need not state the moral to this story.

Let me give another example. There is an organization for boys that is almost world wide. It perhaps has done more good for boys than any other organization of its kind. In a certain city not far away the adult officers of this organization were accustomed to hold a get-to-gether meeting in their camps at the beginning of the year ~~in a camp~~. At this particular meeting a number of the men were drunk. At a ceremonial which was supposed to be copied after one of the fine ceremonials given by the boys, the program was composed of obscene stories and motion pictures of an indecent character. The men who put this program on apparently thought that as they were away from the restraints of society they would "break loose".

The standards of American boys and girls do not originate mysteriously or by accident, and are not created by original thinking. Experience and observation teach young people what are the actual standards of their elders, and they imitate men and women they most admire. For example, if they see cynicism accepted by leaders in public and private life, no preaching will convince them that honesty is the best policy. Our youth is a mirror in which the older generation sees itself truly reflected. In the recent past, corruption in our national official life was flagrant. The greatest damage was not the loss of oil reserves, but the debasing of personal and social standards of young Americans who saw dishonesty succeed. Enough Americans are willing to buy gasoline from a corporation bearing a name that has besmirched American life to allow it to grow to enormous proportions. Enough business men have minimized national corruption, for fear of disturbing business, to imply that, after all, standards of integrity are of small importance as compared with financial success.

No providence has decreed that in the life of today integrity shall succeed and dishonesty shall fail. Honesty is not the best policy except as we make it so. The job of every man is to help create a society in which honesty is the best policy.

Some time ago I received an envelope through the mail with nothing in it except a clipping from a newspaper. There were no identification marks. The clipping read as follows:

"The body of a man thrown out of a red sedan as it rolled rapidly by the Erie railroad station at Moonachie had four bullets in the brain. The lower jaw was shot away. There was nothing to indicate his identity except the capital "J" on his belt buckle."

It went on to say that this was a result of prohibition. I am not sure why this was sent to me. No doubt some ardent anti-prohibitionist thought he had found some very convincing argument for his side and had sent it to me feeling sure that it was conclusive proof of the horrors of prohibition and that I would immediately see the error of my way and be converted immediately. There has been much of this sort of propaganda placed in conspicious places--one very noticeable one being Arthur Brisbane's column. A large percent of the public is always ready to believe such presentations. The average man does little real thinking for himself. Many rely on a glass of beer to solve the many problems and end the depression. During the recent presidential campaign more was said about drink than feeding the hungry, clothing the naked, saving the schools, and all other things that are for the good of the citizenry. As long as men's minds are controlled by the lower instead of the higher things of life, there is little hope of much real advancement.

Imagine our schools run as private businesses for profit. Teachers would be paid for advising pupils to use particular brands of goods and to deal with certain merchants. Many schools would count strongly on income from promoting the sale of proprietary remedies. Voluntary attendance might be stimulated by stories of crime, sex offences, and other perversions. Daily accounts of continuing murder trials would sustain interest.

Revolting? Yet our greatest educational institution is the newspaper.

On October 25, 1932, at the time I am writing this paper, I find the following in our two daily papers:

Terre Haute Star

Top headline on front page.

"School Head Admits Thefts".

Other headings on front page that relate to crime, etc.

--Jail Breaker Caught

--Bandits Hold Up Drugstore

--F. P. McCormick Is Killed When Struck By Auto

--Bombs San Diego Brokerage Office

--California Has Quake

--New Clew Links Jewel Thief In Lindberg Case

--Falls To Death At Court House

--Thomas Says He Stole For Two Years To Finance Hoax

--Sift Possible Clews To Slain Girls Identity

This is 56% of the headings on the front page.

Terre Haute Tribune

Large top heading:

--Battle Bandits In Long Chase

Other headings on front page that refer to crime, etc.

--Bandits Hold Up Southside Store

--Cloverdale Man Shot In Holdup

--Youth Killed By Accidental Shot

--Ask Troops As Hoover Guard

--Hijackers Slay Driver Of Truck

--Killed While Hunting Two Lost Hikers

--Despondent Man Suicides

--Prisoner Fasts To Spite Spouse

--Terre Haute Teacher Critically Hurt

--Man Dies From Fright

--Takes Own Life In Domestic Fracas

--Quiz Suspects In Cigarette Theft

--Berne Jury May Agree On Verdict

--Motorist Hides Body Of Victim

--Deputy Sherrif Seizes Two In Flight

--Three Flogged By Terrorist Bands

This is 64% of the headings on this page.

The group mind results largely from ideas and emotions presented to its members. The degeneration which is evident in some phases of American life, as in social order in large cities, and to which President Hoover referred as indicating "a subsidence of the moral foundations," is not accidental. It is the normal result of impressions presented to youth, and journalism and moving pictures have been dominant factors in producing that change.

Many American newspapers, directed by men of fine character, have been strong forces in building decency and intelligence. Too often, however, the newspaper has represented a low average of American character.

Excellence can come to any people only through a sense of responsibility on the part of those who determine the group mind. If public attention is constantly directed to decency, courage, dignity, and fineness, those characteristics will emerge in public outlook. There is wide appreciation of good music in Europe, not because of higher inborn quality, but because good music is publicly supported and becomes generally familiar.

For good taste and good morals to prevail, deliberate design on the part of leadership is required. "Supplying the demand" is not enough. That our greatest educational medium, the newspaper, is administered primarily for commercial profit, and not as a social responsibility, is a great loss.

Let us now turn to our secondary schools. In the rather recent past many men and many organizations have set up objectives for the secondary schools. The "Seven Cardinal Principles for Secondary Schools" that was proposed by the National Educational Association is the most noted and possibly the most generally accepted set of objectives that has been formulated. As I see it, any of these sets of objectives, if adopted by the secondary schools, would be a great improvement over their present program. Although, as far as I know, everybody agrees with these objectives, very little has been done to change the course of study in such a way that teaching these objectives is the main goal of the schools.

At the present time the curriculum of the high schools is composed of part of or all of the following departments: English, Social Studies, Mathematics, Science, Foreign Language, Commerce, Music, Art, Physical Education, Home Economics and Industrial Education. In the main the subjects included in the above list are taught as being an end in themselves. While in fact the~~n~~se subjects or ~~no~~ any other subjects have ~~no~~ any place in the school unless they meet the needs of the child.

I propose that the needs of the secondary boy and girl are as follows: Health, Vocational, Home Participation, Citizenship, Leisure, and Philosophy of Life. 6 in number I have not named thes in order of their importance, because it is likely they are of equal importance. I propose that the present departments in the secondary schools be entirely thrown out and replaced with the six departments named above--departments that fill the whole needs of the child. Most of the old traditional subjects would have some part in the new program. But they would be presented, in most cases in a wholly new light. Only the old subjects and parts of the old subjects that could be justified as meeting the needs of the child would be placed in ~~its~~ this new course.

Health

Good health, of course, is necessary for every one. We are at present making some attempt to teach health in our physical education course, biology, physiology, and various other ways which are poorly connected and very incompletely treated. In addition to a good course of study in health a trained physician and corpse of nurses are needed to diagnose the physical condition of the children and bring about means to place them in a healthy condition when such is needed.

We cannot have a constructive health education program until all the interests and activities in our schools dealing with the health of the pupils are correlated and organized into one department. The new child health conservation program, with its emphasis upon health promotion of the whole child--physical, mental, emotional and social, including health examination, the prevention and correction of defects, mental hygiene, and nutrition--calls for a department directed by a capable supervisor aided by well trained teachers.

Vocation

The need of a vocation is fundamental. The aim of the first high school was purely vocational. It was for the training of ministers. Many of the subjects that were placed on the curriculums of that time for the purpose of training ministers are still there, but they are now called cultural subjects. Perhaps the most commonly accepted purpose of the high school today is that it prepares one for college. Preparation for college is purely a vocational purpose. Only a few of our boys and girls go to college. Consequently if the secondary school is to meet the needs of all its students it must have courses that fits the needs of all and the college preparatory course certainly does not fit the needs of those who are not going to college. Please, understand that I am not advocating a narrow vocational course. Each child must take the six-fold program, namely, health, vocation, home participation, citizenship, leisure, and philosophy. All would be required. Each student would be required to elect some vocation. He would not be given a diploma certifying that he was a high school graduate until he had qualified for some vocation.

This of course will make it necessary that a large number of vocations be offered. I do not intimate that it is possible to offer training that will turn out a finished expert in each of the thousands of different callings of life. But there are certain fundamental principles that are common to many vocations that can be organized into a course and presented to the student. A general foundation can be laid in a secondary school for all the vocations.

Home Participation

Much of the home participation education should be received at home. But on the other hand, much of it is not received at home. As all must live at some kind of a home it is an obligation of the schools to fulfill this need. A desirable home is one of the institutions that seem to be necessary to maintain civilization. Students should be taught their duties and responsibilities in regard to home participation.

Citizenship

With the increase of education has come an increase of crime.

Passing laws seem to be of little avail to stop the law-breaking. Is the crime wave due to a breakdown of the home and church? What is the cause of it all? No one seems to know. But all are sure that something must be done about it. I believe something can be done about it through the schools. I believe that the juvenile probate court should be placed in the hands of the school administration. A careful record should be kept of every child throughout his school years. If he has criminal tendencies every effort should be made to correct them. If the criminal tendency persists on through the high school that student should be declared a habitual, incurable criminal and isolated from the rest of society for the remainder of his life. When a person reaches this stage there is very little chance that he will ever reform.

The secondary school should have a course of study carefully related to various activities that will develope a high level of citizenship. It should be as necessary that the student make a passing grade in citizenship before he is permitted to graduate as it is for any other subject. There should be a certain standard set up, and the pupil required to live up to it before he would receive a passing grade.

The social studies department that we have in our schools now is doing some good work in citizenship and guidance. This department could be revamped and made into a citizenship department. It would have to completely change its course of study. Most of the History would have to be taken out and placed in the leisure department. The Civics, Economics, and Sociology would have to be revised and live problems substituted. Activities must be provided in which the student could practice his citizenship. A system of records would have to be evolved to keep a record of the student's actual conduct as a citizen in school and out of school. A guidance course which would direct the pupils conduct in the various phases of life would be necessary.

The need for good citizenship is so apparent that little opposition in forming a curriculum for it would be encountered. There has already been so much research and study made on the subject that an excellent course could be worked out in a very short time. Many leaders think the time has come when schools must take the leadership in stimulating thought on social problems. This means that the teachers should get into politics in order to guarantee the advance of the social order.

Leisure

The invention of machinery that can do the work of man very rapidly has given him more and more leisure hours. Rapid transportation and communication saves much time. In order that this leisure time be spent in in a desirable way the National Educational Association states that the schools should:

1. Introduce young people to a wide range of life interests.

2. Teach the use of books and libraries and develop wholesome reading appetites closely related to each of the great objectives of education and life.

3. Develop appreciation of fine music and skill in singing, playing, and dancing.

4. Have children participate in games and sports which may be easily continued into the after years.

5. Provide experience in pleasant social life through school activities and clubs.

6. Cultivate in children a love of the out-of-doors--appreciation of flowers, animals, landscape, sky, and stars.

7. Give children an opportunity to develop hobbies in various creative fields--gardening, mechanics, applied arts, fine arts, architecture, city planning.

8. Make the school and its playfields the center and servant of a wholesome and satisfying neighborhood life.

9. Call attention to various recreational agencies and the values which they serve--theaters, concerts, libraries, radio, periodicals and newspapers, museums, parks, playgrounds, travel.

This outline seems to indicate all the major things the schools could do to give the training necessary for an individual to live a desirable life during his leisure hours.

Philosophy of Life

There is a great need for the development of a more intensive and persistent desire to achieve an adequate philosophy of life, and to live by it. Recognition of great valves does not come quickly by an act of decision, but by gradual growth. The achieving of a superior view of life, and the habit of living by it must be one of the major objectives of the school or the present civilization will be destroyed and man will again have to slowly climb toward the top to try to reach his ideals.

The influence of home, of school, of books, magazines, newspapers, and advertising, and of incidental associations, all tend to sum up into the confused, commonplace philosophy of life typical of present-day America.

With the fading of belief in the supernatural origin of ethical standards, and as customs lose authority, many people see ethical codes as only folk lore, with no authority except from usage. They hold that one may choose any he pleases, or may make his own. The post-war literature of disillusionment has had a very great influence in this direction.

But in fact ethical standards grow out of necessity. Man seldom originate and adopt restraints and disciplines unless they seem essential. Sometimes men are exploited by those who control their bodies or minds, as when they were taught the divine right of kings and the sacredness of royal property; sometimes their judgments are grotesquely false, as when crude superstitions control conduct; yet in general, ethical standards and controls spring from human need. Their recognition and their constant correction and refinement are among the primary obligations and opportunities of individuals and of society.

No civilization can long survive the decay of ethical controls, or the failure of ethical insight to grow with changing conditions. There can be neither business stability nor a high degree of general economic welfare when unrefined profit motive expresses itself in greed, exploitation and deceit. There can be no just and stable government where official life is not disciplined and refined by ethical responsibility. There can be no wholesome society unless its springs of action are such ethical qualities as sincerity and good will.

Yet ethical quality is slightly, if at all, inborn. It is a product of social education, and will not mysteriously appear as children grow to maturity. Except as people receive ethical inspiration and education, they will lack ethical discrimination and incentive. They will pick up odd bits of convictions, and will unconsciously adopt the prevailing ethical pattern. To leave to chance this gorwth so essential to any wholesome society, is a certain way to decadence.

Our prevailing American culture reflects many philosophies of life. There is the prophetic view. The Hebrew prophets were passionately concerned with social justice and personal righteousness. They thought little of logic, scientific inquiry, or industrial efficiency. The Greek view of life emphasized beauty, truth, and courage, but largely ignored social justice, social organization, and the mastery of the physical world.

The Christian view of life emphasized good will and right conduct, but gave little attention to eugenic issues, economic organization, or conquest of nature. The scholar's view of life concerned itself primarily with intellectual growth and equipment, and but little with development of the emotions and practical control of events.

The economic philosophy of life encourages the organization of material production and distribution, and inclines to give an economic interpretation to all history, ethics, and social evolution. The naive view of life, strongly represented in current American literature and life, inclines to view life photographically, as would a child or an animal, and to attribute significance almost solely to its superficial manifestations. Food is eaten for its taste, art is for art's sake, sex is for gratification, business is for survival or for the "kick" one gets from it.

These and many other views of life are present in America. They supply an aggregation of elements from which unity and design have not yet emerged. Is this confusion of elements so great that American society will revert to primitive impulses, and then to deterioration and disintegration, or will there emerge a new philosophy of life, finer and more inclusive then any heretofore achieved?

12/5/32

FEW Paper #10.

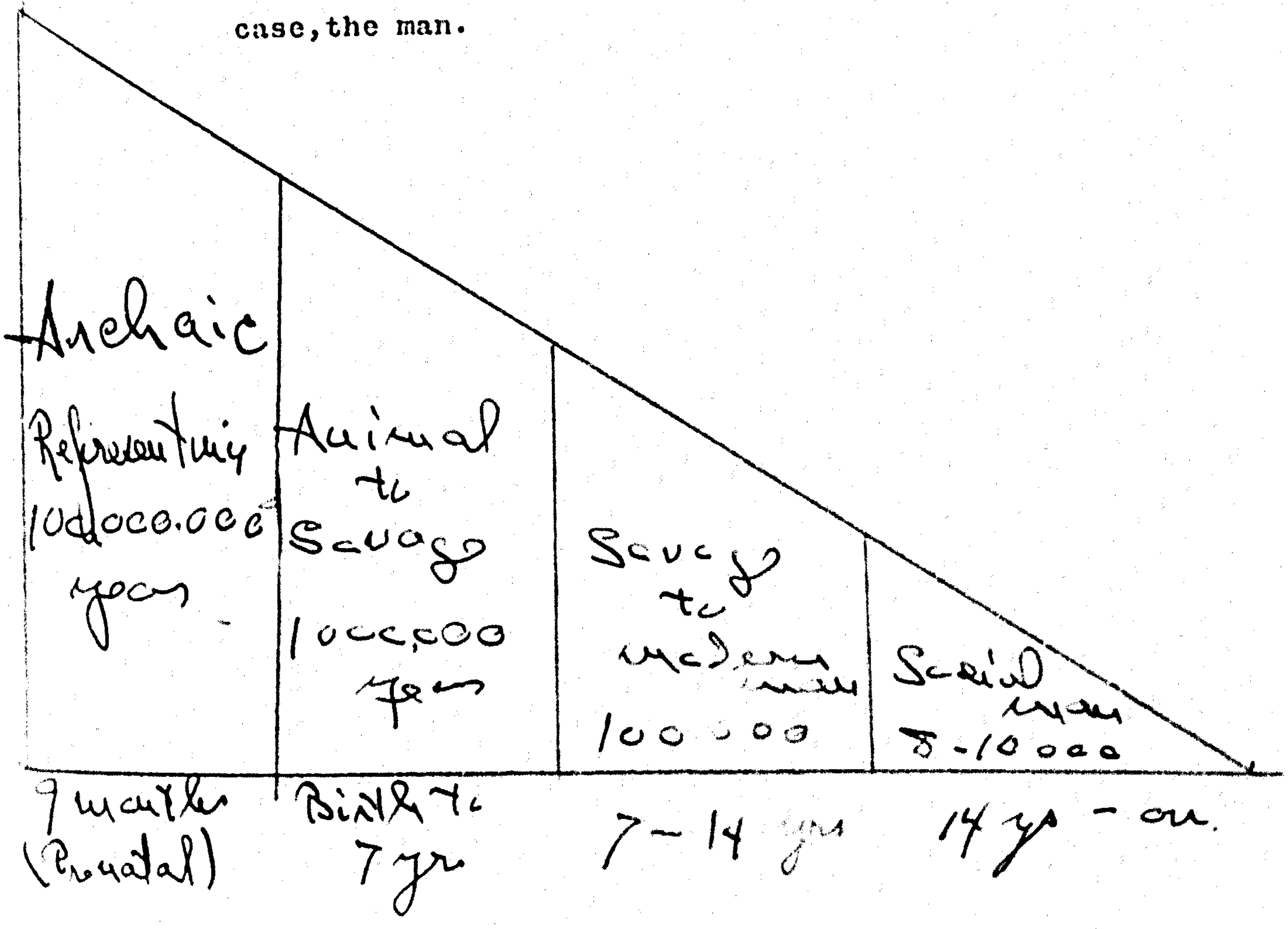
THE PRESENT STATUS OF THE HORMONE.

THE TERRE HAUTE LITERARY CLUB.

Man is a paradox, because of the primitive emotions he feels ~~and~~ the vision he sees, and because of his relationship to his hormones

Below is a diagrammatic suggestion, designed to more clearly inter~~rupt~~pret that remark. Of course this is purely an arbitrary arrangement: but in a general way will show the overlapping of the evolutionary stages, and tends to emphasize the tremendous influence of the past over the present.

Every animal goes through a series of changes before arriving at maturity. Regardless whether it be a clam, a frog, an elephant, or a man. We take in this particular case, the man.


Archaic
Representing 100,000,000 years
Animal to Savage
1000,000 years
Savage to Modern man
100,000
Social man
8-10000
9 months (Prenatal)
Birth to 7 yrs
7 - 14 yrs
14 yrs - on.

116

From this point, we shall take up the jest of our subject. Medical science knew that configuration of girls and boys resemble each other up to time of puberty, but did not know why it did so. They knew that girls developed the feminine type of pelvis. The thighs become rounded and curved inward and the knees are closer together. They knew boys developed a masculine type of pelvis, which is narrow with the knees wider apart. They also observed breast changes, and the so-called "pubic escutcheon".

We now know these changes are under direct control of the Ductless glands which produce a hormone.

The early Egyptians and Orientals were familiar with the sex changes in the Eunichs; and they were careful that the gonads were removed before puberty. They did not know, however, that the Hypophysis or Pituitary gland was an auxillary sex gland and that if Eunuchs were not made before maturity; the pituitary gland would assume the primary role by supplying the hormone which stimulates the libido.

The ductless glands elaborate specific internal secretion called hormone which controls many vital functions.

In this group we have five (5) members: The Thyroid, Parathyroid, Adrenals, Pituitary and the Gonads. When they all synchronize properly, we get a most beautiful hormonal harmony.

Similiar to the proper synchronization of the cylinders of an automobile.

It might be interesting to know that all these glands produce a hormone which are concerned with sex characters. These hormones either stimulate or depress. Those glands which produce the hormones are regulated by the sympathetic nervous system.

The physical and the psychic are so completely interrelated that both are affected by any emotional stimulus.

The psychic emotions have a physical basis in the functions of the autonomic nervous system and the secretions of hormone from the endocrine glands. Thus, many abnormalities and criminal propen~~de~~tcies can be traced to faulty functions of these glands. ([illegible])

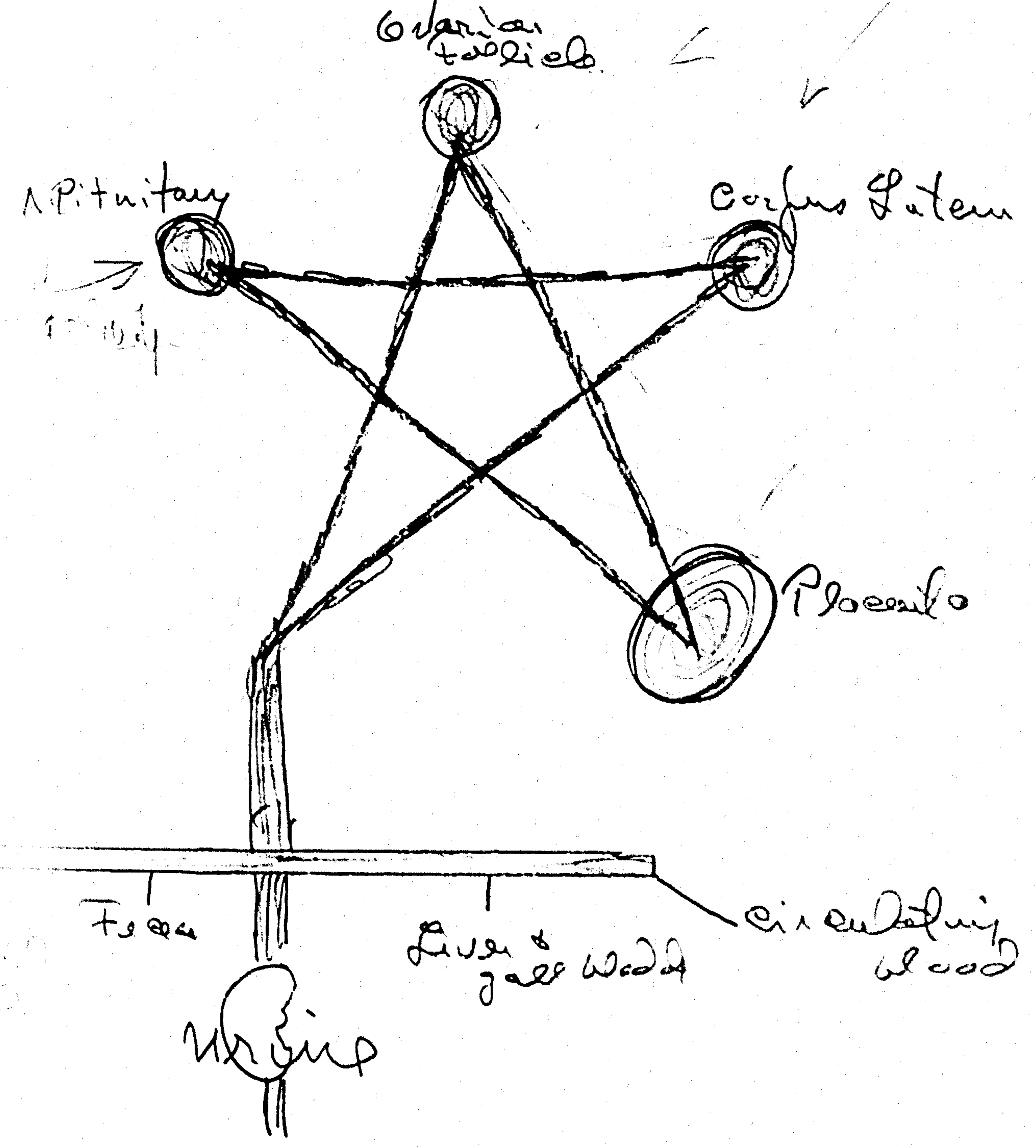
Last summer while in Harvard, I was much interested in the Aschheim-Zondex Test for pregnancy. When I was told there were enough hormone from the anterior pituitary glands thrown into the urine and blood to diagnose a case of pregnancy, of but a few days duration; I then and there recognized a scientific enigma.

I shall endeavor to illustrate the "modus operandi" of these glands.

The source of the F.S.Hormone is the unruptured Ovarian follicle-Corpus Luteum and Placenta.

The anterior pituitary hormone differs from those hormones, in so far that the Anterior pituitary hormone influences the immature ovarian follicles to ripen and produce the Corpora lutea. Zondex, therefore, calls this pituitary hormone the "motor of ovarian activity". When the ov~~ary~~um of the female becomes impregnated, immediately there is an excessive amount of hormone thrown out from the Anterior pituitary gland: slopping over the "renal threshold". Aschheim and Zondex, two German scientists, find that if 5 c.c. of urine from the pregnant female would be injected in the ear of a female rabbit for two consecutive mornings and on the third morning, autopsy the rabbit and examine the tubes and ovaries of the rabbit; it would show unmistakable evidence of conjested tubes and ovaries, thus establishing a proper diagnosis of pregnancy.

Sources of the Female Sex Hormones


Ovarian follicle
A. Pituitary
Corpus Luteum
Placenta
Feces
Liver & gall bladder
circulating blood
Urine

113

PITUITARY GLAND.

When the Pituitary gland is removed death results.(Show X-Ray).

Partial removal of the anterior lobe produces hyposecretion; leads to a great deposition of fat (b) lessening of sexual activities with atrophy of testis and ovaries. It also causes shedding of the hair,polyuria and glycosuria.

During pregnancy,the anterior lobe enlarges. It also enlarges after the removal of the ovaries or testis or after removal of the thyroid.

When the gland is over active,especially in early life in a boy,precocity results while in a young girl,it leads to the development of masculinity,deep voice,hypertrichosis (hairy condition) similiar to that found in over activity of the adrenal cortex.

When over activity occurs before the epiphysis of bone have joined,the result is bodily overgrowth producing gigantism.

When over activity takes place after the epiphysis have united,we then get a condition of acromegaly.

When the gland is under active,we have the opposite conditions (a) Great disposition of fat (b) small stature (c) infantile genitalis. These conditions may be the result of T.B. of the gland; or the result of tumor cysts.

Frequently in marked cases of adiposity,we find pituitary trouble.

The hormone from this gland is called pituitrion.

116

THYROID.

Another gland of equal interest is the Thyroid gland. This gland not only synchronizes with the ovarian gland but plays a strong part in cellular metabolism. Thus protecting the body in infectious diseases. The hormone from this gland is called Thyroxin. This gland also has a fundemental bearing on the growth and development of body and mind.

Perhaps the most brilliant medical results are acheived through the administration of thyroid. When the gland becomes enlarged, we have a condition known as Goitre which is either toxic or non toxic. This is determined by the Metabolism Rate. If the B.M.R. is high, we have a hypersecretion. Here we have a changed personality with all the attending symptoms, paralling an engine without controlling governors(exophthalmic). These conditions cannot, with our present knowledge be corrected by Thyroid medication; but can be corrected only with proper medical and surgical procedures.

115

At the other end of the pole, we get an under secretion of the gland with symptoms ranging all the way from an apathetic, indifferent, awkward mannerisms to the moron and the idiocy or cretin. In the adult, myxodemia may result.

In this type of cases, thyroid medication shows brilliant results. Indeed, in these cases was shown the first effective application of the hormone therapy in modern medicine. The interesting feature about this medicine is that the hormone transforms the victim in all his physical and mental qualities and remains so, as long as the treatment is ~~stopped~~ continued. Such is true also in most cases of Diabetes in which Insulin, the hormone of the Pancreas is used.

The data brought before you, illustrates or proves our physical kinship with the animal world; thus emphasizing the primitive basis of our emotions.

Many of our actions which ~~seem to be~~ are purely reflexes of physiological origin They also are defensive mechanism of our primitive personality.

have [illegible] to mental effect.

Influx to mind

In other words, when we seem a little "offish" or "queer", it may be due to hormone disturbances. It may be the re-action of the autonomic nervous system; a system with an older biological development then the sensori-motor nervous system and over which we have little direct control.

PARATHYROID.

The parathyroids are two very small bodies on each side closely approximated to the lateral lobes of the thyroid.

We don't know a great deal about these small bodies,however, we know that their chief function is to maintain the normal calcium level in the blood. The hormone is concerned in calcium metabolism and in the control of Tetany.

If two or more of these glands are accidentally removed in thyroidectomy,we have grave symptoms of mental and physical disorders. Complete removal of the glands,especially in carnivorous animals has been followed by a train of symptoms called Tetany,in which there is markedly increased neuro-muscular excitability.

After removal in a cat,the paws begin to tremble,then the whole body. These tremors are followed by attacks of convulsions which are followed by spasms of the limbs between the seizures. There is much muscular weakness,tissue wasting,subnormal temperature and unconsciousness. Cases of tetany in the human being is nearly always caused by an infection of some kind.

Animals are particularly liable to infection after parathyroid removal.

Research workers have found that these glands have much to do with protein and calcium metabolism. Animals are particularly liable to infection after the parathyroid are removed and also, inversely,infections effects the parathyroids. In infection,there is an acceleration of basal metabolism: leading to the manufacture and excretion of increased amounts of water and also increased excretion of lime salts. The normal action of the parathyroids help to break this vicious circle and restore the calcium content.

Parathyroid also increases the leucocyte count which aids the destruction of infection. After all the parathyroids are most potent as a calcium regulator and as such, the hormone has wide possibilities as a therapeutic agent.

ADRENAL OR SUPRARENAL.

The adrenal gland is situated one on each side,on the upper part of the kidney. Adrenaline and Cortin are the hormones of the adrenals.

The outer part or cortex seems to be the most active in the production of the hormone cortin and that which has to do with sex activities of the body. As in the case of the anterior lobe of the pituitary,the cortex of the suprarenal has no physiological effect to the medulla. Removal of both glands is followed by death within three (3) days but cortin will prolong life. In partial removal, there is a marked fall of blood pressure,with great muscular weakness; at the same time,the pituitary gland shows increased activity but it has little effect on the ovary. In over activity of Gland,Glynn has found,in females,that they developed masculinity,hair on the face, shrinkage of the breasts and frequently a masculine voice. In case of underaction from tumor destruction,it may lead to the overaction of the ovary. Strange as it is,no sex changes occur with pathology of the adrenal cortex,if they occur in adult males and females.

The medulla of the gland gives a hormone adrenaline with very marked physical effect when given by the mouth or subcutaneously. It is the first hormone of which we have the exact chemical composition. Adrenaline is the most powerful sympathetic substance known. It acts by stimulating the sympathetic nerve endings. In many cases of arterio sclerosis with high blood pressure,enlarged heart etc-the suprarenals are over active. One of our most forminable diseases is Addison's Diseases,which is due to an under secretion of the cortical hormone of the Suprarenals. Research workers are now perfecting the hormone "cortin" for therapeutic use but because of its prohibitive cost; it is not as yet in general use.

GONADS.

To me the gonads are the most marvelous things in creation. Darwin says, to him, the most marvelous thing is the brain of the ant; but Darwin forgets that the gonads plays a mighty big part in the function of that brain.

The construction of the gonads are such that their hormones are essential to our psychical and physical well being.

Furthermore, within their intricate construction is formed germ cells for the procreation of the race. It is probable that the ova and the spermatazoa contain within their microscopic structure, molecules derived from any part of the adult, both from the male and from the female parent.

We still are goping in the dark as to these cell problems which are problems of sex, fertilization, inheritage and development; but problems with which we are not concerned to-night.

The ovary and the testis are covered by a layer of epithelium and both possess a dual secretory role.

The external secretion in both sexes are concerned in procreation.

The internal secretion is elaborated by the interstitial cells and from these we get our hormone which has a direct effect on the sex characters, stimulating the mind and the emotions. Recent experiments have proven that the X-Ray exposures do not effect these interstitial cells; but brings about atrophy of the germ cells.

When the gonads undergo normal retrogressions; the symptoms attaintent on such re-arrangement are mild and there are little manifestation of physical and psychic disturbances. But if this re-arrangement has not been one of parallel retrogression, we have all the innumerable variations in which the other ductless glands are disturbed in their interrelation to each other, according to their over-activity or under-activity.

PANCREAS.

The pancreas,like the gonads,has a dual function; it elaborates an internal and external secretion but has nothing to do with sex characters. In its external secretion,secretes into the intestine a digestive juice,containing the ferments,trypsin(for proteins) lipose(for fats) and amylopsin (for starches).

But it is with the internal increation,Insulin,with which we are mostly interested.

This is thrown into the blood as a hormone which regulates the process of carbohydrates metabolism. When Insulin is not secreted, the disease "diabetes" develops; in which the percentage of sugar increases in the blood and slopps over into the urine.

Of the few hormones that are really specifics-"Insulin" stands first with thyroid as a close second.

Administration of Insulin should always be supplemented by proper control of diet. The subcutaneous injection of Insulin in diabetes causes the blood sugar level to be depressed,glycogen to be stored,the oxidation of sugar and fats to be promoted,and acidosis to be checked.

This new hormone must be used more cautiously,then suffices for the majority of endocrine preparations. If more is used then is required to assimulate the carbohydrates; we develop hypoglycemia which is more severe than the diabetes: but which can be easily and quickly corrected by the ingestion of orange juice or a lump of sugar.

Insulin, the hormone of the pancreas must be given with laboratory percision and supervision,and when given under such cure, it is a God send to the suffering diabetic.

Insulin is absolutely necessary in the metabolism of carbohydrates: and in a healthy pancreas just sufficient amount is secreted to keep the normal ratio of dextrose in the blood, which is 100 mgms. per 100 cc. of blood. If more then this occurs in the blood the sugar slopps over into the urine. From these two sources, we are guided to our Insulin therapeutics.

Other organs possess hormone qualities but their modus operandi is not as yet clear. I, therefore, past them up as my object is presenting this subject is to acquaint you with some of the work that is being done among the medical profession and in our research laboratories.

It is clear that the study of the hormones should extend its scope beyond the medical fields. Every line of progress or attainment, directly or indirectly, is influenced therewith: especially is this true when we consider man the emotional creature that he is; and subjected to the many neurotic and nervous manifestation so characteristic of our civilization.

We may or we may not accept the teaching of Frued wherein he says, " The man of prehistoric times, lives on, unchanged in our unconscious", or agree with Tridon that, "Every human being has two personalities: an archaic primitive, child-like personality and a modern sophisticated personality", Believe it or not, it is the observation of many, including myself that primitive personality conflicts [illegible] with the cultural and social personality and unless these two blend in an understandable and adjustable manner, [illegible] we not only expect, but we see many neuroses that fill the waiting room of the physician.

Accepting the Biogenetic Law which means a certain uniformity which exists from the beginning of life; we must realize that there

124

is a tremendous biologic gap between the primitive and the social man.

This social veneer is only an affair of a few thousand years duration which is at variances many times, with the primitive man of aeon of years duration, who knows only self-preservation, self-indulgence and propagation. Unless the social man understands, he is often thrown into a fringy, with millions of years trailing back of him.

Of recent years modern physiologists and psychologists correlated with medical science have given much attention to the relation of the hormones to the nervous system. A study of the nervous system and the ductless glands demonstrates the close relationship between the two.

Cultural development, Intellect and intelligence are possible only with a finely organized-balanced nervous system. A finely balanced nervous system is possible only through psychic, physical, and glandular balance. So, to repeat the introductory remark made in this paper, "Man is a paradox because of the primitive emotions he feels ~~and~~ because of the visions he sees and because of his relationship to his environment is scientifically correct.

12/12/32

Paper #11

Vigo County's Vanished Races.

by

L. C. Halberstadt

July 1932.

Vigo County's Vanished Races

The Europeans found in this unknown world a race of people who had traditions running back many centuries. They had lost all knowledge or tradition from whence they came. The new race found here was different in most respects from any of the other known races of the world. Prior to their time, running back for ages, there had been another race, others, that had lived here, governed it, and finally disappeared. The Red Man had no tradition of them.

There is abundant evidence that in Indiana long before the Red Man, there lived here a race that flourished and passed away without any records except monuments, weapons, and utensils for domestic use. They have been called Mound-Builders. Who were they? From whence came they?

The Ohio Valley appears to have been about the center of this empire of prehistoric mound-builders. Southern Indiana is dotted with their works. Many have been found in Knox, Sullivan and Vigo counties.

Much has been written concerning these early prehistoric people. No doubt much of this is of the nature of "romancing on the subject". One's imagination, theories, dreams are pleasant things to play with, but they do not build substantial works. The purpose of this paper is to survey the information gathered today concerning these prehistoric people of Vigo County.

In the Geological Report of 1875 page 114, I find the following Statements "There are two mounds of very moderate elevation in the southeast corner of the town of Maxville. Others may have been obliterated in the building of the town and by the plow in cultivating the surrounding land. These with the exception of a few reported along the Wabash in Prairietown and Prairie Creek township are all the mounds that I could hear of in the country. Mr. Pidgeon in his work on antiquities, mentions some mounds near Fort Harrison Prairie, north of Terre Haute, but these have no doubt been leveled by cultivation".

The Smithsonian Institution in its Annual Report of 1879 page 438 quotes from a Mr. T. P. Long as follows: "Mentions extensive remains near Terre Haute, running through Sullivan and the Southern part of Vigo Counties, and on the opposite side of the Wabash, in Clark County Illinois and thence down the river for many miles".

Dr. Scovell is the authority for the statement made in 1896 that Vigo County and vicinity "was a favorite dwelling place for primitive man". He also points out that their records are limited "to fragments of bones, bits of charcoal, broken pottery-ware and masses of kitchen refuse - to implements of bone, flint and stone to desecrated shrines and violated tombs".

Professor Scovell states there are "perhaps 300 mounds" in Vigo County. In Otter Creek Township there is a group on the edge of the terrace in S. W. 1/4 of Section 14-13-9. The largest one in this group is about 10 feet high, 50 feet in diameter at the base and about 20 feet in diameter on the summit. On this mound are several oak trees. A large tree that had been cut down had 203 rings of annual growth. Dr. Scovell located many other mounds in Vigo County as following:-

(1) – A few on the west bluff of Otter Creek in ~~(1)~~ the N. E. 1/4 of Section 27 nearly 50 feet above the creek, (2) A few on the prairie near Fort Harrison, (3) In Harrison Township are about 100 mounds forming groups extending for two miles along the edge of the terrace which rises some 30 or 40 feet above the flood plain. These vary greatly in size from 30 feet in diameter and an elevation of six feet down to five feet in diameter and one foot in elevation. Many have been obliterated by cultivation.

Another group of interesting mounds are located in the Valley of Prairie Creek. Some are just above high water stage and others on the hillside at least 40 feet above the floods. In the S. E. corner of Section 29 Prairie Creek Township there is a hill or mound about 50 feet high which seems to have been a point of the bluff that was topped out by the mound-builder and used as a signal mound. The summit has been used as a burial place by tribes of a later date.

Dr. Scovell's survey of Vigo County in 1896 also located the famous Albee mound of Sullivan County which is located not far from the Vigo County line. He pointed out that it is "the largest and most symmetrical mound in the state". He asked the following interesting question, "Why little mounds for twenty miles through Vigo County and then a few large mounds without little ones"?

Dr. Scovell confirmed the report of mounds in Clark County Illinois noting some just south of Darwin across the river from the big mounds of Sullivan County. He also notes that bones from these mounds are badly decayed. The evidence upto 1896 seemed to indicate that the Mound-Builders made a short stay in Vigo County. They reveal some evidences of the skill, industry, habits, and enterprise of these prehistoric people. Their implements and ornaments made of copper, shells, bones, slate, stone, etc., indicate some skill and artistic ability. The copper, mica and slate indicate some commercial relations. The pipes perhaps "tells the story of raising tobacco, a crude agriculture and dreamy contemplation".

In 1896 Vigo County could give but little to answer the question "of who were the Mound-Builders? "Where did they come from and what became of them"? Dr. Scovell thinks they came from the western plains into the forests and prairies of the Ohio Valley. After making some advance in culture, community life, government and religion they however were not able to conqueor the vigorous natural vegetation of this part of the country. Hence more and more gave up agriculture, became fishermen and hunters and after a time sank to a lower level and were absorbed and destroyed by neighboring people. It is interesting to note that very few mounds have been found within the State farther up the Wabash than those of Vigo and Vermillion Counties.

Today in answer to the question who were the mound-builders, we can state that "they were cultural groups of native American race along with the Indians and all other native American peoples; that in many instances they were the racial ancestors of the Indian tribes of historic times; but that as peoples, nations and tribes each with its distinctive cultural attainments, they were distinct and different from the historic Indians would not be far from the truth. The Mound-builders were Indians to exactly the same extent that the Indians were Mound-builders".

What became of the Mound-Builders? This is one of the major puzzles of American archaeology. Other peoples have disappeared due to war, famine, pestilence, conquest and subjugation. Two possible answers have been given. Firstly, they may have been destroyed by the Iroquois Indians after they were equipped with gunpowder and fire arms by the Dutch prior to 1650. We know they captured and killed as far west as the Mississippi. The other theory is that the buffalo made its appearance in the mound

129

cres in recent times and afforded an easier method of sustenance so the mound-builder abandoned his laborious agricultural life and followed the buffalo thus losing his culture and identity. One authority remarks "geese saved Rome; buffaloes overthrew the mound-builder's empire".

In closing I wish to picture if possible the life of the vanished people of Terre Haute and vicinity thousands of years ago. Along the Wabash were small Villages with men, women, children of about average size having many physical characteristics similar to Indians. Living in rude huts built of poles and bark "chinked" with clay and grass, we find them going about their respective pursuits. Some are preparing food, clothing under primitive conditions using implements, utensils made of wood, stone and bone. All of us have seen many of these implements. Perhaps the leading men of the little Village consists of the flint-chippers and the pipe makers. Next would be the potter. Other are making implements from the big bones of the deer and wild turkey. Such industries call for cutting, breaking, grinding, polishing, pecking, and decorative designing. These artisans are very skillful in their work.

In time a member of the community dies, after the usual ceremonies incident to such occasions the body of the dead is carried to a mound. Here it is laid on the ground, covered with bark and grass and woven fabric. Earth is carried from some near by place and heaped over it. A resting place and a monument has thus been constructed in this inverted grave. Such are the advantages of the mound.

Some social order is in evidence in the family and tribe's restraining influence. It is a primitive government. Their religion is mainly of fear and reverence of natural objects and phenomena. In order to propitiate the magic powers of good and evil many ceremonies and superstitious rites are necessary.

Mound-Builders. Why should we be interested in your mute remains of the forgotten ages? You left no purposeful record. Yet we strive to understand you, your origin, past life, and destiny. The romance of it all is intriguing yet.

"No sign of habitation meets the eye;
Only some ancient furrows I discern and verdant mounds, and from
them sadly learn
That hereabout men used to live and die".

WILLIAM GILMORE SIMMS Paper #13.

Read before the Terre Haute ~~Rot~~Litary Club Monday,
Read by Dr. C. T. Malan January 2, 1933

Linnaeus Neal Hines.

William Gilmore Simms was born in Charleston, South Carolina April 17, 1806, and died in the same city on June 11, 1870. During that rather long career he was a citizen of mark in his city and in his state. He was intensely loyal to South Carolina and through all his years wanted nothing more than to be counted among the best that the state had in the way of citizenship. He was soon left an orphan, his mother having died when he was two years old. His rearing was left to his grandmother in the absence of his father who was a native Irishman and had come to Charleston shortly after the Revolutionary War. His father became a wanderer among the Indians of the southwest and did not see much of his son until he became quite a boy, when Simms traveled with his father in the forests. His father tried to persuade him to stay with him but the boy went back to Charleston to settle down to spend his life. He was twice married, first to Miss Anna Giles and second to an heiress by the name of Miss Roach who lived on an estate and was counted among the well-to-do of her neighborhood.

Simms had little schooling as he had to help his grandmother and at an early age began work as a clerk. He took up law later but soon abandoned it because of his irresistible desire to write. The rest of his life was spent in great labors in the way of producing a large number of novels, poems, and stories. He is rated as a notable American novelist and he has a great part in the history of his native state. There is a feeling that there was not a time when he could not have done better work if he had been more particular but he was apparently dominated by the idea of quantity and not quality and his work suffered.

At the risk of being tiresome we shall enumerate much of Simms' work by title. Along the line of poetry he wrote

1. Lyrical and Other Poems,
2. Early Lays,
3. The Vision of Cortes, Cain, and Other Poems,
4. The Tri-Color, or The Three Days of Blood in Paris,
5. Atalantis: A Story of the Sea,
6. Southern Passages and Pictures,
7. Donna Florida. A Tale.
8. Grouped Thoughts and Scattered Fancies. A Collection of Sonnets,
9. Areytos, or Songs of the South,
10. Charleston,and Her Satirists,
11. Lays of the Palmetto,
12. The Cassique of Accabee; A Tale of Ashley River,
13. Sabbath Lyrics,
14. The City of the Silent,
15. Poems Descriptive, Dramatic, Legendary, and Contemplative,
16. Norman Maurice,
17. Michael Bonham, or the Fall of Bexar. A Tale of Texas,
18. Benedict Arnold.

Among his romances and similar material we have the following titles:

1. Martin Faber, the Story of a Criminal,
2. The Book of My Lady,
3. Guy Rivers: a Tale of Georgia,

4. The Yemassee: a Romance of South Carolina ,
5. The Partisan: a Tale of the Revolution,
6. Mellichampe: a Legend of the Santee,
7. Richard Hurdis, or The Avenger of Blood. A Tale of Alabama,
8. Carl Werner: an Imaginative Story,
9. Pelayo: a Story of the Goth,
10. The Damsel of Darien,
11. Border Beagles; a Tale of Mississippi,
12. The Kinsmen, or The Black Riders of the Congaree,
13. Confession, or The Blind Heart,
14. Beauchampe, or The Kentucky Tragedy,
15. Count Julian, or The Last Days of the Goth,
16. Wigwam and Cabin,
17. Katharine Walton,
18. The Golden Christmas,
19. As Good as a Comedy,
20. Marie De Berniere: a Tale of the Crescent City,
21. The Forayers,
22. Charlemont, or The Pride of the Village,
23. Paddy McGann, or The Demon of the Stump,
24. Joscelyn: a Tale of the Revolution,
25. The Cub of the Panther; a Mountain Legend,
26. Voltmeier, or The Mountain Men.

This list of romances is not complete but it is long enough to be tiresome. Under a third section we can refer to his work in history and biography.

1. Memoir of Maynard Davis Richardson,
2. History of South Carolina,

3. Geography of South Carolina,
4. The Life of Francis Marion,
5. The Life of Captain John Smith, the Founder of Virginia,
6. The Life of the Chevalier Bayard,
7. The Life of Nathaniel Greene,
8. The Lily and the Totem, or The Huguenots in Florida,
9. South Carolina in the Revolutionary War.

In his miscellaneous list we find works on

1. Slavery in America,
2. The Social Principle,
3. The Sources of American Independence,
4. The Charleston Book,
5. Views and Reviews in American Literature,
6. Self-Development,
7. The Power of Cotton,
8. The Sense of the Beautiful.

In addition to these numerous works he was a voluminous contributor to magazines. He wrote on

1. Queen Mary,
2. Bulwer's Genius and Writings,
3. The Writings of Washington Allston,
4. The Moral Character of Hamlet,
5. Letters on International Copyright,
6. The New Spirit of the Age,
7. John Rutledge,

. Prescott's Conquest of Peru,

9. Modern Prose Fiction,
10. Recent American Poets,
11. Summer Travels in the South,

12. Domestic Histories of the South,
13. Literary Prospects of the South, and many others.

Simms had connections with various publications. With one exception they were all Charleston enterprizes.

1. The Southern Literary Gazette,
2. The City Gazette,
3. The Cosmopolitan,
4. The Magnolia,
5. The Southern and Western Magazine and Review,
6. The Southern Quarterly Review,
7. The Columbia Phoenix,
8. The Daily South Carolinian,
9. The Courier.

It is well enough to draw attention to the fact that the character of Simms' stories are such that many of them ~~are~~ were reprinted abroad. In London the following were reprinted:

1. Tri-Color,
2. Guy Rivers,
3. The Yemassee,
4. The Damsel of Darien,
5. The Kinsmen,
6. Confession,
7. Beauchampe,
8. Count Julian,
9. Wigwam and Cabin.

Much of Simms' writing was reviewed in English journals. Part of his stories were published through translation into French and German as, for instance,

1. Wigwam and Cabin,
2. The Yemassee,

3. Katharine Walton,
4. Guy Rivers,
5. The Partisan.

It is a rather notable matter that Simms' methods of writing were so slovenly and carless that there is question today about some of the books ordinarily attbributed to him as to whether he really wrote them or not.

One of the peculiar features of the career of Simms is the fact that he had social aspirations to be ranked with the best society that Charleston knew. I quote, from one reviewer: "Charleston, let us remember, is a place peculiar unto itself. It possesses a charm such as no other American city can compass. It is a rare old place, a European city set down by mistake on the cis-Atlantic seabord, a place that makes one think of Dresden china and fine old lace and snuff-boxes. It is a city of faded water-colors and of the faint aromas of a finery that the Cavaliers brought with them—a fragrance elsewhere forgotten, but here mingled with magnolia blossoms and Southern sunshine into an atmosphere of sweetness and light. The cavaliers are still here, for that matter, and aristocracy makes the atmosphere of Charleston. This aristocracy will welcome you if you please it, and laud you with hospitalities as only Charleston can, provided you be an outsider; but that native is eternally isolate from the "charmed circle" who is so unfortunate as to be born north of Tradd Street or baptized north of Cumberland. Simms was blighted with this disgrace, although he had a grandfather, and 'Charleston"—which is a small and sacred precinct in the city of that name—never forgave him." It is a rare old place. Simms, all his life, wanted to belong to its inner social circle. He was never quite received although there are many ~~citizens~~ critics who ranked him as one of the best of literary men of that region. Since his death he has been paid one honor that Charleston gives only to its elect and it is hoped by his friends that some day his wish will be realized and that the city of Charleston will plant a broken shaft over his grave in Magnolia Cemetery with his chosen epitaph, "Here lies one who, after a reasonably long life, distinguished chiefly by unceasing labors, has left all his better works undone." No estimate of the life of Simms can be accurate without taking into consideration this eternal wish of his to be ranked with the flower of Charleston society. Not even the fact that he was generally accepted in the north as a southerner ~~and that he had a wife living in~~ made any difference with the folks that set the standards of admission to Charleston society. In his birth he did not quite belong and throughout his life he had the stigma of his early days. While Simms was excluded from the inner sacred circle he nevertheless had his faithful following. Charleston possessed an aristocracy of letters as well as an aristocracy of birth and so we find Simms, Paul Hayne, Legare, and Henry Timrod the principal figures of a circle that Simms drew about him. He had his literary following that was faithful to him to the end.

As has been said before, one of the chief troubles with Simms was his carelessness and his attempt to do many things and do them hurriedly. He did well a number of things but never anything as well as he might have done. He was a novelist, historian, poet, playwright, essayist, lecturer, statesman, critic, botanist, military engineer, a planter, and a man of affairs. He is probably the most prolific of American writers as the list previously read will show. He did with energy and concentration the work he set out to do but he attempted too much and as a consequence a certain sense of failure runs through his work.

In order to shed another light on Simms a quotation follows from the work entitled THE ROMANTIC REVOLUTION IN AMERICA by Parrington. The quotation is as follows: "The critics have made quite too much of the Gothic extravagancies that mar so many of his pages. It is true that Simms was a generous purveyor of 'blood-pudding' romance with its gory exploitation of crime and mystery. Nothing can excuse or extenuate such folly in the abstract; but it is easily comprehensible. It was a part of the price which the professional man of letters had to pay as caterer to a provincial reading public. After the surprising success of Guy Rivers, Simms deliberately tested the taste of his readers by sending forth Richard Hurdis under a pen name; and the equal success of the latter convinced him that American readers liked such fare. He had a living to make; the market was limited, and he resolved to give the public what it wanted. This accounts for his major sins. An enormous number of chapters, together with whole volumes such as Charlemont and Beauchampe—preposterous accounts of a notorious murder case in Kentucky—deserve no better fate than the rubbish heap. They are in no sense literature; yet unfortunately the very great powers of Simms are too commonly measured by such trash, instead of by his Revolutionary tales.

"'Simms was a loving student of older English literature and drew much of his water from excellent wells. A happy instinct led him back to the robust time of Elizabeth and those masculine playwrights whose ample natures were so like his own. Shakespeare may be reckoned his particular master—especially the prose of Shakespeare with its Cheapside colloquialisms and racy idiomatic rhythms. No better training school could be desired, and his loving apprenticeship to the older vernacular serves to explain the source of Simms' greatest literary virtue. From long familiarity with the Elizabethans he derived his mastery of English idiom that sets him widely apart from most other contemporary

Americans. In easy outpouring of picturesque speech, of the lithe and muscular idiom of the older literature, he was without a rival in his generation. Many an old Elizabethan phrase lingered in the southern backwoods, and many an indigenous turn of speech had sprung from homely new-world experience. All such Simms seized upon with the relish of a gourmand, stirring them into the great pot from which he ladled such generous spoonfuls. Later critics have been singularly obtuse in their failure to do justice to his rich linguistic equipment. Quite too much comment has been devoted to his careless slips in rhetorical construction, and quite too little to his command of masculine English prose. It is absurd to couple him with Cooper in sinning against good writing. They are as unlike as two men could well be. Simms is incomparably the greater master of rady prose, as he is much the richer nature. The only contemporary indeed who approaches him is Melville in Moby Dick. He is careless and slovenly enough in all conscience; when he goes on a rampage he mouths his lines like any town crier. But though he keeps a sharp eye on the groundlings, though he is often preposterous, he is rarely wooden, never feeble."

We cannot finish any discussion of Simms without some comparison with men who were more or less his contemporaries. Some men put him ahead of [redacted] Cooper. Few do, however, but he is compared with Cooper in a favorable way. One would not expect, however, to find any critic comparing him with Edgar Allen Poe. We find this quotation from THE LITERATURE OF THE SOUTH by Moses. "As poets, Simms and Poe were direct opposites; we might stretch Mr. Mabie's opinion, and say that Simms possessed the vitality that Poe needed, while the latter was more the genius of the two. In his verse activity, Simms was typical of the Gentleman of the Black Stock, who cultivated the lighter graces and accomplishments in a sedate manner; but though he was modest enough to designate his poetical works as "Occasional effusions," he was prolific, and somewhat disturbed that, as a poet, he did not receive wider recognition. As he himself declared, his other labors were more deliberate and more demanding of his serious energies; in this confession he suggests his poetic errors; his verse shows an untutored carelessness that marked a vigorous conception distinguishing him as a romancer, and a masculine feeling that painted in large strokes and rough sincerity. His poems measure personal fancies, emotions, affections; he was strictly associative. As for his range, he passed from the moral and didactic to the dramatic and what he called the "essayical"; when he touched the lyrical, whatever delicacy the lines contained was mixed with a constitutional robustness which Poe lacked altogether, a lack which Simms drew to his attention in correspondence.

The Southerner regarded poetry as the natural expression of any heightened emotion, whether or not one was endowed with the technical talent to express it. Much that Simms preserved of his verse was prompted by this dependence for inspiration on the moment, on the local occasion, as when, for instance, the Charleston regiment in the Mexican War inspired the individual poems in "Lays of the Palmetto"; these embodied fleeting impressions and momentary moods.

Simms' poetic vehicle often sank into mere prose, without the excellent quality of good rhythmic prose; his impulse was generally of a higher excellence and reticence than his expression; at times he assumed the gallant air that betokened the versifier of camaraderie; again, his seriousness suggested the gloom of over-mellow romance. He was careless of his execution and in the details of his verse, as he was in his novels; this indifference to appropriateness was best seen in his apparent lack of feeling for word values and sound variations. Note where he draws upon history, how impatient he becomes of the restraint and compression which poetic description requires. Of Calhoun, he says:

His lips spoke lightnings! His immaculate thought,
From seraph source, divinest fervors caught;
His fiery argument, with eagle rush,
Spell'd mightiest Senates into trembling hush.

This was one of Simms' numerous occasional pieces; he was always alive to the event—the return of a regiment, a theater benefit for a monument fund, the dedication of a cemetery. Southern oratory and poetry alike marked the hour and the minute."

Another ~~[illegible]~~ phase of the life of Simms is wrapped up in the politics of his time. During all the excitement of Calhoun's day about nullification Simms was a strict Union man and did not follow Calhoun. Later on during all the Civil War period Simms was a Southerner and was in extreme sympathy with the withdrawal of South Carolina from the Union.

In closing this sketch of this interesting southern writer we quote again from the work of Moses. "Altogether, we have bulk, proportion, massiveness, an average excellence of purpose, a commonplace recording of fancies, but no high, sustained seriousness. In a way, Simms was a pioneer, and, in consequence, he lacked outward delicacy and refinement, often, however, approaching the verge of extreme daintiness; but it was the daintiness of a large man with a strong, rather than a subtle, stroke. When we came to consider Simms as a prose-writer, we found the same pioneer attitude,—a product of distinctively Southern environment and tradition."

Well Ov.

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Paper # 14

The New Skepticism

Russell says; " We used to be fairly ashamed of the fact that we were not omnicient, but now ignorance has become respectable".

Mechanical Theory

The rapid progress of science from the time of Galileo resulted in the development of the mechanical theory of the universe. It introduced determinism or cause and affect and practically relegated the doctrine of free will to the realm of fantasy. It has resulted in more progress toward the advance of civilization in the last 100 years than was previously accomplished during all history. But, as scientific technique has improved, we find that in the study of the material universe and especially in the study of the minute physical phenomena that the law of determinism does not hold, and that what we have often thought was a cause and effect relation in regard to physical phenomena can only be explained by the mathematical law of averages. This has brought about the new skepticism. The scientist's themselves are now skeptical.

The majority of stars are so large that hundreds of thousands of earths could be padked inside of each of them. The giant stars are large enough to contain millions and millions of earths, and the total number of stars in the universe is probably something like the grains of sand on all the sea shores of the world. The vast majority of these stars are wondering about in space as solitary travelers. Jeans says; on a scale model in which the solitary stars are represented as ships, the average ship will be well over a million miles from its nearest neighbor. Hence it is easy to understand why stars do not collide or even come near each other. It is thought however, that some 2000 million years ago, this rare event took place and that a second star, wondering blindly thru space, happened to come within hailing distance of the sun. Just as the sun and moon raise the tides on the earth, so this second star must have raised a tide on the surface of the sun. The masses of material pulled off from the sun by this tide formed the planets of which our earth is one. In the course of time as these masses cooled and atmospheric conditions became favorable life had its beginning.

Life to us is a very significant thing, but to the Grand Architect of the universe it seems to have been almost overlooked. At a rough computation, the zones within which life is possible all added together constitute less than a thousand million millionth part of the whole of space. "Into such a universe we have stumbled, if not exactly by mistake, at least as a result of what may be properly described as an accident". It is estimated that only one star in 100,000 has a planet revolving around it in the small zone in which life is possible. Every kind of atom necessary for life probably exists on every planet, but that very few planets have given birth to life in any form is generally conceded. The very rarity of life in the universe suggests that the conditions under which it becomes possible must very rarely occur. We know that while living matter consists of quite ordinary atoms, it consists in the main, of atoms which have a special capacity for coagulation into extraordinarily large bunches or "molecules". It is carbon that possesses this peculiar property. So carbon is intimately associated with the origin of life. Until recently, it was thought that some vital force was essential for the production of organic substances which enter into the composition of living bodies. Then Wholer produced urea $[Co(NH_2)]_2$, which is a typical animal product. Today one phenomenon after another which was at one time attributed to "Vital force", is being traced to the action of ordinary processes of physics and chemistry. While the question of the origin of life is by no means solved, it is becoming increasingly likely that what specially distinguishes the matter of living bodies is the presence of not, "A vital force" but the quite common place element, carbon, always in conjunction with other atoms with which it forms exceptionally large molecules. The carbon atom consists of six electrons revolving around a central sun. It appears to differ from its nearest neighbors in the table of chemical elements, the atoms of boron and nitrogen, only in having one electron more than the former and one electron fewer than the latter. Yet this difference must account, in the last resort, for all the difference between life and the absence of life. Just why life is associated with the carbon atom we do not know and probably will never know. We also know that magnetism depends on the peculiar properties of the 26, 27 and 28 electrons atoms, especially the first. Just why we do not know.

Radio activity is practically confined to atoms having from 83 to 92 electrons. Again we do not know why. So the study of the origin of life would seem to be confined to the study of these three problems. It also seems that the purpose of the Creator, if there is a Creator, was to confine life, magnetism and radio activity within very narrow limits. Chemistry suggests that like magnetism and radio activity, life may merely be an accidental consequence of the special set of laws by which the present universe is governed. This, of course, we do not know. It may be the Creator selected this special set of laws in order to produce life. If so, we can only conclude that he was not in any hurry about its production. Is this then, all that life amounts to ? To stumble , almost by mistake, into a universe which was clearly not designed for life, and which, to all appearances, is either totally indifferent or definitely hostile to it; to stay clinging to a fragment of a grain of sand until we are frozen off; to strut our tiny hour on our tiny stage with the knowledge that our aspirations are all doomed to final frustration, and that our achievments must perish with our race, leaving the universe as tho we had never been. It is astronomy that suggested this question but it is to physics we must go for the answer.

PHYSICS

The final establishment of the law of causation as the primary guiding principle in nature was the triumph 17th century. The materialistic philosophy and our so called mechanical age followed, and the result has been the most progressive period in history. With the introduction of this period of materialism came the warfare on the doctrine of free will and the result was the relegation of the doctrine of free will to the theological scrap pile. But recent development in physics has revived the question and given a faint hope to adherents to the free will doctrine. From the 17th to the latter part of the 19th centuries the prevailing tendency was to interpret the whole material universe as a machine. Man (life) and animals were not excepted. According to this doctrine, Paul did not choose to be different from Saul; he could not help being different; he was effected by different external stimuli. According to this philosophy the mind of a Newton, a Bach or a Michelangelo, differed only in complexity from a printing press, a linotype or a steam engine. Their whole function was to respond to stimuli they received from without. Because such a creed left no room for the operation of choice and free will, it seemed to remove all basis of morality. As long as we consider and study the larger material objects the mechanical principle seems to hold true without any exception. But when advanced technique enabled physicists to study nature in more minute detail, it was found that certain phenomena as radio activity and gravitation in particular, defied all attempts at a purely mechanical explanation.

The old science had confidently proclaimed that nature could follow only one road, the road which was mapped out from the beginning of time to its end by the continuous chain of cause and effect. State A was inevitably followed by state B. So far the new science has only been able to say that state A may be followed by state B or C or D or by innumerable other states. It can, it is true, say that state B is more likely than C, C more than D, and so on; it can specify the relative probabilities of states B, C or D. But just because it has to speak in terms of probabilities, it cannot predict with certainty which state will follow which; this is a matter which rests on the knee of the Gods, what ever Gods there be.

The quantum theory, a comparatively recent development in physics, seems to show that perhaps the law of causality in which science has hitherto implicitly believed, cannot be applied to the doings of individual electrons. When we speak in terms of probabilities in ordinary life, we merely show that our knowledge is incomplete. In the same way, the appeal of the new physics to probabilities may merely clock our ignorance of the true mechanism of nature. We know that redium disintegrates and is changed into lead and helium at a very definite rate. For instance given 2000 atoms of radium we know that they will disintegrate at the rate of about one atom a year. We do not know why or which atom will disintegrate, but we do know that at the end of 2000 years this radium will have all disintegrated. This is called spontaneous disintegration by Rutherford. As the holy spirit of theology suggests witchcraft so spontaneous disintegration suggests spontaneous generation.

According to the old science, the state of a particle, such as an electron, was completely specified when we know its position in space at a single instant and its speed of motion thru space at the same instant. Then if we knew the outside influence which acted upon it we could tell just how it would perform. Thus we could predict the future. The new science as interpreted by Heisenberg asserts that these data are, from the nature of things, unprocurable. If we know the exact speed we cannot tell the exact position. If we know the exact position we cannot tell the exact speed. Jeans says, "It is as though the position and speed of an electron has been marked on two different faces of a lantern slide. If we put the slide in a bad lantern, we can focus half way between the two faces, and shall see both position and motion of the electron tolerably clearly. With a perfect lantern we cannot do this; the more we focus on one the more blurred the other would become. The imperfect lantern is the old science." It gave us an illusion that, if we had a perfect lantern, we should be able to determine both the position and motion of a particle at a given instant and with perfect sharpness, and it was this illusion that introduced determinism into science. Another factor of error has been that when dealing with atoms and electrons in crowds, the mathematical law of averages imposes the determinism which physical laws have failed to provide. An example- If we pitch up a penny we do not know whether it will land heads or tails up. If we pitch up a million pennies they will land half and half, according to the ~~determinism is an~~ mathematical law of averages. Thus we can only say that if determinism is an illusion this is its cause. Until this question is cleared up the physicists has no longer an unanswerable argument to bring against the doctrine of free will.

Determinism or cause and effect stands or falls with the nature of our ideas of time. The theory of relativity stigmatizes the steady onward flow of time and the cause effect relation as illusions; it regards time merely as a fourth dimension to be added to the three dimensions of space. Our conception of time is purely a local concept, associated with the movement of the earth, sun and stars, but according to the theory of relativity from a cosmic standpoint it is an illusion. There is no starting point from which to measure time and there is no point of rest from which to measure motion. Hence they are relative terms only.

The early scientist thought of light as a stream of particles. This is known as the corpuscular theory of Newton. Hence it would travel in a straight line. Recent researches have shown that this is not always the case. At times light travels like particles at other times like waves. That is, it will curve around an object as waves are known to do. This is known as the modern wave theory of light. We know call the light units photons. These may act as both particles and waves, and this leads back to indeterminacy for when the light is reduced to a single photon its choice of path proves to be a matter of probability. We do not know which way it will go. Hence light and radiation of all kinds act both as particles and waves. Therefore we do not know how they will behave in any particular instance. We find that electrons and protons (the fundemental units of which all matter is composed) can also appear, now as particles and now as waves. We find, then, that the ingredients of matter (electrons and protons) and radiation both exibit a dual nature. So long as science is dealing with large scale phenomena, matter acts as if it were composed of particles. But when science comes to closer grips with nature, and passes to the study of small scale phenomena, matter and radiation are found equally to resolve themselves into waves. Thus we find dualism in nature at the very lowest scale. We find a similar dualism at the other end of the chain in man. This dualism is represented by means of learned reactions, rationalism and unlearned reactions due to emotionalism. Photons and electrons act sometimes like waves and sometimes like particles.

Matter and Radiation

Toward the end of the eighteenth century Lavoisier believed that he had proven, that the total weight of matter remained unaltered throughout all the chemical changes at his command. We know that this is not altogether exact; the weight of the oxygen which escapes from a bottle of H_2O_2 added to that of the fluid which remains, is slightly greater than the weight of the original peroxide, and the photographic plate gains in weight by being exposed to the light. We know the light absorbed by these compounds has added to their weight. This puts a question mark after the conservation of mass. It has been proven beyond all doubt that the electron's mass varies with its speed. Matter proves to be nothing but a collection of particles called protons (positive) and electrons (negative), charged with electricity. Life also proves to be electric in nature. This has been convincingly shown by the work of Dr. E. J. Lund, who is at present research professor of biology at the University of Texas. The work was begun in 1914 at Johns Hopkins University. After more than a dozen years of concentrated work on plants and animals he has accumulated a wealth of evidence which seems to establish the following conclusions.

First- Continuous electrical currants exist in plants and animals, suggesting that a flow of electricity is an indispensable accompaniment of life.

Second- These currents are generated by living cells of the organism, each cell being in effect a miniature electric battery.

Third- The cells vary in their capacity to generate electricity, the flow of current being strongest from young cells, weakest from old cells and absent from dead cells.

Fourth- The currents normally generated by living cells are of a magnitude equal to that of artificial currents used in the experiments to control growth; thus suggesting that the cell uses its own electrical energy for the same purpose.

Fifth- This capacity for the continuous generation of electricity is a general property of living matter."

The ear drum was the first microphone, the pupil of the eye was the first photo-electric tube, and the protoplasmic cell now appears to be the first electric battery. Why does life not go on? Why has nature not attained perpetual motion? The speed of the earth in its orbit is slowing down, the mass of the sun is deminishing by 250 million tons per minute, the stars are consuming themselves in radiation; even the steller system itself appears to be in a process of expansion, exploding, scattering itself afar, while its excited atoms waste their substance in riotous radiation.

The whole physical world, from electrons to universe seems to be running down like a clock that has lost its key, caught in the inexorable drift of the second law of thermodynamics, which decrees that eventually all dams must be filled, all streams of energy must flow down hill into a lifeless cosmic sea of inaction. Radium disintegrates in time, the organism dies with age and we do not know why. Death is something that happens to living matter, just as disintegration is something that happens to radio active matter, and loss of magnetism is something that happens to magnetic matter.

Magnetism is associated with iron, nickel and cobalt and occurs in no other element. Life is associated with carbon, is found in no compound from which carbon is absent; hence we may say that life is an attribute of carbon, or a characteristic of carbon combinations. Just as magnetic iron may be demagnetized by heating, so may living carbon compounds be devitalized by shutting off oxygen, ~~natureand~~ or admitting cyanide of potassium or some other paralyzing agent. Thus it would seem in the study of life, its origin, nature and prolongation, the work of scientists can be limited to the study of radio active substance, magnetism and electric phenomena of living cells. If, as Lund has shown, electrical polarity and electrical potential are the measure of yeuth, then the problem is how to recover to the cell its original potential difference. Solve that problem and you will have solved the problem of deferring old age, of rejuvenating those already grown old, of death control. But if we accept the electrical view of life we must recognize that second law of thermodynamics which says plainly that all that is born must die. There seems to be no reason why the physical energy of protoplasm can escape this apparently universal law.

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Life---Its Origin.

One should say at first that nothing is known about the origin of life, therefore I will discuss only one theory-the one which seems most reasonable to me, that of Pfluger a famous German physiologist. The essential point of Pflugers investigation is constituted by the chemical characteristics of protied as that substance with which life in its essentials is inseperably united. Pfluger says that the outstanding characteristic of living protied is its tendency to self decomposition. In this it differs from lifeless protied in that under favorable conditions it remains intact for an unlimited time.

He contends that this characteristic property of living matter is due to the presence of cyanogen; that cyanogen is an essential constituent of all living matter and that its presence explains the origin of life; hence the origin of life culminates in the question, how does cyanogen arise?

Here organic chemistry presents the highly significant fact, that cyanogen and its compounds, such as potassium cyanide, ammonium cyanide, hydro cyanide acid act. arise only in incandescent heat, that is when the necessary nitrogenous compounds are brought in contact with burning coal or when the mass is heated to a white heat. Accordingly nothing is clearer than the possibility of the formation of cyanogen compounds when the earth was in a heated state. Moreover chemistry shows how the other essential constituents of protieds such as the hydrocarbons and the alcohol radicals, can likewise arise synthetically in heat. It is seen, says Pfluger, how strongly and remarkebly all facts of chemistry point to fire as the force that has produced by senthesis the constituants of protieds, in other words, life is derived from fire, and its fundamental conditions were laid down at a time when the earth was an incandescent ball. If now we consider the immeasurably long time during which the cooling of the earths surface dragged itself slowly along, cyanogen and compounds that contain cyanogen and hydrocarbon substances had time and oportunity to unit with water, salt and oxygen into that self destructive protied, living matter. Cyanogen then to the biologist must be a very important compound. It is one of the most deadly poisons known and yet according to Pfluger it is one of the essential constituents in the origin of life. Thus the future study of life and matter is a study of electricity and chemistry.

In 1905 Einstein showed that not only energy of motion but energy of every conceivable kind must possess mass of its own. This energy mass is almost infinitesimal as shown by the fact that a loaded ship weighing 50,000 tons traveling at the rate of 25 knots an hour is increased in weight by only a millionth part of an ounce. The energy that a man puts into a long life time of labor weighs only a 60/1000 of an ounce. But this is enough to prove that there is something wrong with the law of the conservation of mass. Mass is now seen to be conserved only because matter and energy are conserved separately. Thus radiation which is a form of energy is regarded as a primary constituant of matter. It is represented by energy mass. When an atom emits radiation its mass diminishes by the mass of the emitted radiation, just as if a porcupine were to throw out its quills, its weight would deminish by by the weight of the quills. Thus when a piece of coal is burned, its weight is not all together reproduced in the ashes and smoke; we must add to these the weight of light and heat emitted in the process of combustion.

Calculation shows that about a ten thousandth of an ounce of sunlight falls every minute on every square mile of land directly under the sun. The total emission of radiation by the sun is almost exactly 250 million tons a minute. So that the sun to maintain its weight must receive matter at the rate of 250 million tons a minute.

Annihilation of Matter.

What becomes of matter emitted into space? Jeans thinks it is annihilated and that the universe is being gradually destroyed. A mathematical analysis of the facts of astronomy suggests that the process of atomic annihilation would probably be spontaneous in the same way in which radio active disintegration is spontaneous.

Recent study of cosmic radiation suggests that it is due to the destruction of matter in space, that is, it has its origin in the actual annihilation of protons and electrons. If we are right in ~~the~~ its origin and nature, its total amount requires us to suppose that the transformation of matter into radiation is proceeding vigorously throughout the universe. If this is true then conservation of matter disappears entirely from science, while the conservation of mass and energy becomes identical. Thus the three major conservation laws, those of the conservation of matter, mass and energy, are reduced to one.

The simple fundamental entity which may take many forms, matter and radiation in particular, is conserved through all changes. The sum total of this entity forms the whole activity of the universe, which does not change its total quantity, but it does change its quality and this change of quality appears to be the main operation going on in the universe, which forms our material home. It suggests a melting away of the universe, solid matter melts into insubstantial radiation, for ever the tangible changes into the intangible.

Millakin maintains however that this matter being set free by radiation is being built up into matter again out in the depths of space. He calls the cosmic rays the birth cries of atoms newly born in cold space between the stars. Jeans calls them the death wails of matter on the stars.

What is known in that they exist. We do not know what they are or where they come from. They may be photons, the ultimate unit of light radiation. Dr. Millakin's research shows that cosmic rays hit the earth with the same force at different latitudes. He decided that they could not be electrons, must be photons. In March 1932 Dr. Compton started reaearch work on cosmic rays in Panama, Peru, New Zealand Hawaii and Alaska. He found definite difference in the intensity of the rays at different latitudes with a minimum at or near the equator and increasing intensity toward the north and south poles. These differences made him conclude with Jeans, that the cosmic rays are streams of electrons, particles of electrically charged matter. Thus suggesting the destruction of matter instead of its birth. Dr. Compton's work certainly scores a strong point against Dr. Millakins cyclic universe. That is, one in which matter is being reborn as fast as it is destroyed. There is no denying that this is the least sustained by scientific facts.

Millakins theory is entirely at variance with the well established principle of the second law of thermodinamics which teaches that cyclic universes are impossible in the same way, and for the same reason that perpetual motion machines are impossible. That this law may fail is of course conceivable but not at all probable. This law states roughly speaking, according to Russell, that things left to themselves tend to get into a muddle and do not tidy themselves up again

According to Millakin the creator is still on the job. According to the old science of determinism he started things going, saw that all was good and left a perfectly working machine to last thru all eternity. According to Jeans he started things going and they are leveling out, becoming more democratic and tending to annihilation.

We are not yet thru with matter and radiation. There seems to be a kind of duality in all mature. The tendency of modern physics is to resolve the whole of the material universe into waves and nothing but waves. These waves are of two kinds; bottled up waves, which we call matter and unbottled waves, which we call radiation or light.

If annihilation of matter occurs the process is merely that of unbottling imprisoned wave energy, and setting it free to travel thru space. These concepts reduce the whole world to a world of light. We have theoretically reduced the whole material universe to waves. These waves are radiations, which as we now know, can take any one of many forms of light, heat, infra red or ultra violet radiation, electromagnetic waves, X-Ray, Gamma-Rays and cosmic radiation. If Jeans is correct they will eventually all be reduced to cosmic radiation.

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Relativity & Ether.

In 1905 Einstein propounded the supposed new law of nature. Nature is such that it is impossible to determine absolute motion by any experiment whatever. It was the first formulation of the principle of relativity. If this law is true it naturally follows that there is no such thing as absolute rest. If there is no point in the universe at absolute rest there is no standard by which we can measure absolute speed. Nature according to Einstein knows nothing of time and space. We formally thought of space as something around us and time as something that flowed past us. Time and space are purely local concepts and have no place in the cosmos.

To understand the theory of relativity we are called on to imagine a four dimensional space on which the three dimensions of ordinary space are welded on to one dimension of time.

According to Minkowsky space and time seperately have vanished into the merest shadow and only a sort of combination of the two preserves any reality. Jeans thinks the best way to regard ether is as a frame of reference just as any diagram is used. Its existence is just as real, and just as unreal, as that of the equator, or the north pole, or the meridian of Greenwich. It is a creation of thought, not a solid substance, a mere abstraction. So far as we know nothing at all is propogated thru this abstraction that is more concrete than a mathematical abstraction.

It is like astronomical noon, being propogated over the surface of the earth as the earth turns round the sun.

It may be compared to the passage of heat wave or a suicide wave.

We can only recognize the suicide wave by its increasing the number of suicides, the heat wave by the rise of temperature and radiation by its effect on matter as Newtons Rings and difraction patterns.

The concept of energy flowing about thru space is useful as a picture, but leads to absurdities and contradictions if we treat it as a reality.

Jeans- "To my mind the laws which nature obeys are less suggestive of those which a machine obeys in its motion, than of those which a musician obeys in writing a fugue or a poet in composing a sonnet. The motions of electrons and atoms do not resemble those of the parts of a locomotive so much as those of a dancer in a cotillion."

This leads us dangerously near the philosophy of Berkley who taught that all those bodies which compose the mighty frame of the world, have not any substance without the mind. So the great Architect of the universe, if there be one, must according to earthly standards, possessed a mind both mathematically and musically enclined.

Nature according to Einstein knows nothing of time or space. It would also seem that nature knows nothing of, and makes no distinction between the inorganic and organic world, between plant and animal life, between life and nonlife.

The chemists cannot always tell an organic from inorganic compound. The biologists cannot always distinguish between plant and animal life and the chemists, biologists and physicists are not always able to distinguish between life and non life. So it would seem that the self satisfied spirit of mechanical science which originated with

Galileo is on the decline. That the further we pursue so called scientific truth the more difficulties we discover. Verily, the more we learn the less we know. The evolutionist tells us where we came from; the theologion tells us where we are going, but the only thing we are sure of is that we are here.

Paper #15

IN DEFENSE OF AMERICAN DEMOCRACY

Fred E. Brengle

1/16/33

In Defense of American Democracy

In certain respects this may be an inopportune time to come to the defense of Democracy. What with widespread unemployment, bread lines, the prevalence of crime, political ineptitude and corruption, high taxes and chaotic finances many are convinced that Democracy has failed. It is, perhaps, hardly a defense of Democracy to say that some, at least, of these evils obtain in other parts of the world and under different forms of government. This fact, however, would seem to indicate that no form of government yet devised by man is perfect. It is my purpose to try to show that the American system of government, despite its many recognized weaknesses, is superior to any other system thus far experimented with.

an is not now satisfied, never has been for very long periods of time and, it is hoped, never will be. Throughout our history there have always been larger or smaller disgruntled elements. Although many of these have been more destructive than constructive, the others have been responsible for the progress we have made. All this was as true in the "good old days", whenever they were, as now. This matter of the "good old days" is largely a myth. The best days in all history for us are here and now. And I say this, not as a confirmed optimist. I am not blind to all the evils and unhappiness about me, but the statement can be substantiated by historical and contemporary comparison.

American Democracy has its defects; they cannot, nor should they be slighted or ignored. But fundamentally it is sound. Its basic principles should be maintained and adhered to. Change in details, in policies, should be made from time to time to meet

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VOL 12
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